حياة الصحابة

Hayatus Sahabah

The Lives of the Sahabah

By
Hadhrat Moulana Muhammad Yusuf Kandhelwi
رحمه الله رحمة واسعة
(1917-1965)

Translation Edited By
Mufti Afzal Hoosen Elias

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رضي الله عنهم
حياة الصحابة
باللغة الإنجليزية
The Lives of The Sahabah
رضي الله عنهم
Vol-1
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Hazrat Maulana Muhammad Yusuf Kandhelvi (R.A.)
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Foreword to Original Arabic Edition

By Hadhrat Maulana Sayyid Abul Hasan Ali Nadwi رحمه الله تعالى

All praises belong to Allaah تبارك وتعالى the Rabb of the universe. May the special mercies of Allaah تبارك وتعالى and peace be on our master Muhammad ﷺ who is the seal of all Ambiyaa (prophets). May Allaah تبارك وتعالى's mercy and peace be on his family, all his companions and all those coming until the Day of Qiyaamah who follow him dutifully.

Without a doubt, the lifestyle and history of Rasulullaah ﷺ and his companions رضي الله عنهم are among the most powerful sources providing strength of Imaan and love for the Deen. The Ummah and the call towards Deen has always been drawing sparks of Imaan from these sources and it is by this that the embers of their hearts have been kept burning. However, these embers are being quickly extinguished in the gale force winds of worldly love. Once they are extinguished, this Ummah will lose its might, its identity and its influence over others. It will then become a mere corpse which life will carry along on its shoulders.

The biographies of the Sahabah رضي الله عنهم contain the history of men who accepted the invitation of Islaam when it was presented to them. Their hearts testified to its truth and all they said when they were called towards Allaah تبارك وتعالى and His Rasool ﷺ was, **"Our Rabb, we have certainly heard the caller** *(Rasulullaah ﷺ)* **calling to Imaan** *(saying),* **'Believe in your Rabb!' so we believed"**[1]. They placed their hands in the hands of Rasulullaah ﷺ and it became easy for them to sacrifice their lives, their wealth and their families. They then began to find pleasure in the difficulties and hardships that afflicted them in the course of calling others towards Allaah تبارك وتعالى. In this manner, conviction permeated their hearts and gained mastery over their bodies and their minds. They displayed the wonderful belief in the unseen, undying love for Allaah تبارك وتعالى and Rasulullaah ﷺ, compassion for the Mu'mineen and sternness towards the Kuffaar.

They preferred the Aakhirah to this world, credit (the rewards of the Aakhirah) to cash (the rewards of this world), the unseen to the seen and guidance to ignorance. They were eager to invite people towards Islaam, thus removing the creation from their slavery to the creation and taking them towards the servitude of Allaah تبارك وتعالى alone. They removed people from the injustice of other religions, transporting them to the justice of Islaam.

They displayed no concern for the attractions and vanities of this world and aspired to meet Allaah تبارك وتعالى and enter Jannah. They also exhibited outstanding

(1) Surah Aal Imraan, verse 193.

courage and farsightedness in spreading the gift of Islaam and delivering it to the world without any cost. For this purpose, they spread themselves throughout the far corners of the world, sparing no efforts to reach as far as they could. In doing this, they forgot their personal pleasures, forsook their luxuries, left their homes and selflessly spent their lives and wealth. They continued in this manner until the foundations of Deen were established, hearts turned to Allaah تبارك وتعالى and the blessed and pleasant winds of Imaan blew strongly. An empire of Towheed, Imaan, Ibaadah and Taqwa was established. Jannah found a ready attraction in people, guidance spread throughout the world and people entered the fold of Islaam in droves.

The books of history are full of their stories and the chronicles of Islaam record their accounts. This has always remained a source of revival and rejuvenation in the lives of Muslims. It is because of these accounts that the concern of callers to Islaam and reformers have intensified. These narratives have always assisted in reviving the courage of Muslims and in rekindling the embers of Imaan in their hearts and their allegiance to the Deen.

However, there came a time when the Muslims grew unmindful of this history and forgot all about it. Muslims writers, lecturers and preachers then turned to narratives depicting latter-day ascetics and saints. Books and compendiums overflowed with stories about them and their miracles. People became obsessed with these narratives and they occupied pride of place in lectures, academic lessons and books.

As far as we know, the first person in our times who grew conscious of the status of the narratives and lives of the Sahabah رضي الله تعالى عنهم in the fields of Da'wah and reforming the religious consciousness of people was the famous preacher and great reformer Hadhrat Sheikh Muhammad Ilyaas Kandhelwi رحمه الله تعالى (passed away in 1363 A.H/1944 A.D). He recognised the value of this treasure of reformation that lay buried between the pages of books and realised the value of its effect on the hearts of people. He busily engaged himself in studying these accounts, teaching them, narrating them and discussing them.

I have personally seen him display tremendous interest in the biographies of Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم by discussing them with his students and friends. These used to be recited to him every night and he would listen to them with great attention and insatiability. He desired that they be relived, circulated and discussed.

His nephew the great Muhaddith Hadhrat Sheikh Muhammad Zakariyya Kandhelwi رحمه الله تعالى (author of *"Awjazul Masaalik ilaa Mu'aata Imaam Maalik"*) has written a book in Urdu about the stories of the Sahabah رضي الله تعالى عنهم (titled *"Hikaayaatus Sahabah* رضي الله تعالى عنهم*"*). Hadhrat Sheikh Muhammad Ilyaas رحمه الله تعالى was overjoyed with this book and instructed those engaged in Da'wah and travelling in the path of Allaah تبارك وتعالى to study and teach this book. Consequently, this book became one of the most important prescribed books for preachers and others and enjoyed wide acceptance.

Hadhrat Sheikh Muhammad Yusuf رَحِمَهُ اللّٰهُ تَعَالٰى succeeded his esteemed father (Hadhrat Sheikh Muhammad Ilyaas رَحِمَهُ اللّٰهُ تَعَالٰى) in assuming leadership of those engaged in the effort of Da'wah. He also followed his father's footsteps in his deep interest in the biographies of Rasulullaah ﷺ and the Sahabah رَضِيَ اللّٰهُ تَعَالٰى عَنْهُم. It was he who used to read these narratives to his father. Even after his father passed away, he continued studying biographies of Rasulullaah ﷺ, books of Islaamic history and the Sahabah رَضِيَ اللّٰهُ تَعَالٰى عَنْهُم despite his demanding commitments to the effort of Da'wah.

I do not know of anyone with a wider scope of knowledge about the Sahabah رَضِيَ اللّٰهُ تَعَالٰى عَنْهُم and the finer details of their lives. I do not know of anyone who could quote so many of their narratives, could cite them more eloquently and string them together as beautifully as pearls of a necklace. These reports and stories inspired his discourses and caused magical affects on the hearts of large groups of people who then found it easy to give great sacrifices in Allaah تَبَارَكَ وَتَعَالٰى's path. They were thus motivated to persevere the greatest of hardships and difficulties in Allaah تَبَارَكَ وَتَعَالٰى's path.

During the period of his leadership, the effort of Da'wah spread throughout the Arabian peninsula and even to places such as America, Europe, Japan and the islands of the Indian Ocean. The necessity was then felt to produce a book for those taking up the effort of Da'wah and travelling to foreign countries could study and read to each other. This was needed to provide nourishment for their hearts and minds, to motivate their spirituality and to encourage them to emulate Rasulullaah ﷺ and the Sahabah رَضِيَ اللّٰهُ تَعَالٰى عَنْهُم in spending their lives and wealth for the sake of Islaam. It was needed to encourage them to travel and migrate for Deen, to assist others doing the same and to teach them the virtues of good deeds and noble character. A book was needed of such reports which when read, would cause the reader to fade into the background just as rivers lose themselves in the ocean and just as even a tall man would seem tiny in front of a towering mountain. In this way, they would begin to doubt the status of their conviction, they would regard their religious efforts to be inadequate (when compared to Sahbah رَضِيَ اللّٰهُ تَعَالٰى عَنْهُم) and then would give no importance to their lives in this world. The result would be that they would develop the courage to make greater efforts and resolutions.

Allaah تَبَارَكَ وَتَعَالٰى had willed that the credit of writing such a valuable book should go to Hadhrat Sheikh Muhammad Yusuf رَحِمَهُ اللّٰهُ تَعَالٰى. In addition to the credit he received for his tremendous contribution to the effort of Da'wah. Therefore, despite his exhaustive commitments and a schedule filled with travels, lectures and meetings with delegations and guests - the furthest one could get from the life of a writer - he drew great courage and resolved to involve himself in writing with the guidance and help of Allaah تَبَارَكَ وَتَعَالٰى. As difficult as it were to combine the life of a writer with that of a preacher, he succeeded in completing a commentary of the famous book *"Sharhu Ma'aanil Aathaar"* written by the eminent Imaam Tahaawi رَحِمَهُ اللّٰهُ تَعَالٰى. This commentary, titled *"Amaanil Ahbaar"*, was

completed in several volumes.

With the assistance of Allaah تبارك وتعالى, he also compiled the book *"Hayaatus Sahabah* رضي الله تعالى عنهم*"* in three large volumes, collecting in it many reports that were scattered in the various books of biography and history. The distinguished author has commenced every section with reports from the life of Rasulullaah صلى الله عليه وسلم and then added accounts from the lives of the Sahabah رضي الله تعالى عنهم, devoting special attention to Da'wah and spiritual reformation for the benefit of those involved in these fields. Therefore, this book offers advice to preachers, is a great provision for those engaged in the effort of Da'wah and a valuable teacher of Imaan and conviction to the Muslim public.

He has collected in these volumes such reports that cannot be found in any other book because they all have their sources in a myriad of historical and biographical books. He has prepared an encyclopaedia that depicts the lives, behaviour and attributes of those living during the time of Rasulullaah صلى الله عليه وسلم. The painstaking details mentioned in this book gives it an inspirational effect not felt in books that suffice with brief accounts. As a result, the reader is always basking in an environment of Imaan, Da'wah, courage, virtue, sincerity and asceticism.

It is generally believed that a book is a reflection of the author, that it represents the love of his life and that it will express the fervour and spirit with which it is written. If this be true, I can vouch that this book is truly inspiring, powerful and a success because the author wrote it with great passion and love for the Sahabah رضي الله تعالى عنهم. Love for the Sahabah رضي الله تعالى عنهم had truly penetrated his very flesh and blood to the extent that it had dominated his personality and psychology. He has lived in the mould of their lives for a long period of time and continues to do so, always drinking from the refreshing fountains of these reports(1).

This book does not require a foreword from someone like myself because the author is an extremely eminent and sincere personality. I am convinced that he is nothing short of a divine gift and a gem from the gems of time with regard to the strength of his Imaan, the power of his Da'wah, his devotion to Da'wah and his self-sacrificial behaviour in the path of Allaah تبارك وتعالى. The likes of him are not found in the annals of history except after longs period of time. He leads an Islaamic movement that is one of the most powerful, most judicious and most inspiring. However, he wanted to honour me with writing this foreword and I have every intention to be a part of this marvellous work. I have therefore written these few words hoping to achieve proximity to Allaah تبارك وتعالى. May Allaah تبارك وتعالى accept this book and make it a means of benefit to mankind.

Abul Hasan Ali Nadwi
Sahaaranpur
2 Rajab 1378 (12 January 1959)

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(1) This foreword was written during the lifetime of Hadhrat Sheikh Muhammad Yusuf رحمه الله تعالى.
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Foreword to the Urdu Edition

By Hadhrat Maulana Sayyid Abul Hasan Ali Nadwi رحمہ اللہ تعالیٰ

This book (Hayaatus Sahabah رضی اللہ تعالیٰ عنہم) was originally written in Arabic, which is the official and most loved language of Islaam and the Muslims. It will always remain such because Allaah تبارک وتعالیٰ says in the Qur'aan:

﴿اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ۝﴾ (سورة حجر: ٩)

"Without doubt only We have revealed the Reminder (the Qur'aan) and We shall certainly be its protectors." {Surah Hijr, verse 9}

This promise to eternally safeguard the Qur'aan automatically implies that it will always be recited and taught. This naturally means that the language of the Qur'aan will always remain protected, spoken and taught. During the time of the author Hadhrat Moulana Muhammad Yusuf رحمہ اللہ تعالیٰ, the effort of Da'wah and Tableegh which began in Nizaamud Deen in Delhi had already spread to Hijaaz and other Arab countries and it had tremendously influenced the scholars of these parts. It was therefore appropriate that this book should be published in Arabic and it was originally printed by the Arabic press of *Daa'ira Ma'aarif Uthmaaniyyah* of Hyderabad. It was favourably accepted in scholarly circles and in the Arab countries. It was later painstakingly printed and attractively bound by *Daarul Qalam* in Damascus. It was again received favourably in religious and academic circles and is still enjoying wide acceptance.

However, the need was long felt for a clear and reliable Urdu translation of the book for the people of the subcontinent (India/Pakistan) and those areas where people from tne Indian subcontinent have settled and where Urdu is widely spoken. In this manner, the interested people of these areas and others engaged in the effort of Da'wah and Tableegh may directly benefit from the book. This would enable them to rekindle the embers of Imaan in their hearts and to cast their lives, character and inclinations into the mould of the first Mu'mineen who had been great preachers of Islaam nurtured by none other than Rasulullaah صلی اللہ علیہ وسلم.

Although the need was long felt for an Urdu translation, the time for everything has been ordained. It was the current Ameer of the effort of Da'wah and Tableegh Hadhrat Moulana In'aamul Hasan رحمہ اللہ تعالیٰ the successor and old friend of Hadhrat Moulana Yusuf رحمہ اللہ تعالیٰ who initiated the translation. The honour of translating this great work fell to the lot of Hadhrat Moulana Muhammad Ihsaanul Haqq (lecturer at *Madrassah Arabiyyah Raiwind*). He is a graduate of *Mazaahirul Uloom Sahaaranpur*, a successor of Hadhrat Sheikhul Hadith Moulana Zakariyyah رحمہ اللہ تعالیٰ and he received nurturing in the school of Tableegh which teaches concern for the Ummah and the importance of good deeds.

Translating a book of this type, which serves as a interpreter for the effort of

Da'wah and which is filled with fervour and effect is not the work of a person who merely understands the language of the book. It is necessary that the translator should share the same fervour and be someone who promotes the same objectives that this book was written to propagate. With the grace of Allaah تَبَارَكَ وَتَعَالَى, the translator fulfils all these requirements. Not only is he influenced by and supportive of the principles and objectives of the effort of Tableegh in his personal and domestic lives, his mindset, field of knowledge and heartfelt feelings also include the same. In fact, he is a forerunner in its propagation.

In addition to this, the translation has been reviewed by several leading scholars including Hadhrat Mufti Zaynul Aabideen دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة, Hadhrat Moulana Muhammad Ahmad Ansaari دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة, Hadhrat Moulana Zaahir Shah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة, Hadhrat Moulana Nadhrur Rahmaan دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة, Hadhrat Moulana Jamshed Ali دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة and numerous other pious people and scholars of Pakistan and the Nizaamud Deen Markaz. Among these, someone worthy of mention is Hadhrat Moulana Azharul Hasan Kandhelwi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة.

May Allaah تَبَارَكَ وَتَعَالَى make this translation beneficial and inspiring in every way and fulfil its noble purpose. This translation was completed with the common Muslim in mind, who is generally unaware of the various Islaamic terminologies so that the book can inspire him with its simple and easily understandable style. May Allaah تَبَارَكَ وَتَعَالَى increase its benefit and acceptance. Aameen.

Abul Hasan Ali Nadwi
Daarul Uloom Nadwatul Ulema
Lucknow
19 Rabi-ul-Awwal 1412
29 September 1991

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Foreword by the Urdu Translator

Hadhrat Moulana Muhammad Ihsaanul Haqq دامت بركاتهم العالية

اَلْحَمْدُلِلّٰهِ وَ كَفٰى وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى

The Sahabah رضي الله تعالى عنهم are the foundation of this Deen and were the first to propagate it. They acquired the Deen from Rasulullaah ﷺ and conveyed it to us. They were the blessed group whom Allaah تبارك وتعالى had chosen to be the companions of His beloved Rasulullaah ﷺ. They are therefore most worthy of being role models, whose example deserve emulation.

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه used to say, "Anyone wishing to follow the (religious) ways of another should follow the ways of those who had already left the world, namely the companions of Rasulullaah ﷺ, who were the best people of this Ummah. Their hearts were pure, their knowledge deep and pretentiousness (showing-off) was non-existent in their lives. Allaah تبارك وتعالى has selected them to be the companions of Rasulullaah ﷺ and to propagate His Deen. You should therefore acknowledge their virtue and distinction. Follow in their footsteps and adopt their character and lifestyles with all your strength because they were the ones on the path of guidance." (1)

To understand the life of Rasulullaah ﷺ, it is only the lives of the Sahabah رضي الله تعالى عنهم that can be used as a criterion because they were the fortunate group who benefited most from the lamp of Nabuwaat. The inspiring rays from the sun of Nabuwaat shone directly on them without any screen. It is impossible for anyone after them to acquire the warmth of Imaan and the spiritual illumination that they received. It was only the assembly of the Sahabah رضي الله تعالى عنهم that the Qur'aan pays tribute to by declaring that Allaah تبارك وتعالى is pleased with them, they are pleased with Him, and that they were rightly guided people as well as guides for others. It is because of this that the Ummah has always been unanimous about the fact that all the Sahabah رضي الله تعالى عنهم without exception were reliable and trustworthy. Any matter on which they all agreed is regarded as an authoritative law in the Shari'ah. Anyone who rejects their virtuousness falls outside the fold of Islaam.

The Sahabah رضي الله تعالى عنهم were mirror images of Rasulullaah ﷺ's perfect character and the most comprehensive icons of his attributes. They were the truest interpreters of his praiseworthy attributes, his excellent character as well as all the rulings and proofs of the Shari'ah. It is therefore necessary to follow them so that the Muslim Ummah may save themselves from all deviated manners.

Hadhrat Moulana Muhammad Ilyaas رحمه الله تعالى was brought up by his maternal grandmother who was affectionately called Ummi Bi. She was the fourth daughter of Hadhrat Moulana Muzaffar Husain Kandhelwi رحمه الله تعالى. She dearly loved Hadhrat Moulana Muhammad Ilyaas رحمه الله تعالى and would often say, "Ilyaas,

(1) Mishkaatul Masaabeeh.

I smell the fragrance of the Sahabah رضي الله تعالى عنهم coming from you." She would also place her hand on his head and say, "Why is it that I see the images of the Sahabah رضي الله تعالى عنهم always with you?"
In fact, Hadhrat Sheikhul Hind Moulana Mahmoodul Hasan رحمه الله تعالى used to say, "Whenever I see Moulana Muhammad Ilyaas, I think of the Sahabah رضي الله تعالى عنهم." Hadhrat Moulana Manzoor Nu'maani رحمه الله تعالى wrote, "Myself and some of my friends blessed with spiritual light and deep insight are unanimous about the fact that the existence of Hadhrat Moulana Muhammad Ilyaas رحمه الله تعالى in present times was a sign of the power of Allaah تبارك وتعالى and a miracle of Rasulullaah صلى الله عليه وسلم which proved the eternity and profound effect of the Deen and which portrayed in our time an example of the love, devotion and restlessness of the Sahabah رضي الله تعالى عنهم for the Deen and their special attributes."
It is probably for this reason that Hadhrat Moulana Muhammad Ilyaas رحمه الله تعالى used to have the stories of the Sahabah رضي الله تعالى عنهم recited to him, causing him to become extremely happy and transporting him to another world. He made his nephew Hadhrat Sheikhul Hadith Moulana Muhammad Zakariyya رحمه الله تعالى write the book *"Hikaayaatus Sahabah* رضي الله تعالى عنهم*"* which contained stories of the Sahabah رضي الله تعالى عنهم under various headings. The wide acceptance of this book can be judged from the fact that it has been translated into the major languages of the world including English, French and Japanese.
Hadhrat Moulana's son Hadhrat Moulana Muhammad Yusuf رحمه الله تعالى inherited the love for Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم from his illustrious father. Even in his childhood he used to study the lives and reports of the Sahabah رضي الله تعالى عنهم. He enjoyed reading to himself and to others books such as *"Samsaamul Islaam"* and *"Muhaarabaate Sahabah* رضي الله تعالى عنهم*"*. During the lifetime of his father Hadhrat Moulana Muhammad Ilyaas رحمه الله تعالى, it was the duty of Hadhrat Moulana Muhammad Yusuf رحمه الله تعالى to recite the books of Rasulullaah صلى الله عليه وسلم's biography to his father after the Isha salaah. Even after his father passed away, it remained the practise of Hadhrat Moulana Muhammad Yusuf رحمه الله تعالى to recite *Hayaatus Sahabah* رضي الله تعالى عنهم after Isha. When he explained the incidents of the Sahabah رضي الله تعالى عنهم, it appeared as if he had seen them with his own eyes, that they were people of his household or that the incidents had taken place in front of him.
Hadhrat Moulana Muhammad Ilyaas رحمه الله تعالى desired that the biographies of the Sahabah رضي الله تعالى عنهم be presented in a manner that accented their efforts of Da'wah. For the compilation of such a book he chose his son Hadhrat Moulana Muhammad Yusuf رحمه الله تعالى. Hadhrat Moulana Muhammad Yusuf رحمه الله تعالى set aside his work on the book *"Amaanil Ahbaar"* to complete this work, which was titled *"Hayaatus Sahabah* رضي الله تعالى عنهم*"* on the recommendation of Hadhrat Moulana Abul Hasan Ali Nadwi رحمه الله تعالى. **Notable scholars agree that no biography of the Sahabah رضي الله تعالى عنهم as comprehensive as this has even been compiled.**
For the past few years, Hadhrat Moulana Muhammad Umar Paalanpuri رحمه الله تعالى has been requesting me to translate this great work into Urdu. Unfortunately,

because of my incompetence and my lack of experience coupled with my commitments to teaching and Da'wah in the Madrassah of the Raiwind Masjid, I had been unable to tackle the task. However, on my return to Delhi after the 1990 Raiwind Ijtima, I was at the Lahore airport when Hadhratji (Hadhrat Moulana In'aamul Hasan رحمه الله تعالى) and the respected Haaji Muhammad Abdul Wahhaab مد ظله العالى instructed me to translate *"Hayaatus Sahabah رضي الله عنهم"* into Urdu. Hadhrat Moulana Umar Paalanpuri رحمه الله تعالى then told me that I could now not refuse the task after receiving an explicit instruction from Hadhratji. My incompetence made me shrink at the task, regarding it to be too great a responsibility. Nevertheless, I commenced the task drawing courage from the fact that the blessings, du'aas and fond attention of the pure souls who instructed me would Inshaa Allaah تبارك وتعالى enable me to accomplish the work. Therefore, I began the translation with the name of Allaah تبارك وتعالى on the 21 November 1990.
I initially used a copy of *"Hayaatus Sahabah رضي الله عنهم"* printed in Hyderabad, but completed the translation using the edition compiled by Moulana Muhammad Ilyaas Baara Bankwi, who is a *"Muqeem"* of the Bangla Waali Masjid of Hadhrat Nizaamud Deen in Delhi. The translation has been completed using a simple style and commonly spoken Urdu so that is would be beneficial to the common Muslim who is not learned in complex terminologies and rhetoric.
May Allaah تبارك وتعالى accept this translation and make it of immense benefit to the Muslim Ummah. May Allaah تبارك وتعالى also make it a means of motivating the Ummah to engage in the noble effort of Rasulullaah ﷺ and to adopt the lifestyles of the illustrious Sahabah رضي الله عنهم. Aameen.
We request readers to make pleasant du'aas for the translator and all those who assisted in the translation, typesetting and printing of this translation.

Muhammad Ihsaanul Haqq
Madrassah Arabiyyah Raiwind
Lahore
Pakistan
5 Rajab 1412 (11 January 1992)

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Foreword to English Translation

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad (Sallahu Alahyi Wassalam) is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah (Radia Allahu Anhum Ajmaeen) and may He bless them and raise their status.

The book "Hayatus Sahabah رضي الله عنهم" which is the master - piece of Hadhrat Moulana Yusuf Khandelwi (A.R) has now reached you in a fresh, reviewed, better translated version. All Praise is due to Allaah.

It would be most befitting to record some brief history, thought and ideology, concerns and dynamic concepts of Moulana Yusuf Khandelwi (A.R) so that the reader can acquaint oneself with the author. One will then realize what a revolutionary personality, noble character and one of lofty ideals was the Moulana.

Brief History

Moulana Muhammad Yusuf, son of Moulana Muhammad Ilyaas, son of Moulana Muhammad Ismaeel, son of Ghulaam Hussain, son of Hakim Bakhash, son of Hakim Ghulam Muhyuddin, son of Moulwi Muhammad Sajid, son of Moulwi Muhammad Faid, son of Moulwi Muhammad Sharif, son of Moulwi Muhammad Ashraf, son of Shaikh Jamal, son of Muhammad Shah, son Shaikh Ibni Shah, son of Shaikh Bahauddin, son of Moulwi Shaikh Muhammad Fadil, son of Shaikh Muhammad, son of Shaikh Qutub Shah. **(Biography of Hadhrat Moulana Muhammad Yusuf Sahib - Amire Tabligh- PG 23)**

Hadhrat Shaikhul Hadith رحمه الله تعالى married the sister of Moulana Muhammad Yusuf Sahib (the daughter of Moulana Muhammad Ilyas Sahib) after the demise of his first wife. In this manner, Hadhrat Shaikhul Hadith is the brother -in-law of Moulana Muhammad Yusuf Sahib. **(Ibid - PG 36)**

Moulana Muhammad Yusuf Sahib first married the eldest daughter of Hadhrat Shaikhul Hadith Sahib on the 3rd Muharram 1354 Hijri. The nikah was performed by Shaikhul Islaam Moulana Sayid Hussain Ahmad Madani رحمه الله تعالى at the annual jalsa of Madrassah Mazahir e Ulum Saharanpur. In Shawwaal 1367 Hijri, she passed away while performing sajdah. She was survived by only one son, Moulana Muhammad Harun Sahib. In the year 1369 Hijri, Moulana Muhammad Yusf Sahib married the second daughter of Hadhrat Shaikhul Hadith. No children were born from this marriage. In this manner, Moulana Muhammad Yusuf Sahib is also the son-in-law of Hadhrat Shaikhul Hadith Sahib. **(Ibid -PG 36)**

Moulana Yusuf Sahib was born on Tuesday the 25th of Jumadal Ula 1335 Hijri, corresponding to the 20th of March 1914. His aqiqah was performed on Monday, the 2nd of Jamaduth Thaniyah. **(Ibid - PG 48)**
Thereafter in 1353, he came back to Saharanpur to study Abu Dawood Sharif etc. under Shaikhul Hadith Moulana Muhammad Zakariyyah Sahib رحمه الله تعالى **(Ibid - PG 60)**
Hadhrat Moulana Muhammad Yusuf Sahib mostly taught Abu Dawud Shariff. **(Ibid -PG 77)**
Hadhrat Shaikhul Hadith Moulana Muhammad Zakariyyah Sahib رحمه الله تعالى was the paternal cousin, father -in-law, brother -in-law, Ustaad and patron of Hadhrat Ji رحمه الله تعالى This Imani, Deeni and family relationship bonded the two closely together. **(Ibid - PG 147)**
Hadhrat Ji was a replica of his father, Moulana Muhammad Ilyaas Sahib رحمه الله تعالى. His father had three outstanding qualities; the reality of knowledge, sincerity and a burning enthusiasm of striving to give Da'wah. These three qualities were found in Hadhrat Moulana Muhammad Yusuf Sahib رحمه الله تعالى to the degree of perfection. **(Ibid - PG 149)**
Hadhrat Ji رحمه الله تعالى lived a physical life of only forty eight years. (Ibid - PG 139)
The founder of the Tablighi Movement, Hadhrat Moulana Shah Muhammad Ilyas Sahib رحمه الله تعالى passed away in 1944. **(Ibid - PG 163)**

His thoughts

1.) He said: "Deen cannot be understood by remaining at one place. Deen is understood by movement. Reflect! The Qur'aan was not revealed at one place. It was revealed sometimes at home sometimes on journey and sometimes in battle." **(Ibid - PG 18)**
2.) Hadhrat Ji رضي الله تعالى عنه used to say: "The remedy for current westernization is the unlimited movement of Tablighi Jamaat and spreading of the six points." **(Ibid - PG 18)**
3.) "We regard teaching as one of the fundamental duties. Our involvement in teaching proves this. We wish involvement in teaching to be combined with Tabligh." **(Ibid -PG 77)**
4.) Once he addressed a group of businessmen in the following manner, "Earning a living is not part of the Arkan (pillars) of Islaam. It is astonishing that we are destroying the Arkan of Islaam and wasting away our lives on those activities which are not the Arkan." **(Ibid - PG 80)**
5.) Finally, he explained the movement, Ikhwanul Muslimin, as follows, "When Hasan Albanna announced that his men should display their physical might in Egypt, I sent a message, through my men, stopping him from doing so. I advised him to continue the great task of reviving Deen and not to display physical force, otherwise the government would crush his profitable organization. Unfortunately he took no heed to my advice." **(Ibid - PG 81)**
6.) Then Hadhrat Ji added, "This Ummah was formed when none supported only his own family, community, party, nation, area or language." **(Ibid - PG 86)**

7.) "The cure and remedy for this is to involve yourselves in the effort of Sayyidina Rasulu رحمه الله تعالى ah ﷺ. Connect the Muslims to the Masjid where Iman is exaplained, Ta'lim is conducted, Dhikhr is practiced and Mashwarah regarding Dini effort takes place." **(Ibid - PG 87)**

8.) Hadhrat Ji رحمه الله تعالى said, "It is erroneous to think that the acquisition of authority and wealth will cause Islaam to prosper. In fact, political authority and wealth is causing much harm to Islaam. Today's political leaders are no longer the representatives of Hadhrat Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه. They represent Qaisar, Kisra, Shaddad and Namrud. There remains no hope in them for the revival of Islaam. The condition of Islaam under their rule has caused the heart to cry out, "How will Allaah تبارك وتعالى revive this dead corpse." (Surah Baqarah) **(Ibid - PG 89)**

9.) Further, in the same discourse, he said: "Honour and disgrace is not in the planning of Russia and America, but in the control of Allaah تبارك وتعالى. Allaah تبارك وتعالى has blessed honour and disgrace on certain principles. Whichever individual or nation or family adheres to the principles of success, Allaah ﷻ will make them successful. On the other hand, whoever chooses the actions of failure, Allaah ﷻ will destroy him." **(Ibid - PG 90)**

10.) The following words reveal the Yaqin of Hadhrat Ji رحمه الله تعالى on Am'mal: "Allaah تبارك وتعالى has made the Am'mal produced by Sayyidina Rasulullaah ﷺ more powerful than the atom bomb. Each and every Am'mal of his is a means of causing a complete change in the universe. (Remember) Salatul Istisqa is a means of changing the conditions (of drought) on earth." **(Ibid - PG 91)**

11.) The month of Ramadhaan is the month of the Qur'aan, Hidayat (guidance) and correction of A'mal. If we proceed in this blessed month to make effort for Deen according to its principles, then it is hoped that Allaah تبارك وتعالى will open the path of Hidayat for the nations of the world. **(Ibid - PG 97)**

12.) Ilm (knowledge) without Dhikr is darkness and Dhikr without Ilm is the door of Fitnah. **(Ibid - PG 112)**

13.) Moulana رحمه الله تعالى also said: "The ultimate object of Tariqat is to develop a natural dislike to perpetrate the divine prohibitions." **(Ibid - PG 115)**

14.) Ensure that the oppressor compensates the oppressed, though the oppressor be from one's own family, nation or country. **(Ibid - PG 118)**

15.) Remember, Islaam demands unity. It does not call for individuality. **(Ibid - PG 130)**

16.) Hadhrat Ji رحمه الله تعالى used to say: "We do not send Jamaats to Deoband and Saharanpur for the sake of doing Da'wah and Tabligh amongst the Ulama. We send them with the sole reason of bridging the gap which currently exist between the public and the Ulama. In this lies the benefit of the public." **(Ibid - PG 144/145)**

17.) He said: "The destruction of westernism lies in the universal Da'wah and propagation of the Sunnah." He propagated the Sunnah both verbally and practically. **(Ibid - PG 156)**

18.) When he was informed about these remarks, he said: "I undertook this journey with the intention of following the Sunnah. It will be a bargain for me to sacrifice all my wealth in order to follow one Sunnah." **(Ibid - PG 158)**

19.) He used to say: "Success is not in wealth. If success was in wealth, the Qarun would have been successful. Success is in the control of Allaah تبارك وتعالى. If Allaah تبارك وتعالى wills, then He can make a poor person successful and, if Allaah تبارك وتعالى wills, then He can make a rich person unsuccessful." **(Ibid - PG 181/182)**

20.) Hadhrat Madani and Hadhrat Raipuri رحمهما الله تعالى said: "Why are you dispatching Jamaats during these difficult times?" I replied: "It is my conviction that peace and tranquility will prevail wherever Jamaats will go." **(Ibid - PG 185)**

21.) Whenever our pious predecessors were introduced, it was never ever said: "He is the owner of so many mills," instead they were introduced in this manner, "He is a Badri," "He participated in Uhud," "He participated in these battles," "He is the one who made these sacrifices for Deen." **(Ibid - PG 187)**

22.) "The time you spend for useless pursuits should be utilized for the sake of Deen. Your entire vacation period which is spent in entertainment and fun should be correctly utilised in the path of Allaah تبارك وتعالى. We do not want you to forsake your studies." **(Ibid - PG 191)**

23.) These Jamaats proceeded to Arabia with the following message: "You brought Deen to us. At that time and even presently, you are more worthy of doing the effort of Deen. The people of the world learnt Deen from you. Hence, even now you should continue doing the same work." **(Ibid - PG 192)**

24.) He said: "These two nations have been permanent enemies of Islaam. Their culture has caused much harm to Deen. It is a difficult task to rectify this harm. They have distorted the history of Islaam, the life of Sayyidina Rasulullaah ﷺ and the meaning of the Holy Qur'aan in such a manner that even knowledgeable persons are deceived." **(Ibid -PG 248)**

25.) "Brother! It is better to spend as less time as possible to reach our destination. The ordinary place will take nine hours, whereas the jet will reach the destination in approximately three hours." **(Ibid - PG 255)**

26.) "Our life in this world is temporary. We have to make such an effort in this short life-span that will save us from disgrace in the Aakhirat." **(Ibid - PG 260)**

27.) He said: "When a person makes effort to himself, he reaches a stage where Allaah Ta'aala becomes pleased with Him. Allaah ﷺ then makes decisions (of favourable conditions) upon the actions of his limbs and the world falls at his feet. Today, we are chasing after the world, whereas the world is running away from us." **(Ibid - PG 264)**

28.) "When you listen to the recitation of the Qur'aan Sharif, then think: "Allaah تبارك وتعالى is addressing me. When you read or listen to the Ahadeeth, then think: Sayyidina Rasulullaah ﷺ is addressing me." **(Ibid - PG 296)**

29.) "Do not prepare people to attend Ijtima's for the sake of meeting me or to request me to make Du'aa for them. Instead, prepare them to come for the sake of pleasing Allaah تبارك وتعالى, receiving rewards in the Aakhirah and becoming

inviters to the Deen." **(Ibid - PG 296)**
30.) "If you fulfill the right of involvement in this effort, then those powers who possess atom and hydrogen bombs will become your slaves with all their weapons. To fear the atom and hydrogen bombs is tantamount to the fear of the idolaters for their idols." **(Ibid - PG 297)**
31.) The foundation of the social life of Sayyidina Rasulullaah ﷺ is based on purity, simplicity and modesty. The social life of the Jews and Christians is based on immodesty, extravagance and luxury. You are preferring the social life of those who shed the blood of your pious predecessors, dishonoured you and usurped your land. Now they are extending their help to you in a manner you feed chickens (for the sake of slaughtering them). **(Ibid - PG 315)**
32.) You will spread Nur (light) in this world if you travel with it as the sun rotates. You will acquire Nur through Imaan, the A'mal and Akhlaaq (actions and character) of Sayyidina Rasulullaah ﷺ and giving the Da'wah of Deen with sincerity. The sun has three qualities. Firstly it rotates with Nur, secondly, it is in continuous rotation all the time and thirdly, it does not take any benefit from those upon whom it sheds its light. Your condition should be similar, travel with this Nur, continuously proceed in the path of Allaah ﷻ, and make this Ayah: "I do not seek any reward from you for this work of Tabligh," your principle. You should not take any personal benefit from the effort of Da'wah. **(Ibid-PG.319/320**
33.) The purpose of our Tabligh effort is that the Muslims must live obedient to the Commands of Allaah ﷻ. A life of obedience will result through developing the six qualities. **(Ibid - PG. 335)**
34.) One wisdom of performing two sajdahs in every Rakaat is that we should remember our creation from sand when performing the first Sajdah. The second Sajdah should remind us of the termination of our life one day and our return to sand. Standing up from Sajdah should remind us of our standing in front of Allaah ﷻ to render an account of our lives in this world." **(Ibid - PG 339)**
35.) Remember! Slogans like: "my nation," "my country," "my community," disunites the Ummah. Allaah تبارک وتعالی dislikes such slogans. **(Ibid - PG 344)**
36.) Remember! The corruption of monetary and social dealings destroy the unity of the Ummah. **(Ibid - PG 345)**
His Works
This is an Arabic commentary of Imaam Tahawi's Kitaab, "Sharh Ma'aniyul Athar." Two volumes have been published. The first volume consists of 376 pages and second 442 pages. Moulana was busy working on the manuscript of the third volume when all of a sudden he passed away. **(Ibid - PG 66)**
Hayatus Sahabah consists of three volumes. The first volume consists of 612 pages, the second and third volumes consist of about 714 pages. After the demise of Moulana Mohammad Yusuf Sahib, Moulana In'amul Hasan Sahib began reading the Hayatus Sahabah after Isha Salaah. **(Ibid - PG 73)**
The latter and former 'Ulama have unanimously approved and accepted the Kitab Sharah Am'aniyul Athar of Imam Tahawi رحمه الله تعالى. First Hadhrat Moulana

Muhammad Ilyaas رحمه الله تعالى began abridging the Kitab. Thereafter, Hadhrat Moulana Muhammad Yusuf Sahib continued abridging the Kitab. (Ibid - PG 73)

Hadhrat Moulana Muhammad Yusuf Sahib also wrote an Arabic booklet on the six points of Tabligh in the light of the Ahadith. **(Ibid - PG 74)**

From the above one can easily assess the status of the Moulana's Ilm, his level of piety, his degree of concern, his wisdom, insight and foresight into Deeni activities.

Underlying are few observations:-

1. The current translation has more sub-headings to make reading easier ;
2. The book is an excellent Seerat Kitaab of Rasulullaah ﷺ ;
3. The book contains many signs of the hour and can be compiled separately ;
4. It should be simplified for children to be read at bed time, true events for spiritual and moral upbringing of children ;
5. Many laws and regulations of management, governance, discipline, control and mannerism can be drawn out;
6. Every upright politician should read the book in their gathering to nature peace, security, accountability and justice;
7. Sufis to read the book for spiritual practicality ;
8. Radio stations should serialize and read daily ;
9. Details of Khilaafat and inter-relationship between Sahabah ﷺ found extensively within the book;
10. The reader should read رضي الله تعالى عنهم, ﷺ and (A.R) relatively for
11. spiritual enlightment;
12. Book naturally leads one away from the love of the world and creates a inner yearning for Jihaad, Martyrdom, Da'waa and Tabligh;
13. Reading definetly creates awareness of sacrifices of Sahabah ﷺ;
14. Book elucidates what love Sahabah ﷺ had for each other
15. A research scholar should group the various stories of the individual Sahabah ﷺ which are narrated scattered throughout the book;
16. Book proves all aspects of the Tabligh and Da'wah effort ;
17. "The teaching of Islaam" by Sheikh Zakariyya (A.R) can be adequately referenced via Hayatus Sahabah;
18. We have used the translation of Quraanic text from our "Quraan Made Easy";
19. We have put many texts in dark to denote importance of passage to aid future scholars in deduction;
20. Some narrations may cause mis-understanding for general readers. On reaching such passages proper interpretations and explanations should be sort from reliable Ulema;
21. Nevertheless, what you have in your hands is a masterpiece. Read, re-read, study, practice and propagate.

A. H. Elias (Mufti)
1425/ 2004

Qur'aanic Verses Concerning Obedience to Allaah تبارک وتعالیٰ and His Rasool صلی اللہ علیہ وسلم

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

(١) ﴿اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ الرَّحْمٰنِ الرَّحِيْمِ ۝ مٰلِكِ يَوْمِ الدِّيْنِ ۝ اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝﴾ (سورة الفاتحه: ١ تا ٧)

All praise belongs to Allaah تبارک وتعالیٰ, the Rabb *(the Cherisher, the Creator, the Sustainer) of the universe (and whatever it contains)*, Who is the Most Compassionate, the Most Merciful and Master of *(all affairs on)* the Day of Recompense. *(O Allaah تبارک وتعالیٰ!)* You Alone do we worship, and You Alone do we ask for help. Guide us to the straight path *(the path of Islaam)*; the path of those whom You have favoured *(by guiding them aright)* and not the path of those with whom You are angry, nor the path of those who have gone astray.{Surah Faatiha, verses 1-7}

(٢) ﴿اِنَّ اللّٰهَ رَبِّيْ وَرَبُّكُمْ فَاعْبُدُوْهُ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ۝﴾ (سورة آل عمران: ٥١)

Verily Allaah تبارک وتعالیٰ is my Rabb and your Rabb, so worship Him *(Only, without ascribing partners to Him)*.{Surah Aal Imraan, verse 51}

(٣) ﴿قُلْ اِنَّنِيْ هَدٰىنِيْ رَبِّيْٓ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝ دِيْنًا قِيَمًا مِّلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ۝ قُلْ اِنَّ صَلَاتِيْ وَنُسُكِيْ وَ مَحْيَايَ وَ مَمَاتِيْ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ۝ لَا شَرِيْكَ لَهٗ ۚ وَ بِذٰلِكَ اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِيْنَ ۝﴾ (سورة الانعام: ١٦١ تا ١٦٤)

Say *(O Rasulullaah صلی اللہ علیہ وسلم)*, "Certainly my Rabb has guided me to the straight path. This *(Deen of Islaam)* is the secure Deen that is the Deen of Ibraheem علیہ السلام, which is Haneef *(not inclined towards any deviation but is inclined to the straight way, which is the path Allaah تبارک وتعالیٰ sanctions)*. He (Ibraheem علیہ السلام) was never from the Mushrikeen." Say, "Truly my salaah, all my acts of worship, my life and my death are for Allaah تبارک وتعالیٰ, the Rabb of the universe." *(Also say, O Rasulullaah صلی اللہ علیہ وسلم)* "He (Allaah تبارک وتعالیٰ) has no partner. With this *(Towheed)* have I been commanded *(to adhere to)* and I am the first of the Muslims."{Surah An'aam, verses 161-163}

(٤) ﴿قُلْ يٰٓاَيُّهَا النَّاسُ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعًا الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ لَآ اِلٰهَ اِلَّا هُوَ يُحْيٖ وَ يُمِيْتُ فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ النَّبِيِّ الْاُمِّيِّ الَّذِيْ يُؤْمِنُ بِاللّٰهِ وَكَلِمٰتِهٖ وَاتَّبِعُوْهُ لَعَلَّكُمْ

تَهْتَدُوْنَ ﴿۱۵۸﴾ (سورة الاعراف: ۱۵۸)

(O Muhammad ﷺ!) Say, "O people! Indeed to all of you *(to the entire mankind until the Day of Qiyaamah)* I am the Rasool of that Allaah تبارك وتعالى to Whom belongs the kingdom of the heavens and the earth. There is no Ilaah besides Him and it is He Who gives life and death. So believe in Allaah تبارك وتعالى and His Rasool *(who is)* the untutored Nabi who believes in Allaah تبارك وتعالى and His words *(the Qur'aan)*. Follow him so that you may be rightly guided *(because there is no salvation without Imaan and belief in the Risaalah of Rasulullaah ﷺ)*."{Surah A'raaf, verse 158}

(٥) ﴿وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا لِيُطَاعَ بِاِذْنِ اللّٰهِ ؕ وَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْٓا اَنْفُسَهُمْ جَآءُوْكَ فَاسْتَغْفَرُوْا اللّٰهَ وَ اسْتَغْفَرَلَهُمُ الرَّسُوْلُ لَوَجَدُوْا اللّٰهَ تَوَّابًا رَّحِيْمًا ﴿۶۴﴾﴾ (سورة النساء:٦٤)

We have sent every Rasool so that he should be obeyed by the order of Allaah تبارك وتعالى. If only it were that when they *(the hypocrites)* oppress (wrong) their souls *(by referring their disputes to others)*, they should come to you *(O Muhammad ﷺ)* seeking Allaah تبارك وتعالى's forgiveness and then the Rasool *(Muhammad ﷺ)* seeks forgiveness on their behalf, they will then surely find that Allaah تبارك وتعالى is Most Forgiving, Most Merciful *(Allaah تبارك وتعالى will forgive them if they obey Him and realise that the judgement of Rasulullaah ﷺ is absolute)*.{Surah Nisaa, verse 64}

(٦) ﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَوَلَّوْا عَنْهُ وَاَنْتُمْ تَسْمَعُوْنَ ﴿۲۰﴾﴾ (سورة الانفال:٢٠)

O you who have Imaan! Obey Allaah تبارك وتعالى and His Rasool and do not turn away from him *(do not oppose him by listening to evil influences)* while you are listening *(to the Qur'aan and other advices)*.{Surah Anfaal, verse 20}

(٧) ﴿وَاَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿۱۳۲﴾﴾ (سورة ال عمران: ١٣٢)

Obey Allaah تبارك وتعالى and the Rasool ﷺ so that mercy is shown to you.{Surah Aal Imraan, verse 132}

(٨) ﴿وَاَطِيْعُوا اللّٰهَ وَ رَسُوْلَهٗ وَلَا تَنَازَعُوْا فَتَفْشَلُوْا وَتَذْهَبَ رِيْحُكُمْ وَاصْبِرُوْا ؕ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ﴿۴۶﴾﴾ (سورة الانفال:٤٦)

Obey *(the commands of)* Allaah تبارك وتعالى and His Rasool and do not fall into dispute with each other, for then you will become cowardly *(weak)* and your strength will be lost. Exercise sabr, for verily Allaah تبارك وتعالى is with those who exercise sabr.{Surah Anfaal, verse 46}

(٩) ﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَ اُولِى الْاَمْرِ مِنْكُمْ فَاِنْ تَنَازَعْتُمْ فِىْ شَىْءٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا ﴿۵۹﴾﴾

(سورة النساء: ٥٩)

O you who have Imaan! Obey Allaah تبارك وتعالى, obey the Rasool ﷺ and those in

command among you *(your leaders and authorities in all fields)*. If you dispute regarding any matter, then refer it to Allaah تبارك وتعالى *(find the solution in the Qur'aan)* and the Rasool ﷺ *(or find the solution in the Ahaadeeth)* if you believe in Allaah تبارك وتعالى and the Last Day. This is best *(for all)* and gives the best result *(because you will then not be basing your decisions on your personal opinions)*.{Surah Nisaa, verse 59}

(١٠) ﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِيْنَ إِذَا دُعُوْٓا إِلَى اللّٰهِ وَرَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَّقُوْلُوْا سَمِعْنَا وَأَطَعْنَا وَأُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ وَيَخْشَ اللّٰهَ وَيَتَّقْهِ فَأُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ۝﴾ (سورة النور: ٥١، ٥٢)

When the Mu'mineen are called to appear before Allaah تبارك وتعالى and His Rasool ﷺ so that he may pass judgement between them, all they say is, "We hear and we obey" *(they are pleased to accept Rasulullaah ﷺ's judgement)*. These are the successful ones. *(The successful ones who reach their goal)* are those who obey Allaah تبارك وتعالى and His Rasool ﷺ, who fear Allaah تبارك وتعالى and do not disobey Him.{Surah Noor, verse 51, 52}

(١١) ﴿قُلْ أَطِيْعُوا اللّٰهَ وَأَطِيْعُوا الرَّسُوْلَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَّا حُمِّلْتُمْ ۖ وَإِنْ تُطِيْعُوْهُ تَهْتَدُوْا ۖ وَمَا عَلَى الرَّسُوْلِ إِلَّا الْبَلٰغُ الْمُبِيْنُ ۝ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۖ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَأُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝ وَأَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَأَطِيْعُوا الرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ۝﴾ (سورة النور: ٥٤ تا ٥٦)

Say, "Obey Allaah تبارك وتعالى and obey the Rasool ﷺ." If they turn away, then the Rasool ﷺ is responsible only for what he has been entrusted with *(passing on the message)* and you people are responsible for what you have been entrusted with *(for accepting the message)*. If you obey, you will be rightly guided. The Rasool ﷺ is responsible only for clear propagation. Allaah تبارك وتعالى has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* on earth just as He had made those before them successors. And He will certainly grant *(great)* strength to the Deen that He has chosen for them and will certainly replace their fear with peace *(on condition that)* they worship Me and do not ascribe any as partner to Myself. Those who are ungrateful after this are sinful indeed. Establish salaah, pay zakaah and obey the Rasool ﷺ *(in all matters)* so that mercy may be shown to you.{Surah Noor, verses 54-56}

(١٢) ﴿يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا ۝ يُّصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۗ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا﴾ (سورة الاحزاب: ٧٠، ٧١)

O you who have Imaan! Fear Allaah تَبَارَكَ وَتَعَالَى and speak what is right *(speak the truth, speak with justice, speak of matters related to Deen and speak everything good, especially the Dhikr of Allaah تَبَارَكَ وَتَعَالَى). (If you do this,)* Allaah تَبَارَكَ وَتَعَالَى will correct *(accept)* your *(good)* deeds and forgive you your sins. Whoever obeys Allaah تَبَارَكَ وَتَعَالَى has succeeded tremendously.{Surah Ahzaab, verses 70, 71}

(١٣) ﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَجِيْبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ ۚ وَاعْلَمُوْۤا اَنَّ اللّٰهَ يَحُوْلُ بَيْنَ الْمَرْءِ وَقَلْبِهٖ وَاَنَّهٗۤ اِلَيْهِ تُحْشَرُوْنَ ۝﴾ (سورة الانفال: ٢٤)

O you who have Imaan! Respond *(quickly)* to Allaah تَبَارَكَ وَتَعَالَى and His Rasool when they call you towards that *(the injunctions of the Deen)* which will give you life *(an eternal life of happiness in the Aakhirah).* Know that Allaah تَبَارَكَ وَتَعَالَى comes between a man and his heart *(because of which no person can have Imaan without Allaah تَبَارَكَ وَتَعَالَى's permission)* and that you shall be gathered before Him *(on the Day of Qiyaamah, when you will have to account for your actions).*{Surah Anfaal, verse 24}

(١٤) ﴿قُلْ اَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّ اللّٰهَ لَا يُحِبُّ الْكٰفِرِيْنَ ۝﴾ (سورة اٰل عمران: ٣٢)

Say, "Obey Allaah تَبَارَكَ وَتَعَالَى and the Rasool *(Muhammad ﷺ by practising the Sunnah).*" If they turn away, then *(bear in mind that)* surely Allaah تَبَارَكَ وَتَعَالَى does not like the Kaafiroon.{Surah Aal Imraan, verse 32}

(١٥) ﴿مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ ۚ وَمَنْ تَوَلّٰى فَمَاۤ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ۝﴾

(سورة النساء: ٨٠)

Whoever obeys the Rasool ﷺ *(Muhammad ﷺ)* obeys Allaah تَبَارَكَ وَتَعَالَى *(because Rasulullaah ﷺ conveys the message of Allaah تَبَارَكَ وَتَعَالَى)* and whoever turns away, *(refusing to accept the message, then O Muhammad ﷺ, you should not upset yourself because)* We have not sent you as a watcher *(guard)* over them *(you will not be questioned for their denial because your responsibility is merely to convey the message to the best of your ability).*{Surah Nisaa, verse 80}

(١٦) ﴿وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ۝ ذٰلِكَ الْفَضْلُ مِنَ اللّٰهِ ۗ وَكَفٰى بِاللّٰهِ عَلِيْمًا ۝﴾ (سورة النساء: ٦٩، ٧٠)

Those who obey Allaah تَبَارَكَ وَتَعَالَى and the Rasool ﷺ will be *(in the Aakhirah)* with those Ambiyaa, "Siddeeqeen", martyrs and righteous ones on whom Allaah تَبَارَكَ وَتَعَالَى has bestowed His bounties. These are indeed the best of companions. This *(companionship of the pious)* is a favour from Allaah تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى suffices as the Knower *(of everything).*{Surah Nisaa, verses 69, 70}

(١٧) ﴿وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۗ وَذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ وَيَتَعَدَّ حُدُوْدَهٗ يُدْخِلْهُ نَارًا خَالِدًا فِيْهَا ۪ وَلَهٗ عَذَابٌ مُّهِيْنٌ

۝ (سورة النساء: ١٣، ١٤)

These *(laws concerning)* are the limits of Allaah. Whoever obeys Allaah تَبَارَكَ وَتَعَالَىٰ and His Rasool ﷺ, Allaah تَبَارَكَ وَتَعَالَىٰ will enter him into Jannaat beneath which rivers flow, where they shall live forever. That is the supreme success *(a great achievement)*. Whoever disobeys Allaah تَبَارَكَ وَتَعَالَىٰ and His Rasool ﷺ and oversteps His limits *(later dying as a Kaafir)*, Allaah تَبَارَكَ وَتَعَالَىٰ shall enter him into the Fire *(of Jahannam)* where he shall live forever. He shall suffer a disgracing punishment. {Surah Nisaa, verses 13, 14}

(١٨) ﴿يَسْئَلُوْنَكَ عَنِ الْاَنْفَالِ ؕ قُلِ الْاَنْفَالُ لِلّٰهِ وَالرَّسُوْلِ ۚ فَاتَّقُوا اللّٰهَ وَاَصْلِحُوْا ذَاتَ بَيْنِكُمْ ص وَاَطِيْعُوا اللّٰهَ وَ رَسُوْلَهٗۤ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝ اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ وَاِذَا تُلِيَتْ عَلَيْهِمْ اٰيٰتُهٗ زَادَتْهُمْ اِيْمَانًا وَّعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۝ الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۝ اُولٰٓئِكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا ؕ لَهُمْ دَرَجٰتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَّ رِزْقٌ كَرِيْمٌ ۝﴾ (سورة الانفال: ١ تا ٤)

They ask you *(O Muhammad ﷺ)* about the spoils of war *(about who will receive what portion of the spoils after the Battle of Badr)*. Say, "The spoils of war are for Allaah تَبَارَكَ وَتَعَالَىٰ and His Rasool *(for them to distribute it justly among the soldiers)*. So fear Allaah تَبَارَكَ وَتَعَالَىٰ, correct your mutual relations and obey Allaah تَبَارَكَ وَتَعَالَىٰ and His Rasool ﷺ *(the Shari'ah)* if you are *(true)* Mu'mineen." The Mu'mineen are those whose hearts tremble when Allaah تَبَارَكَ وَتَعَالَىٰ is mentioned, whose *(strength of)* Imaan increases when His Aayaat are recited to them and *(as a result, they are those)* who trust only in their Rabb. They *(the Mu'mineen)* are those who establish salaah *(perform it with all its etiquette)* and who spend *(for His pleasure)* from what We have provided for them.
These are the true Mu'mineen *(about whose Imaan there can be no doubt)*. For them shall be elevated ranks by their Rabb *(in Jannah)*, forgiveness and bountiful sustenance.{Surah Anfaal, verses 1-4}

(١٩) ﴿وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ۘ يَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَيُطِيْعُوْنَ اللّٰهَ وَرَسُوْلَهٗ ؕ اُولٰٓئِكَ سَيَرْحَمُهُمُ اللّٰهُ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ۝﴾ (سورة التوبه: ٧١)

The Mu'mineen men and the Mu'mineen women are supporters *(helpers, protectors)* of each other. They command *(others and each other to do)* good, prevent evil, establish salaah, pay zakaah and obey Allaah تَبَارَكَ وَتَعَالَىٰ and His Rasool ﷺ. These are the ones on whom Allaah تَبَارَكَ وَتَعَالَىٰ shall soon shower mercy. Verily Allaah تَبَارَكَ وَتَعَالَىٰ is Mighty, The Wise.{Surah Taubah, verse 71}

(٢٠) ﴿قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْلَكُمْ ذُنُوْبَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝﴾ (سورة ال عمران: ٣١)

Say *(O Muhammad ﷺ)*, "If you love Allaah تبارك وتعالى then follow me *(Muhammad ﷺ)*, Allaah تبارك وتعالى will then love you *(He will reward you and grant you numerous material and spiritual blessings)* and forgive your sins. Allaah تبارك وتعالى is Most Forgiving, Most Merciful."{Surah Aal Imraan, verse 31}

(٢١) ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا ۝﴾ (سورة الاحزاب: ٢١)

There is definitely an excellent example in Allaah تبارك وتعالى's Rasool ﷺ for the one who fears Allaah تبارك وتعالى and the Last Day, and who remembers Allaah تبارك وتعالى abundantly.{Surah Ahzaab, Verse 21}

(٢٢) ﴿مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْ اَهْلِ الْقُرٰى فَلِلّٰهِ وَلِلرَّسُوْلِ وَلِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ كَيْ لَا يَكُوْنَ دُوْلَةً بَيْنَ الْاَغْنِيَآءِ مِنْكُمْ وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝﴾ (سورة الحشر: ٧)

The booty *(wealth)* that Allaah granted His Rasool ﷺ *(without a battle being fought)* from the people of the villages is for Allaah *(to be distributed as Allaah pleases)*, for the *(needs of the)* Rasool ﷺ, for the relatives *(of Rasulullaah ﷺ)*, for the orphans, for the poor and for the travellers so that this wealth may not remain as amassed riches with the wealthy among you *(by distributing it in this manner, the wealth is circulated among people so that all may benefit)*. Hold fast to what *(commands)* the Rasool ﷺ gives you and refrain from what *(actions)* He prevents you *(because whatever he instructs you is from Allaah تبارك وتعالى)*. Fear *(disobeying)* Allaah تبارك وتعالى, for Allaah تبارك وتعالى punishes very severely.{Surah Hashar, verse 7}

Ahaadeeth Concerning Obedience to Rasulullaah ﷺ, Following him and Following the Khulafa رضي الله تعالى عنهم

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "Whoever obeys me, obeys Allaah تبارك وتعالى and **whoever disobeys me, disobeys Allaah تبارك وتعالى. Whoever obeys my Ameer (whom I have appointed), obeys me and whoever disobeys my Ameer, disobeys me."** [1]

Hadhrat Abu Hurayrah رضي الله تعالى عنه has also narrated that Rasulullaah ﷺ said, "Everyone belonging to my Ummah shall enter Jannah except those who refuse (they will not enter Jannah)." "Who are those who refuse?" someone asked. Rasulullaah ﷺ replied, **"Those who obey me shall enter Jannah while those who disobey me are the ones who refuse."** [2]

Hadhrat Jaabir رضي الله تعالى عنه narrated that a few angels came to Rasulullaah ﷺ while he was asleep. Addressing the others, one of the angels said, "There is a similitude for this friend of yours. Mention this similitude." One of them said, "But he is asleep." Another responded, "Although his eyes sleep, his heart remains

(1) Bukhari
(2) Bukhari, as narrated in Jaami Vol. 2 Pg. 233

awake." The angels then said, "His likeness is like that of a person who built a house and then prepared a feast there. He then sent a caller to invite people. Whoever accepted the invitation of the caller entered the house and enjoyed the meal. On the other hand, those who did not accept the invitation neither entered the house nor partook of the meal."

Some angels then said to the others, "Explain this to him (Rasulullaah ﷺ) so that he may understand it." One of them said, "But he is asleep." Another responded, "Although his eyes sleep, his heart remains awake." The angels then explained, "The house is Jannah and the caller is Muhammad ﷺ. Therefore, whoever obeys Rasulullaah ﷺ, obeys Allaah تبارك وتعالى and whoever disobeys Muhammad ﷺ disobeys Allaah تبارك وتعالى. Muhammad ﷺ sets people apart (those who obey him have obeyed Allaah تبارك وتعالى and will enter Jannah while those who do not obey him have disobeyed Allaah تبارك وتعالى and will not enter Jannah). (1)

Hadhrat Abu Moosa Ash'ari رضي الله عنه has reported that Rasulullaah ﷺ said, "The likeness of myself and the Deen with which Allaah تبارك وتعالى has sent me is like a person who comes to his people saying, 'O my people! I have personally seen a large army (approaching to attack you) and I am warning you without any ulterior motives. So save yourselves (by leaving the town)! Save yourselves!'"

"So a group of his people obeyed him. They left early that evening, travelled calmly and were saved. Another group of his people regarded the warning as a lie. They therefore remained in the town and the enemy attacked them early the next morning, utterly destroying them. **This is the likeness of those people who accept my word and practise the Deen I have brought and those people who disobey me and who reject the Deen I have brought."** (2)

Hadhrat Abdullaah bin Umar رضي الله عنه narrates that Rasulullaah ﷺ said, "Every condition that afflicted the Bani Israa'eel will certainly afflict my Ummah as well (and the similarity of the conditions will be so close that it will be) just as the two soles of a pair of shoes correspond with each other. (Their conditions will be so close that). Even if a person from the Bani Israa'eel committed open incest with his mother, there will be someone from my Ummah who will do the same. Whereas the Bani Israa'eel split into seventy-two groups, my Ummah will split into seventy-three. All these are headed for Jahannam except one." The Sahabah رضي الله عنهم asked, "Which group will this be, O Rasulullaah ﷺ?" **"The one that follows my ways and the ways of my Sahabah رضي الله عنهم."** (3)

Hadhrat Irbaadh bin Saariya رضي الله عنه narrates that once after leading the salaah, Rasulullaah ﷺ turned to the Sahabah رضي الله عنهم and delivered a lecture that caused their eyes to flow with tears and their hearts to tremble. Someone then said, "O Rasulullaah ﷺ! This lecture appears to be a parting advice so do tell us about the things that you wish to emphasise." Rasulullaah ﷺ said, "I advise

(1) Bukhari. Daarmi has also narrated a similar Hadith from Hadhrat Rabee'ah Jarashi, as quoted in Mishkaat (pg. 21).
(2) Bukhari and Muslim.
(3) Tirmidhi.

you to fear Allaah تبارك وتعالى and to listen to and obey (your Ameer) even if he is an Abyssinian slave because those coming after me shall witness tremendous disputes. (During these times) You should keep practising my Sunnah and the Sunnah of my rightly guided Khulafa (the Khulafa Raashideen). Hold fast to this and bite hard into it. **Beware of innovations (in the Deen) because every innovation (in Deen) is a Bid'ah and every Bid'ah leads to deviation."** (1)

Hadhrat Umar رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "When I asked my Rabb about the disputes to arise between my Sahabah رضي الله تعالى عنهم after me, He sent revelation to me saying, 'O Muhammad! Your Sahabah رضي الله تعالى عنهم are like stars in My opinion. While all the stars are radiant, the radiance of some exceed the radiance of others. When their opinions differ concerning a matter, a person following the opinion of any of them will be rightly guided.'"

Rasulullaah ﷺ added, "My Sahabah رضي الله تعالى عنهم are like stars. You will be rightly guided by following any one of them." (2)

Hadhrat Hudhayfa رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "I do not know for how much longer I shall be with you." Indicating towards Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه, Rasulullaah ﷺ added, **"Follow these two after me, adopt the lifestyle of Ammaar رضي الله تعالى عنه and believe whatever Ibn Mas'ood رضي الله تعالى عنه tells you."**

Hadhrat Bilaal bin Haarith رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "The person who revives a Sunnah of mine that had died after me shall receive the rewards of all those who practise it without any of their rewards being diminished. (On the other hand). The person who introduces any misleading ways with which Allaah تبارك وتعالى and His Rasool ﷺ are displeased with, he shall bear the sins of all those who practise it without their sins being diminished." (3)

Hadhrat Amr bin Awf رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "The Deen will recoil to Hijaaz just as a snake recoils towards its hole. The Deen will then make its home in Hijaaz just as a mountain goat makes its home on the peaks of mountains. The Deen started off as a stranger and will again become a stranger as it started off, so glad tidings for (those who are regarded as) the strangers (because of their association with the Deen). They are the ones who will rectify the distortions that people had introduced into my Sunnah." (4)

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ addressed him saying, "O my son! If you are able to pass the day and night without any ill-feelings in your heart for anyone, then do so." Rasulullaah ﷺ then added, "O my son! This (practice) is among my Sunnah. **Whoever loves my Sunnah loves me and whoever loves me shall be with me in Jannah."** (5)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما narrates that Rasulullaah ﷺ said, "Whoever holds fast to my Sunnah during times when my Ummah have been

(1) Tirmidhi and Abu Dawood
(2) Razeen, as quoted in Jam'ul Fawaa'id Vol. 2 Pg. 201
(3) Tirmidhi. Ibn Maajah has also reported a similar Hadith from Katheer bin Abdillaah ibn Umar, who narrates from his father and grandfather.
(4) Tirmidhi.
(5) Tirmidhi.

corrupted shall have the rewards of a hundred martyrs." (1) Bayhaqi and Tabraani have reported this Hadith from Hadhrat Abu Hurayrah رضي الله تعالى عنه, stating that the reward will be that of one martyr.

Hadhrat Abu Hurayrah رضي الله تعالى عنه has reported that Rasulullaah صلى الله عليه وسلم said, **"The person who holds fast to my Sunnah during times when my Ummah is corrupted shall have the reward of a martyr."** (2)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم said, "The person who holds fast to my Sunnah during times when my Ummah will be divided shall be like a person holding a burning charcoal." (3)

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم said, "The person who turns away from my Sunnah has no affiliation with me." (4) Ibn Asaakir has narrated this Hadith from Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, which begins with the words, "The person who practises my Sunnah has an affiliation with me."

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Rasulullaah صلى الله عليه وسلم said, **"The one who holds fast to the Sunnah shall enter Jannah."** (5)

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم said, "Whoever revives my Sunnah, has love for me and whoever loves me shall be with me in Jannah." (6)

Qur'aanic Verses Concerning Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم

(١) ﴿مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ ۗ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا ۝﴾ (سورة الاحزاب: ٤٠)

Muhammad صلى الله عليه وسلم is not the father of any men among you, but he is Allaah تبارك وتعالى's Rasool and the seal of all Ambiyaa *(after whom there shall never come another Nabi)*. Allaah تبارك وتعالى has knowledge of all things. {Surah Ahzaab, verse 40}

(٢) ﴿يٰٓاَيُّهَا النَّبِيُّ اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا ۝ وَّدَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَ سِرَاجًا مُّنِيْرًا ۝﴾ (سورة الاحزاب: ٤٤، ٤٥)

O Nabi صلى الله عليه وسلم! We have certainly sent you as a witness *(who will bear testimony against the Kuffaar of all nations on the Day of Qiyaamah)*, a carrier of good news *(to the Mu'mineen that they will enjoy Jannah)*, a warner *(to the Kuffaar that they will suffer the punishment of Jahannam if they do not accept Imaan)* and as a caller to Allaah تبارك وتعالى by His command and an illuminating lantern *(who lit up the world filled with the darkness of kufr and Shirk with the light of Imaan and also produced the Sahabah رضي الله تعالى عنهم as guiding stars to guide people after him)*. {Surah Ahzaab, verses 45, 46}

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(1) Targheeb wat Tarheeb Vol. 1 Pg. 44.
(2) Tabraani and Abu Nu'aym in "Hilya".
(3) Kanzul Ummaal Vol. 1 Pg. 47.
(4) Muslim.
(5) Daar Qutni.
(6) Sajzi.

(٣) ﴿اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّ نَذِيْرًا ۝ لِتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَتُعَزِّرُوْهُ وَتُوَقِّرُوْهُ ؕ وَ تُسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ۝﴾ (سورة الفتح: ٨، ٩)

Verily We have sent you *(O Rasulullaah ﷺ)* as a witness *(to testify to the actions of people on the Day of Qiyaamah)*, a carrier of good news *(to the Mu'mineen)* and a warner *(to the Kuffaar)* so that you *(O people)* believe in Allaah تبارك وتعالى, believe in His Rasool, assist Him *(His Deen)*, revere Him and glorify Him morning and evening.{Surah Fatah, verses 8, 9}

(٤) ﴿اِنَّآ اَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّ نَذِيْرًا وَّلَا تُسْئَلُ عَنْ اَصْحٰبِ الْجَحِيْمِ ۝﴾ (سورة البقره: ١١٩)

Undoubtedly We have sent you *(O Muhammad ﷺ)* with the truth, as a carrier of good news *(to those who believe you)* and as a warner *(to those who refuse to believe you)*. You will not be questioned about the people of the Blaze *(about those in the fire of Jahannam. Allaah تبارك وتعالى shall not ask you why they did not believe because your duty is to give them the message and not to force them to believe)*.{Surah Baqara, verse 119}

(٥) ﴿اِنَّآ اَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ؕ وَاِنْ مِّنْ اُمَّةٍ اِلَّا خَلَا فِيْهَا نَذِيْرٌ ۝﴾ (سورة فاطر: ٢٤)

Verily We have sent you *(O Rasulullaah ﷺ)* with the truth, as a carrier of good news *(to the Mu'mineen)* and *(as)* a warner *(to the Kuffaar)*. *(Your duty is nothing strange to people because)* A warner *(who cautioned people about the consequences of kufr)* passed in every nation.{Surah Faatir, verse 24}

(٦) ﴿وَمَآ اَرْسَلْنٰكَ اِلَّا كَآفَّةً لِّلنَّاسِ بَشِيْرًا وَّ نَذِيْرًا وَّلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۝﴾

(سورة سبا: ٢٨)

We have sent you *(O Muhammad ﷺ)* to the whole of mankind only as a carrier of good news and a warner *(and not as one who has to force people to accept Imaan)*. However, most people *(the Kuffaar)* do not know *(that you are Allaah تبارك وتعالى's true Nabi)*.{Surah Saba, verse 28}

(٧) ﴿وَمَآ اَرْسَلْنٰكَ اِلَّا مُبَشِّرًا وَّ نَذِيْرًا ۝﴾ (سورة الفرقان: ٥٦)

We have sent you *(O Rasulullaah ﷺ)* only as a carrier of good news *(to the Mu'mineen)* and a warner *(to the Kuffaar)*.{Surah Furqaan, verse 56}

(٨) ﴿وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ ۝﴾ (سورة الانبياء: ١٠٧)

We have sent you *(O Muhammad ﷺ)* as a mercy to the universe *(to show mercy towards mankind, Jinn and creation at large by guiding them to the path of salvation)*.{Surah Ambiyaa, verse 107}

(٩) ﴿هُوَالَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَ دِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ۝﴾ (سورة التوبه: ٣٣)

It is He *(Allaah تبارك وتعالى)* Who sent His Rasool ﷺ with guidance and the true religion *(of Islaam)* so that He may make it overcome all other religions even

though the Mushrikeen detest it.{Surah Taubah, verse 33}

(١٠) ﴿وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيْدًا عَلَيْهِمْ مِّنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيْدًا عَلٰى هٰٓؤُلَآءِ ۖ وَنَزَّلْنَا عَلَيْكَ الْكِتٰبَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَّهُدًى وَّرَحْمَةً وَّبُشْرٰى لِلْمُسْلِمِيْنَ ۝﴾ (سورة النحل: ٨٩)

(Do not also forget) The day when We shall raise against every nation a witness from their midst *(the Ambiyaa of every nation who will testify against the Kuffaar of their nations)*, and We shall make you *(O Muhammad ﷺ)* witness over them *(to testify in favour of the Ambiyaa that they did fulfil their responsibilities)*. We have revealed the Book (the Qur'aan) to you, that explains all things to you *(including the fact that all the Ambiyaa fulfilled their duties)* and which is *(a means of)* guidance, a mercy and good news *(of forgiveness, rewards and Jannah)* for those who submit *(the Muslims)*.{Surah Nahl, verse 89}

(١١) ﴿وَكَذٰلِكَ جَعَلْنٰكُمْ أُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا﴾

(سورة البقرہ: ١٤٣)

Thus *(just as Allaah تبارك وتعالى has guided the Muslims to the straight path)* We have made you *(the Ummah of Rasulullaah ﷺ)* such a group that is moderate in nature *(free from excesses and shortcomings)* so that you may be witnesses *(on the Day of Qiyaamah)* over people and the messenger *(Rasulullaah ﷺ)* a witness over you *(When the nations of previous prophets will deny that their prophets preached the truth to them, the prophets will call for the Ummah of Rasulullaah ﷺ as witnesses for them. When the Ummah of Rasulullaah ﷺ testify that the prophets were truthful, they will be asked how they know this when they were not present during the times of the others. To this, the Ummah of Rasulullaah ﷺ will say that Rasulullaah ﷺ had informed them. Rasulullaah ﷺ will then make it clear that his Ummah are truthful)*.{Surah Baqara, verse 143}

(١٢) ﴿قَدْ أَنْزَلَ اللّٰهُ إِلَيْكُمْ ذِكْرًا ۝ رَّسُوْلًا يَّتْلُوْا عَلَيْكُمْ اٰيٰتِ اللّٰهِ مُبَيِّنٰتٍ لِّيُخْرِجَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنَ الظُّلُمٰتِ إِلَى النُّوْرِ ۖ وَمَنْ يُّؤْمِنْ بِاللّٰهِ وَيَعْمَلْ صَالِحًا يُّدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْأَنْهٰرُ خٰلِدِيْنَ فِيْهَآ أَبَدًا ۖ قَدْ أَحْسَنَ اللّٰهُ لَهٗ رِزْقًا ۝﴾ (سورة الطلاق: ١٠، ١١)

Allaah تبارك وتعالى has certainly revealed a Reminder *(the Qur'aan)* to you *(so that you guard yourselves from making the same mistakes that the previous nations made)*. And *(Allaah تبارك وتعالى has also sent to you)* a Rasool ﷺ who recites Allaah تبارك وتعالى's clear Aayaat *(verses of the Qur'aan)* to you to remove the Mu'mineen who do good deeds from darkness *(sin, ignorance, kufr)* and to bring them into light *(obedience, knowledge, Imaan)*. Whoever believes in Allaah تبارك وتعالى and does good deeds, Allaah تبارك وتعالى shall enter him into Jannaat beneath which rivers flow. There they shall live forever. Allaah تبارك وتعالى has appointed a most excellent provision for him.{Surah Talaaq, verses 10, 11}

(١٣) ﴿لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ إِذْ بَعَثَ فِيْهِمْ رَسُوْلًا مِّنْ أَنْفُسِهِمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ

وَ يُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۚ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ﴾ (سورة آل عمران: ١٦٤)

Allaah تبارك وتعالى has certainly favoured the Mu'mineen by sending in their midst a Rasool *(Rasulullaah ﷺ)* from among them who recites to them His verses *(of the Qur'aan)*, purifies them *(from corrupt beliefs, Shirk, disobedience)* and teaches them the Book *(Qur'aan)* and wisdom *(the Sunnah)*. There is no doubt that these people were in open error before this *(before the coming of Rasulullaah ﷺ)*.{Surah Aal Imraan, verse 164}

(١٤) ﴿كَمَآ اَرْسَلْنَا فِيْكُمْ رَسُوْلًا مِّنْكُمْ يَتْلُوْا عَلَيْكُمْ اٰيٰتِنَا وَيُزَكِّيْكُمْ وَيُعَلِّمُكُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَّالَمْ تَكُوْنُوْا تَعْلَمُوْنَ ۞ فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ ۞﴾

(سورة البقرہ: ١٥١، ١٥٢)

In a similar manner *(as part of Our favour to you)* We have *(also)* sent to you a Rasool *(messenger)* from among yourselves *(Muhammad ﷺ)* who recites to you Our verses *(of the Qur'aan)*; purifies you *(from Shirk)*; teaches you the Book *(Qur'aan)* and wisdom *(the teachings of the Qur'aan)*; and teaches you what you knew not *(he perfects both your knowledge and your actions)*. So think of Me *(by performing salaah, making Dhikr, abiding by the Qur'aan and in all other matters)* and I will think of you *(by rewarding you and fulfilling your needs)*. Be grateful to Me *(by obeying Me)* and do not be ungrateful *(by disobeying Me)*. {Surah Baqara, verses 151, 152}

(١٥) ﴿لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ ۞﴾ (سورة التوبہ: ١٢٨)

Undoubtedly a Rasool ﷺ from yourselves has come to you *(someone whose lineage, morals, manners and integrity you know well)*. The difficulties that afflict you are very distressing to him. He is anxious for *(good to come to)* you and extremely forgiving and merciful towards the Mu'mineen.{Surah Taubah, verse 128}

(١٦) ﴿فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَا انْفَضُّوْا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْاَمْرِ ۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ ۞﴾ (سورة آل عمران: ١٥٩)

It is because of the mercy of Allaah تبارك وتعالى that you *(O Muhammad ﷺ)* are lenient *(gentle, forgiving, soft-hearted)* with them *(with the Sahabah رضي الله تعالى عنهم)*. If you had been ill-tempered and hard-hearted, they would have all dispersed from around you. So pardon them, seek forgiveness for them and consult with them in matters *(Rasulullaah ﷺ therefore consulted with the Sahabah رضي الله تعالى عنهم very often)*. When you have taken a firm decision *(after consulting with the knowledgeable ones)*, then place your trust in Allaah تبارك وتعالى *(and not on your resources and decision)*. Verily Allaah تبارك وتعالى loves those who place their trust in Him *(and will surely assist them)*.{Surah Aal Imraan, verse 159}

(١٧) ﴿إِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ اِذْ اَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِيَ اثْنَيْنِ اِذْ هُمَا فِي الْغَارِ اِذْ يَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلَيْهِ وَاَيَّدَهٗ بِجُنُوْدٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوا السُّفْلٰى ؕ وَكَلِمَةُ اللّٰهِ هِيَ الْعُلْيَا ؕ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ﴾ (سورة التوبه: ٤٠)

If you do not assist him *(Rasulullaah ﷺ)*, then indeed Allaah تبارك وتعالى had assisted him when the Kuffaar drove him out *(of Makkah)*. He was the second of the two *(the other being his bosom friend Abu Bakr رضي الله تعالى عنه)* when they were *(hiding from the Kuffaar)* in the cave *(outside Makkah)* and he *(Rasulullaah ﷺ)* told his companion *(Abu Bakr رضي الله تعالى عنه when the Kuffaar were on the verge of capturing them)*, "Do not grieve *(do not fear for my safety)*. Verily Allaah تبارك وتعالى is with us *(and He will protect us from the Kuffaar)*." So Allaah تبارك وتعالى caused His tranquillity *(serenity, mercy and peace)* to descend on him, assisted him *(on various occasions)* with an army *(of angels and other creation)* that you had not seen. And *(Allaah تبارك وتعالى)* placed the word of the Kuffaar *(the call to Shirk)* at the very bottom while the word of Allaah تبارك وتعالى *(the Kalimah)* is right at the top. Allaah تبارك وتعالى is Mighty, The Wise. *(Therefore, if any person refuses to assist Rasulullaah ﷺ and Islaam, his assistance is not needed because Allaah تبارك وتعالى shall assist them as He did before.)*{Surah Taubah, verse 40}

(١٨) ﴿مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ وَالَّذِيْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ؕ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰةِ ۚ وَمَثَلُهُمْ فِي الْاِنْجِيْلِ ۚ كَزَرْعٍ اَخْرَجَ شَطْئَهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ ؕ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا﴾

(سورة الفتح: ٢٩)

Muhammad ﷺ is Allaah تبارك وتعالى's Rasool and those with him *(the Sahabah رضي الله تعالى عنهم)* are stern against the Kuffaar and *(yet)* compassionate among themselves. You will see them sometimes bowing *(in Ruku)*, sometimes prostrating *(in Sajdah, always)* seeking Allaah تبارك وتعالى's bounty and His pleasure. Their hallmark *(by which they are recognised)* is on their faces because of the effect of prostration *(referring to the illumination and humility apparent on their faces)*. This is their description in the Torah. Their description in the Injeel *(Bible)* is like that of a plant that sprouts its shoots and strengthens it, after which it becomes thick and stands on its own stem, pleasing the farmer. *(Allaah تبارك وتعالى has nurtured the Sahabah رضي الله تعالى عنهم in this manner)* So that the Kuffaar may be enraged by them *(because of their animosity for Islaam and for the Sahabah رضي الله تعالى عنهم)*. Allaah تبارك وتعالى has promised forgiveness and a grand reward for those of them who have Imaan and who do good deeds.{Surah Fatah, verse 29}

(١٩) ﴿اَلَّذِيْنَ يَتَّبِعُوْنَ الرَّسُوْلَ النَّبِيَّ الْاُمِّيَّ الَّذِيْ يَجِدُوْنَهٗ مَكْتُوْبًا عِنْدَهُمْ فِي التَّوْرٰةِ وَالْاِنْجِيْلِ

يَأْمُرُهُمْ بِالْمَعْرُوْفِ وَيَنْهٰهُمْ عَنِ الْمُنْكَرِ وَ يُحِلُّ لَهُمُ الطَّيِّبٰتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبٰٓئِثَ وَيَضَعُ عَنْهُمْ اِصْرَهُمْ وَ الْاَغْلٰلَ الَّتِىْ كَانَتْ عَلَيْهِمْ ۭ فَالَّذِيْنَ اٰمَنُوْا بِهٖ وَ عَزَّرُوْهُ وَنَصَرُوْهُ وَاتَّبَعُوا النُّوْرَ الَّذِىْٓ اُنْزِلَ مَعَهٗٓ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿﴾ (سورة الاعراف: ١٥٦، ١٥٧)

I shall soon *(in the Aakhirah)* ordain it *(My mercy)* for those who adopt Taqwa, who pay zakaah, who believe in My Aayaat and who follow the Rasool *(who is also)* the untutored Nabi *(Muhammad ﷺ, about)* whom they find *(his name and description)* written in the Torah and the Injeel *(both of which they have)* with them. He *(Muhammad ﷺ)* instructs them to do good, prevents *(forbids)* them from evil, permits pure things for them *(which was forbidden in the previous religions)*, forbids them from impure things *(such as carrion, blood, etc)* and removes from them the burden and shackles *(the stern laws)* that were *(binding)* upon them *(such as cutting off the portion of a garment that is impure)*. So the successful ones are certainly those who believe in him, honour him, assist him and follow the light *(the Qur'aan)* revealed with him."{Surah A'raaf, verse 156, 157}

Verses of the Qur'aan Concerning the Sahabah رضي الله تعالى عنهم

(١) ﴿لَقَدْ تَّابَ اللّٰهُ عَلَى النَّبِيِّ وَالْمُهٰجِرِيْنَ وَالْاَنْصَارِ الَّذِيْنَ اتَّبَعُوْهُ فِىْ سَاعَةِ الْعُسْرَةِ مِنْۢ بَعْدِمَا كَادَ يَزِيْغُ قُلُوْبُ فَرِيْقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۭ اِنَّهٗ بِهِمْ رَءُوْفٌ رَّحِيْمٌ ﴿﴾ وَّعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ۭ حَتّٰٓى اِذَا ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَظَنُّوْٓا اَنْ لَّا مَلْجَاَ مِنَ اللّٰهِ اِلَّآ اِلَيْهِ ۭ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوْبُوْا ۭ اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿﴾﴾ (سورة التوبه: ١١٧، ١١٨)

Allaah تبارك وتعالى has certainly turned in mercy towards the Nabi ﷺ and towards the Muhaajireen and the Ansaar who followed him in the hour of difficulty *(to Tabook)* after the hearts of some of them were almost shaken *(causing them to hesitate)*. Without doubt, He is Most Compassionate and Most Merciful towards them *(by blessing them with steadfastness and devotion)*. And Allaah تبارك وتعالى *(has also turned in mercy towards)* the three *(Sahaaba رضي الله تعالى عنهم, namely Murara bin Rabee رضي الله تعالى عنه, Ka'b bin Maalik رضي الله تعالى عنه and Hilaal bin Umayyah رضي الله تعالى عنه)* whose matter *(forgiveness for not marching to Tabook)* was postponed *(for fifty days)* until the earth narrowed for them despite its vastness *(and they could find no place to hide themselves)*, their own souls narrowed for them *(they became frustrated with themselves)* and they were convinced that there was no safety from Allaah تبارك وتعالى except *(in turning)* towards Him. Then Allaah تبارك وتعالى turned towards them *(in mercy)* so that they *(could)* turn to Him *(in repentance)*. Indeed Allaah تبارك وتعالى is Most Pardoning, Most Merciful.{Surah Taubah, verse 117, 118}

(٢) ﴿لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِىْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَاَثَابَهُمْ فَتْحًا قَرِيْبًا ﴿﴾ وَّمَغَانِمَ كَثِيْرَةً يَّاْخُذُوْنَهَا ۭ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا

﴿۝﴾ (سورة الفتح: ۱۸، ۱۹)

Allaah تبارك وتعالى was well pleased with the Mu'mineen *(the Sahabah رضي الله تعالى عنهم)* when they pledged their allegiance to you *(O Rasulullaah صلى الله عليه وسلم)* beneath the tree *(at Hudaybiyyah)*. Allaah تبارك وتعالى knew what was in their hearts, sent tranquillity to them *(causing them to accept Allaah تبارك وتعالى's commands without hesitation)* and rewarded them with a victory close at hand *(when they conquered Khaybar soon after signing the Treaty of Hudaybiyyah)* and *(Allaah تبارك وتعالى will also reward them with)* abundant spoils of war that they will take *(after conquering Khaybar)*. Allaah تبارك وتعالى is always Mighty, Wise.{Surah Fatah, verse 18, 19}

(۳) ﴿وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ وَاَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ط ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝﴾

(سورة التوبه: ۱۰۰)

Allaah تبارك وتعالى is pleased with the first to lead the way from the Muhaajireen, the Ansaar, and those who followed them with sincerity and they are pleased with Him. He has prepared for them such Jannaat beneath which rivers flow, in which they shall live forever. This is the ultimate success. *(This verse clearly illustrates the great status of the Sahabah رضي الله تعالى عنهم and it will therefore be wrong to revile them.)*{Surah Taubah, verse 100}

(٤) ﴿لِلْفُقَرَآءِ الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ وَاَمْوَالِهِمْ يَبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا وَّ يَنْصُرُوْنَ اللّٰهَ وَرَسُوْلَهٗ ط اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ۝ وَالَّذِيْنَ تَبَوَّؤُ الدَّارَ وَالْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَلَا يَجِدُوْنَ فِيْ صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝﴾ (سورة الحشر: ۸، ۹)

(A share of the booty received without a fight is also reserved) For the poor Muhaajireen who were removed from their homes and their possessions. They seek Allaah تبارك وتعالى's grace and pleasure and assist Allaah تبارك وتعالى and His Rasool صلى الله عليه وسلم. These are the ones who are true *(in their claim to Imaan). (Part of this booty is also for)* Those *(the Ansaar)* who adopted the place *(Madinah)* as their home before them *(before the Muhaajireen)* and *(had adopted)* Imaan. They *(the Ansaar)* love those who migrate to them *(the Muhaajireen)* and find no want *(jealousy or envy)* in their hearts for what they *(the Muhaajireen)* are given. They *(the Ansaar)* prefer *(others)* above themselves *(they prefer to give others)* even though they are themselves in need *(of the things they give). (Like the Ansaar,)* Those who are saved from the miserliness *(and greed)* of the soul are really the successful ones *(who will attain salvation)*.{Surah Hashar, verses 8, 9}

(٥) ﴿اَللّٰهُ نَزَّلَ اَحْسَنَ الْحَدِيْثِ كِتٰبًا مُّتَشَابِهًا مَّثَانِيَ صلے تَقْشَعِرُّ مِنْهُ جُلُوْدُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ ج ثُمَّ تَلِيْنُ جُلُوْدُهُمْ وَقُلُوْبُهُمْ اِلٰى ذِكْرِ اللّٰهِ ط ذٰلِكَ هُدَى اللّٰهِ يَهْدِيْ بِهٖ مَنْ يَّشَآءُ ط وَمَنْ يُّضْلِلِ اللّٰهُ

فَمَالَهُ مِنْ هَادٍ ﴾ (سورة الزمر: ٢٣)

Allaah تبارك وتعالى has revealed the most superb articulation; a Book *(the Qur'aan)* with subject matter of similar import *(to reinforce teachings)*, which is often repeated *(by people throughout the world and throughout time)*. The bodies of those who fear their Rabb shiver with it, after which their hearts and bodies soften to Allaah تبارك وتعالى's remembrance *(causing them to do good deeds)*. This is Allaah تبارك وتعالى's guidance, with which He guides whoever He wills. There can be no guide for the one whom Allaah تبارك وتعالى sends astray. {Surah Zumar, verse 23}

(٦) ﴿ إِنَّمَا يُؤْمِنُ بِاٰيٰتِنَا الَّذِيْنَ اِذَا ذُكِّرُوْا بِهَا خَرُّوْا سُجَّدًا وَّسَبَّحُوْا بِحَمْدِ رَبِّهِمْ وَهُمْ لَايَسْتَكْبِرُوْنَ ۝ تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّطَمَعًا وَّمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۝ فَلَا تَعْلَمُ نَفْسٌ مَّآ اُخْفِيَ لَهُمْ مِّنْ قُرَّةِ اَعْيُنٍ ۚ جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ۝ ﴾ (سورة السجده: ١٥ تا ١٧)

Only those people *(truly)* believe in Our Aayaat who, when they are reminded about them, fall in prostration *(out of fear and humility)*, glorify the praises of their Rabb and do not behave arrogantly. *(These people are such that)* Their sides part from their beds *(they wake up for Tahajjud salaah)*, they make du'aa to their Rabb in fear *(for His punishment)* and *(having)* hope *(in His mercy)*, and they spend *(in charity)* from what We have provided for them. No soul knows what pleasures are hidden for him *(in Jannah)* as a reward for the deeds he carries out. {Surah Sajdah, verses 15-17}

(٧) ﴿ فَمَآ اُوْتِيْتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ وَمَا عِنْدَ اللّٰهِ خَيْرٌ وَّاَبْقٰى لِلَّذِيْنَ اٰمَنُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۝ وَالَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ وَالْفَوَاحِشَ وَاِذَا مَا غَضِبُوْا هُمْ يَغْفِرُوْنَ ۝ وَالَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَاَقَامُوا الصَّلٰوةَ وَاَمْرُهُمْ شُوْرٰى بَيْنَهُمْ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۝ وَالَّذِيْنَ اِذَآ اَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُوْنَ ۝ ﴾ (سورة الشورى: ١٥ تا ١٧)

Whatever you have been given is merely an article of this worldly life *(something to use temporarily)*. *(On the other hand,)* What *(reward)* is with Allaah تبارك وتعالى *(in exchange for your good deeds)* is better *(than everything of this world)* and more lasting *(eternal)* for those who have Imaan, who trust *(only)* in their Rabb *(to provide for them and to protect them)* who abstain from major sins and immoral behaviour and who forgive when they are angry *(without taking revenge)*. *(These people who shall have Allaah تبارك وتعالى's eternal reward are)* Those who respond to *(the commands of)* their Rabb, who establish salaah, whose affairs are *(decided)* by mutual consultation *(counsel)* between themselves, and who spend *(in charity)* from what We have provided for them. And *(they are also)* those who retaliate *(only)* when aggression affects them *(without being aggressors)*. {Surah Shura, verses 36-39}

(٨) ﴿ مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ ۚ فَمِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ وَمِنْهُمْ مَّنْ يَّنْتَظِرُ

ۖ وَمَا بَدَّلُوا تَبْدِيلًا ﴿﴾ لِّيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿﴾﴾ (سورة الاحزاب: ٢٣، ٢٤)

Among the Mu'mineen there are men who are true to the pledge they vow to Allaah تبارك وتعالى *(that they will fight in Jihaad until they die)*. Of them is he who has fulfilled his pledge *(and has been martyred)*, and he who is waiting *(to be martyred)*. They have not changed *(their resolve)* in the least *(unlike the Munaafiqeen)*. *(Such situations of trial and hardship take place)* So that Allaah تبارك وتعالى may reward the truthful *(those who are true in their Imaan)* for their truthfulness and punish the hypocrites if He wills or forgive them *(when they repent sincerely)*. Allaah تبارك وتعالى is always Most Forgiving, Most Merciful.{Surah Ahzaab, verses 23, 24}

(٩) ﴿أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾ (سورة الزمر: ٩)

(Is the Kaafir better) Or the person who is engrossed in *(Allaah تبارك وتعالى's)* worship throughout the hours of the night, prostrating and standing, fearing the Aakhirah and hoping for the mercy of his Rabb? Say, "Can those with *(spiritual)* knowledge be equal to those who do not have knowledge? Only those with *(spiritual)* intelligence will heed *(good advice)*."{Surah Zumar, verse 9}

Mention of Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم in the Divine Scriptures that Came Before the Qur'aan

Hadhrat Ataa bin Yasaar رحمه الله تعالى reports that once when he met Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه, he asked him, "Tell me about the description of Rasulullaah صلى الله عليه وسلم in the Torah." Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه replied, "Alright. I swear by Allaah تبارك وتعالى that the Torah describes him just as the Qur'aan does. (It says) 'O Nabi صلى الله عليه وسلم! Verily We have sent you as a witness, a giver of glad tidings, a warner and a protection for the illiterate nation (the Arabs). You are My servant and My Rasool and I have named you *Mutawakkil (One who relies on Allaah تبارك وتعالى only)*. You are neither ill-tempered, hard-hearted nor one who shouts in the marketplace. You do not resist evil with evil, but rather forgives and overlooks.' (The Torah continues to say,) Allaah تبارك وتعالى shall never take him (Rasulullaah صلى الله عليه وسلم) from the world until people straighten their crooked religion by saying, 'Laa Ilaaha Illalaah' ('There is none worthy of worship but Allaah تبارك وتعالى'). By him shall Allaah تبارك وتعالى open blind eyes, deaf ears and veiled hearts.'" (1)

Hadhrat Wahab bin Munabbih رحمه الله تعالى narrates that Allaah تبارك وتعالى sent the

(1) Ahmad. Bukhari has also reported a similar narration from Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه. Bayhaqi has also reported a similar narration from Ibn Salaam with the words, "Until he straightens the crooked religion." Ibn Is'haaq has also reported a similar narration from Ka'b Ahbaar, as did Bayhaqi do so in brief from Hadhrat Aa'isha رضي الله تعالى عنها.

following revelation to Hadhrat Dawood عليه السلام in the Zaboor, "O Dawood! There shall soon come after you a Nabi whose name will be Ahmad and Muhammad. He shall be truthful and a leader and I shall never be angry with him. I have forgiven all his errors even before he can commit them. His Ummah shall be showered with My mercy. I shall grant them such Nawaafil (optional) that I have granted only to the Ambiyaa and I shall make compulsory for them such Faraa'idh that I have made compulsory only for the Ambiyaa and the Rasul. They will eventually come to me on the Day of Qiyaamah shining with the same light that shines from the Ambiyaa." Allaah تبارك وتعالى then said to Dawood عليه السلام, **"O Dawood! I have granted superiority to Muhammad ﷺ and his Ummah over all other nations."** (1)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه once asked Hadhrat Ka'b رضي الله تعالى عنه to describe to Rasulullaah ﷺ and his Ummah to him. Hadhrat Ka'b رضي الله تعالى عنه said, "I have found them (described as follows) in Allaah تبارك وتعالى's book (the Torah): 'Verily Ahmad ﷺ and his Ummah shall praise Allaah تبارك وتعالى abundantly who will praise Allaah تبارك وتعالى (by saying *"Al Hamdu Lillaah"*) during favourable and adverse conditions. They will exalt Allaah تبارك وتعالى (by saying *"Allaahu Akbar"*) when ascending an incline and glorify Him (by saying *"Subhaa Nallaah"*) when descending from a raised place. Their call (the Adhaan) shall resound in the skies and during their salaah they will communicate (with Allaah تبارك وتعالى) with humming (whispering) sounds like the sound of bees against a rock. They will form rows in their (congregational) salaah just as the angels form rows and will form rows in battle as they do in salaah. When they go to battle in the path of Allaah تبارك وتعالى (for Allaah تبارك وتعالى's pleasure), the angels will be before them and behind them with powerful spears. When they present themselves for battle in Allaah تبارك وتعالى's path, Allaah تبارك وتعالى shall shade (shelter) them just as a vulture shades her nest (while saying this, Hadhrat Ka'b رضي الله تعالى عنه demonstrated with his hand how a vulture protects her nest by spreading her wings over it). They shall never flee from the battlefield." (2)

According to another narration, Hadhrat Ka'b رضي الله تعالى عنه said, "(The Ummah of Rasulullaah ﷺ were described in the Torah as) People who shall praise Allaah تبارك وتعالى abundantly, who will praise Allaah تبارك وتعالى (by saying *"Al Hamdu Lillaah"*) during all conditions. They will exalt Allaah تبارك وتعالى (by saying *"Allaahu Akbar"*) when ascending an incline. They will keep track of the sun (to ascertain the correct times of salaah). They shall perform their five daily salaah on time even though it be at a dusty place. They will tie their loincloths at their waists and wash their limbs (when performing wudhu)." (3)

Ahaadeeth Describing Rasulullaah ﷺ

Hadhrat Hasan bin Ali رضي الله تعالى عنه says that he once asked his uncle Hadhrat Hind bin

(1) Al Bidaayah wan Nihaayah Vol. 2 Pg. 326
(2) Abu Nu'aym in his *Hilya* Vol. 5 Pg. 386.
(3) Abu Nu'aym in his *Hilya*. Another longer narration has also been reported from Hadhrat Ka'b رضي الله تعالى عنه in the same book.

Abi Haalah رضي الله عنه to describe Rasulullaah ﷺ because he could describe excellently. His reason for asking for a description of Rasulullaah ﷺ was to adopt something of the description (because Hadhrat Hasan bin Ali رضي الله عنه was only seven when Rasulullaah ﷺ passed away, he did not have sufficient opportunity to study the appearance of Rasulullaah ﷺ in much detail).

Hadhrat Hind bin Haalah رضي الله عنه began, "Rasulullaah ﷺ was of outstanding stature, appearing such to others as well. His face shone brightly like the full moon at night. He was taller than the average person yet shorter than a lanky person. His head was gracefully large and his hair had gentle curls. If his hair formed a path, he would leave it that way, otherwise he never took pains to make one (while he would make a path if a path formed easily, he would not take pains to make one if it became difficult). When his hair grew long, it would be below his earlobes. His complexion was radiant and his forehead was wide. His eyebrows were full though fine and stood separately. Between the two was a vein which would swell when he became angry. His nose was smooth with a high bridge and had a lustre about it, which made an unacquainted person think that it was large (whereas its lustre only made it seem such). His beard was thick, his eyes were black and his cheeks were smooth and unobtrusive. His mouth was moderately wide, his teeth discreet with a slight gap between the two front teeth."

"The hair of his chest formed a thin line up to the navel. Because of its smoothness and clarity his neck appeared to be that of a carved silver statue. His body was firm and moderately built with his stomach in line with his chest. His chest was wide, his shoulders broad and his joints prominent and powerful. The uncovered parts of his body were always radiant. He had a line of hair running between his chest and navel and although his abdomen and breasts were hairless, his arms, shoulders and upper part of the chest had hair. He had long forearms, broad palms and his bones were well formed and straight. His hands and feet were well-built with his fingers and toes proportionately long. The inside of his foot was deep with the upper part so smooth that water easily flowed down them."

"He lifted his feet well off the ground and leaned forward when he walked. He put his steps down lightly and walked briskly, taking long strides as he went along. He walked as if he was descending from a high place. When he turned to someone, he turned his entire body towards the person. His kept his gazes lowered and would more often be looking down than up. (Out of modesty) He never looked at a person straight in the face, always walked behind his companions and greeted whoever he met before they greeted him."

Hadhrat Hasan رضي الله عنه then asked his uncle to describe the manner in which Rasulullaah ﷺ talked. To this, his uncle said, "Rasulullaah ﷺ always remained grieved (concerning the Aakhirat), was forever concerned (for the plight of his Ummah) and had no rest. He remained silent for long periods and would speak only when necessary. From beginning to end his speech was complete (he

did not speak vaguely) and spoke most comprehensively (without wasting words). His words were distinct and conclusive with neither excess nor shortage (leaving no room for ambiguity). He spoke kindly without being harsh towards anyone or embarrassing anyone. Regardless of how insignificant they seemed, he always held favours in high esteem without belittling them or praising them excessively (so that no greed is shown)."

"When the truth was being opposed, nothing could stem his anger until the truth was avenged." Another narration states, "Matters relating to this world never made him angry. However, whenever the truth (matters of Deen) met opposition, nothing and no one could stem his anger until the truth was avenged. **He never became angry for personal reasons and never took revenge for anything affecting his personal life."**

"Whenever he pointed towards something, he pointed with his entire hand (and not only with one finger) and he always turned his hands over when expressing surprise. He (sometimes moved his hands when speaking and) would hit the palm of his right hand on the thumb of the left hand. When he was angry with someone, he would turn his face away from the person and then either ignore him or forgive him. When he was happy, he would lower his gaze because of modesty. **Rasulullaah ﷺ smiled most of the time and when he did, his teeth would shine like hailstones."**

Hadhrat Hasan bin Ali رضي الله عنه says that he did not mention this description to his brother Hadhrat Husayn bin Ali رضي الله عنه for some time afterwards, but when he did, he gathered that his brother had learned about this from their uncle even before he could. He also learned that his brother Husayn رضي الله عنه had even enquired from their father (Hadhrat Ali رضي الله عنه) about the manner in which Rasulullaah ﷺ entered his home, left the home, conducted his gatherings and about the other mannerisms and behavioural characteristics of Rasulullaah ﷺ. It appeared that there was not any detail of Rasulullaah ﷺ's life that Hadhrat Husayn رضي الله عنه had not asked about.

Hadhrat Husayn رضي الله عنه narrates further that when he asked his father Hadhrat Ali رضي الله عنه about the manner in which Rasulullaah ﷺ entered the house, the reply was, "His entry into his home was by (Allaah تبارك وتعالى's) permission and when he arrived home, he divided his time into three parts. There was a part reserved for Allaah تبارك وتعالى (for Ibaadah), a part for his family (to speak to them and to see to their needs) and a part for himself. The part reserved for himself was further divided between himself and the people. The Sahabah رضي الله عنهم closest to him would (discuss matters with Rasulullaah ﷺ at home and) pass on whatever they heard from Rasulullaah ﷺ to the public without keeping anything secret. When allowing the Sahabah رضي الله عنهم to enter into discussions with him during this time, it was his practice to give preference to the Sahabah رضي الله عنهم who were most virtuous in terms of their merit in Deen. Among them were those who had one need, others who had two needs and others who had more needs. Rasulullaah ﷺ would engage himself with (fulfilling the needs of)

these people and would advise them concerning matters leading to their (spiritual) reformation and the reformation of the Ummah at large. Rasulullaah ﷺ would enquire from those visiting him about the welfare of the Muslim public and advise them accordingly."

"Rasulullaah ﷺ would say to those coming to see him, 'Those present here should pass the message on to those who are absent. You should communicate to me the needs of those who are unable to present themselves (because they are too modest, afraid or living too far to appear themselves). On the Day of Qiyaamah, Allaah تبارك وتعالى shall keep firm the feet of that person who informs their leader about the needs of another person who cannot do so himself.' It was only matters of importance that were mentioned to Rasulullaah ﷺ and he did not entertain anything else (such as futile talk). People used to visit him in search of Deeni knowledge and would not leave without tasting something (this either means that they would not leave without receiving the knowledge they came for or that they would not leave without having something to eat or drink). **They would leave him as guides towards good."**

Hadhrat Husayn رضي الله عنه further narrates that he asked his father about what Rasulullaah ﷺ and when he left the house. Hadhrat Ali رضي الله عنه replied, "Rasulullaah ﷺ always guarded his tongue from everything besides matters that concerned him. He always put people at ease without ever making them feel uncomfortable (he always advised and censured them in a manner that never made them afraid being with him). He always honoured the noble persons of a tribe and appointed them as leaders of their tribes. He would warn people (about the punishment of the Aakhirah as well as about the harms they faced from other elements and people). Together with warning others, he also guarded himself from the harms of others without depriving anyone of his cheerfulness and good character. **He always watched over his companions and enquired about the welfare of the masses."**

"Rasulullaah ﷺ would commend anything good and encourage it. On the other hand, he condemned anything evil and discouraged it. He chose the moderate path in all matters and was never contradictory. He was never negligent of the Deeni welfare of the people so that they did not grow negligent towards the Deen or turn away from it altogether. He had a method of dealing with every situation without compromising on the rights of any person nor transgressing them in any way. The best of people were in his attendance and those that he regarded as the most virtuous were the ones who wished the best for others. In his estimation, the highest ranking people were those who sympathised most with people and assisted them most."

Hadhrat Husayn رضي الله عنه narrates that he further asked his father about the gatherings that Rasulullaah ﷺ held. Hadhrat Ali رضي الله عنه replied, "Rasulullaah ﷺ never sat or stood without Dhikr on his tongue. He would never reserve a place for himself (in the Masjid) and also forbade others from doing this. Whenever he arrived in a gathering, he sat on the fringe of the gathering and

instructed people to do the same. He gave equal attention to each person in the gathering so that all of them thought that they were the most honoured. Whenever a person sat with him or stood with him to address a need, Rasulullaah ﷺ remained with him patiently until the person himself took leave. **When anyone asked him for anything, he would give the person his need or kindly tell the person that he did not have the means to fulfil the need.**"

"Rasulullaah ﷺ generously distributed his cheerfulness and good character to every person so that he became a father to them all and fulfilled the rights of each one of them equally. His gatherings included forbearance, modesty, tolerance and confidentiality. Voices were never raised in his gatherings, reputations were never smeared and faults were never publicised. Those attending his gatherings were treated equally (no racial and social discrimination existed) and people were held in high esteem only in relation to the level of their Taqwa. Each person respected the other and just as the elderly were shown great reverence, the youngsters were shown great compassion. The needy were attended to and enquiries were made about strangers (to see to their needs)."

When Hadhrat Husayn رضي الله عنه asked his father about Rasulullaah ﷺ's interaction with the people in his gatherings, Hadhrat Ali رضي الله عنه replied, "Rasulullaah ﷺ always smiled and displayed a tolerant attitude and a soft nature. He was never ill-tempered, never hard-hearted, never shouted, was never vulgar, never searched for the faults of people and never joked excessively. Rasulullaah ﷺ pretended not to be aware of things he disliked but would not make a person lose hope in receiving something he wanted, which Rasulullaah ﷺ himself disliked (he would give the person something to appease him or advise him kindly)."

"Rasulullaah ﷺ divorced himself **from three things** and also prevented people from these three things. These were (1) arguing, (2) speaking too much and (3) indulging in futile talk. He never spoke ill of anyone, never insulted anyone and never searched for the faults of any person. He only spoke when he anticipated rewards for his speech."

"Whenever Rasulullaah ﷺ spoke, the Sahabah رضي الله عنهم sitting in the gathering sat with their heads bowed as if there were birds perched on their heads (they sat absolutely still like people afraid that any movement of theirs would disturb birds perched on their heads). The Sahabah رضي الله عنهم remained silent as he spoke and spoke only when he was silent. They also took care never to argue in his presence. Rasulullaah ﷺ expressed amusement when the Sahabah رضي الله عنهم laughed and expressed surprise when they did. He tolerated the blunt speech and harsh manner of questioning that strangers used (when they came to ask various questions). (Seeing that Rasulullaah ﷺ did not mind the questions and because they were too respectful to ask such questions,) The Sahabah رضي الله عنهم used to bring such strangers to the gatherings."

"Rasulullaah ﷺ used to say, 'Help a needy person whenever you see one.' He did not tolerate anyone praising him, unless a person was expressing gratitude

for a favour done (Rasulullaah ﷺ allowed this so that people learned that they should express gratitude to others). He would never interrupt the speech of any person unless the person spoke something wrong, in which case, Rasulullaah ﷺ would interrupt the speech by either stopping the person from continuing or by standing up and leaving."

Hadhrat Husayn رضي الله تعالى عنه states further that he even asked his father about the manner in which Rasulullaah ﷺ observed silence. His father Hadhrat Ali رضي الله تعالى عنه replied, "Rasulullaah ﷺ **observed silence on four occasions**. These were (1) when he needed to bear with something, (2) when exercising caution, (3) when considering something and (4) when pondering about something. There were **two things** that he always considered. These were how he could (1) see all people alike and (2) hear all of them alike. There were also **two things** that he usually pondered about. These were (1) that which is everlasting (the Aakhirah) and (2) that which will come to an end (this world). Allaah تبارك وتعالى had granted Rasulullaah ﷺ both the qualities of forbearance and fortitude because of which nothing made him so angry that he lost control of himself. (1)

Rasulullaah ﷺ exercised caution **with regard to four matters**. These were (1) ensuring that he does good and (2) giving importance to those things that would benefit the Ummah in this world as well as in the Aakhirah (his narration mentions only two matters). However, the narration in *Kanzul Ummaal* states, "Rasulullaah ﷺ exercised caution with regard to **four matters**. These were (1) ensuring that he does good so that his example should be followed (2) avoiding evil so that others also stay away from it, (3) exerting his mind in matters that will benefit the Ummah and (4) giving importance to those things that would benefit the Ummah in this world as well as in the Aakhirah. (2)

Statements of the Sahabah رضي الله تعالى عنهم Concerning Their Qualities

Hadhrat Suddi رحمه الله تعالى has reported the following narration from Hadhrat Umar رضي الله تعالى عنه concerning the verse:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ﴾ (سورة ال عمران: ١١٠)

"You were the best of all nations who have been raised for *(the benefit and salvation of)* mankind. You enjoin good and forbid evil and have Imaan in Allaah تبارك وتعالى." {Surah Aal Imraan, verse 110}

He reports that Hadhrat Umar رضي الله تعالى عنه stated, "If Allaah تبارك وتعالى had willed, He

(1) Tirmidhi has reported this entire lengthy Hadith in his *"Shamaa'il"* from Hadhrat Hasan رضي الله تعالى عنه, when he starts by saying that he once asked his uncle Hadhrat Hind bin Abi Haalah رضي الله تعالى عنه to describe Rasulullaah ﷺ. The Hadith of his brother Hadhrat Husayn رضي الله تعالى عنه is also mentioned, who narrates from his father Hadhrat Ali رضي الله تعالى عنه. Reporting from Haakim, Imaam Bayhaqi رحمه الله تعالى has also narrated this Hadith in his *"Dalaa'ilun Nabuwwah"* from Hadhrat Hasan رضي الله تعالى عنه, who says, "I once asked my uncle Hadhrat Hind bin Abi Haalah رضي الله تعالى عنه..." Haafidh Ibn Katheer رحمه الله تعالى has also reported this Hadith in his book *"Al-Bidaayah"* (Vol.6 Pg.33). As mentioned in *Kanzul Ummaal* (Vol.4 Pg.32), this Hadith has also been reported by Ruyani, Tabraani and Ibn Asaakir. Imaam Baghawi رحمه الله تعالى has also reported it, as mentioned in Al-*Isaabah* (Vol.3 Pg.611).

(2) This narration appears in Jam'ul Fawaa'id (Vol.8 Pg.275).

would have used the word (meaning "You are"), in which case the verse would have referred to all of us (whether a person enjoins good and forbids evil or not). However, Allaah تبارك وتعالى used the word (meaning "you were") to refer specifically to the Sahabah رضي الله تعالى عنهم. Therefore, whoever does as the Sahabah رضي الله تعالى عنهم did (enjoins good and forbids evil) shall be among "the best of all nations who have been raised for (the benefit and salvation of) mankind." (1)

Hadhrat Qataadah رحمه الله تعالى reports that Hadhrat Umar رضي الله تعالى عنه once recited the verse:

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللّٰهِ ط﴾ (سورة ال عمران: ١١٠)

"You were the best of all nations who have been raised for (the benefit and salvation of) mankind. You enjoin good and forbid evil and have Imaan in Allaah تبارك وتعالى." {Surah Aal Imraan, verse 110}

Thereafter, Hadhrat Umar رضي الله تعالى عنه said, "O people! Whoever wishes to be among this Ummah (who are the best of nations), then he should fulfil the condition that Allaah تبارك وتعالى mentions in the verse (i.e. enjoin good and forbid evil)." (2)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه stated, "Allaah تبارك وتعالى looked at the hearts of all His servants and chose that of Muhammad صلى الله عليه وسلم. Allaah تبارك وتعالى then made him His messenger and granted him special knowledge from His own. Allaah تبارك وتعالى then again gazed at the hearts of His servants and selected companions for Rasulullaah صلى الله عليه وسلم (the Sahabah رضي الله تعالى عنهم) to assist (in the propagation of) His Deen and to be assistants in bearing the responsibility of Rasulullaah صلى الله عليه وسلم. Therefore, whatever these Mu'mineen (the Sahabah رضي الله تعالى عنهم) regard as good, is good in the eyes of Allaah تبارك وتعالى and whatever they regard as unacceptable, is unacceptable in the eyes of Allaah تبارك وتعالى." (3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه had mentioned, "Whoever wishes to follow the ways of another, should follow the ways of those who have passed away. These were the companions of Muhammad صلى الله عليه وسلم, who were the best people of this Ummah. Their hearts were most pious, their knowledge was deepest and they were least pretentious. They were people whom Allaah تبارك وتعالى had chosen to be companions of His Nabi صلى الله عليه وسلم and for the transmission of His Deen. **You people should therefore emulate their character and mannerisms. By the Rabb of the Kabah! The Sahabah رضي الله تعالى عنهم of Rasulullaah صلى الله عليه وسلم were correctly guided."**(4)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said to the people, "Although you people fast more often, perform more salaah and make more effort, the companions of Rasulullaah صلى الله عليه وسلم were better than you." When the people asked him the reason for this, he replied, **"Because they had less concern for this**

(1) Ibn Jurayj and Ibn Abi Haatim.
(2) Kanzul Ummaal Vol.1 Pg.238
(3) Abu Nu'aym in *Hilya* (Vol.1 Pg.375). It is also reported by Tayaalisi (Pg.33) and Ibn Abdil Birr in Isti'aab (Vol.1 Pg.6) without the words "Therefore, whatever these Mu'mineen..."
(4) Abu Nu'aym in *Hilya* (Vol.1 Pg.305)

world and more concern for the Aakhirah." (1)

Abu Waa'il رحمه الله تعالى narrates that Hadhrat Abdullaah bin Mas'ood رضى الله تعالى عنه once heard a person saying, "Where are the people who have no concern for this world and look forward to the Aakhirah?" Hadhrat Abdullaah bin Mas'ood رضى الله تعالى عنه said to him, "They are the people of Jaabiya(2). They were five hundred Muslim men who pledged that they would be martyred in battle and not return home. (Therefore, according to their custom,) They shaved off their hair, fought the enemy and were all martyred besides one who lived to tell the tale." (3)

Hadhrat Abdullaah bin Umar رضى الله تعالى عنه once heard a person saying, "Where are the people who have no concern for this world and look forward to the Aakhirah?" Taking the person to the graves of Rasulullaah ﷺ, Hadhrat Abu Bakr رضى الله تعالى عنه and Hadhrat Umar رضى الله تعالى عنه, Hadhrat Abdullaah bin Umar رضى الله تعالى عنه said to him, "Were you asking about these personalities?" (4)

Abu Araaka رحمه الله تعالى narrates that he once performed the Fajr salaah behind Hadhrat Ali رضى الله تعالى عنه. After the salaah, Hadhrat Ali رضى الله تعالى عنه turned to his right and appeared to be extremely troubled. Eventually, when the sun rose the length of a spear's length above the Masjid wall, he performed two Rakaahs of salaah. Thereafter, he turned his hands over and said, "By Allaah تبارك وتعالى! I have seen the Sahabah رضى الله تعالى عنهم of Rasulullaah ﷺ and do not see the likes of them anywhere today. In the mornings, their faces were pale, their hair dishevelled, their bodies covered in dust and between their eyes were the marks of prostration which resembled the marks on the knees of goats. Their nights were spent prostrating (in Sajdah) and standing before Allaah تبارك وتعالى (in salaah). They recited the Book of Allaah تبارك وتعالى (the Qur'aan) and would attain comfort by standing in salaah and making Sajdah. When the mornings arrived and they engaged in Dhikr, their bodies would move as the trees do when the gentle wind blows through them. Their eyes would flow with tears until their clothing got wet as if they (were remorseful because they) had spent their nights in negligence." Thereafter, Hadhrat Ali رضى الله تعالى عنه stood up and was never again seen laughing quietly until he was martyred by the wicked enemy of Allaah, تبارك وتعالى Ibn Muljim. (5)

Hadhrat Diraar bin Damirah Kinaani رحمه الله تعالى once came to Hadhrat Mu'aawiya رضى الله تعالى عنه, who asked him to describe Hadhrat Ali رضى الله تعالى عنه. Hadhrat Diraar bin Damirah Kinaani رحمه الله تعالى said, "Would you excuse me?" Hadhrat Mu'aawiya رضى الله تعالى عنه replied, "You cannot be excused." Hadhrat Diraar bin Damirah Kinaani رحمه الله تعالى continued, "If I have to say something, then I swear by Allaah تبارك وتعالى that Hadhrat Ali رضى الله تعالى عنه was a man of high objectives (with immense honour). He was a man of tremendous strength who always spoke decisively and passed judgement with utmost justice. Knowledge seemed to burst forth from his every

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.136)
(2) The name of place in Shaam where a large Muslim army fought the Roman army during the period when Hadhrat Umar رضى الله تعالى عنه served as Khalifa.
(3) *Hilya* Vol.1 Pg.135
(4) Abu Nu'aym in *Hilya* (Vol.1 Pg.307)
(5) Bidaayah (Vol.8 Pg.6), Abu Nu'aym in Hilya (Vol.1 Pg.76) as well as Dinowri, Askari and Ibn Asaakir as mentioned in Kanzul Ummaal (Vol.8 Pg.219).

limb (people learned something from his every word, action and even when he did nothing) and wisdom spoke through him from every angle. He kept aloof from the world and its attraction, taking comfort from the night and its darkness."

"By Allaah تبارك وتعالى! Hadhrat Ali رضي الله تعالى عنه shed many tears and remained in deep thought for long periods. He would often turn his hands over and address himself. He liked simple clothing and coarse (unrefined) food. By Allaah تبارك وتعالى! He was just like one of us and when we met with him, he would make us sit close to him and ensured that he answered our every question. Despite him being close to us and us being close to him, we were too overawed to speak to him. When he smiled, his teeth appeared to be a string of pearls. He showed enormous respect towards men learned in the matters of Deen and he showed great love towards the poor. In front of him, a powerful person never expected to succeed in his false claims and a weak person never lost hope in his justice."

"Allaah تبارك وتعالى is Witness to the night when I once saw him sitting in his Mihraab when the night had already drawn its curtains and the stars had vanished. He was holding his beard and bending over, displaying the distress of a person bitten by a scorpion. He wept like a bitterly grieved person and I can still hear his cries echoing in my ears as he repeated the words, 'Yaa Rabbanaa! Yaa Rabbanaa! (Oh our Rabb! Oh our Rabb!)' In this way, he humbled himself before Allaah تبارك وتعالى. He then address the world saying, 'O world! Are you trying to deceive me? Are you staring expectantly at me? Get away! Get away and use your charms on someone else because I have divorced you thrice. Your life is short, your company is demeaning and people easily get into trouble because of you. Oh dear! Oh dear! The provision (for the journey to the Aakhirah) is meagre, the journey is long and the road is frightening.'"

(Upon hearing this,) Tears flowed uncontrollably from the eyes of Hadhrat Mu'aawiya رضي الله تعالى عنه onto his beard and he began wiping them away with his sleeve. The people present were also choked with their weeping. Hadhrat Mu'aawiya رضي الله تعالى عنه then said, "That was indeed an accurate description of Abul Hasan (Hadhrat Ali رضي الله تعالى عنه). May Allaah تبارك وتعالى have mercy on him. O Diraar, what was your reaction to his death?" Hadhrat Diraar bin Damirah Kinaani رحمه الله تعالى replied, "I felt the anguish of a woman whose only child is slaughtered in her lap, whose tears neither stop nor does her grief diminish." After saying this, Hadhrat Diraar bin Damirah Kinaani رحمه الله تعالى stood up and left. (1)

Hadhrat Qataadah رحمه الله تعالى reports that someone once asked Hadhrat Abdullaah bin Umar رضي الله تعالى عنه if the Sahabah رضي الله تعالى عنهم ever laughed. He replied, "Yes. However, the Imaan in their hearts still remained firmer than mountains." (2)

Seeing the carriages of some Yemeni travellers made out of animal skin, Hadhrat Umar رضي الله تعالى عنه remarked, "Whoever wishes to see a semblance of the Sahabah رضي الله تعالى عنهم of Rasulullaah صلى الله عليه وسلم should look at these people." (3)

(1) Abu Nu'aym (Vol.1 Pg.84). In his book *Isti'aab* (Vol.3 Pg.44), Ibn Abdil Barr has also reported this narration from Hirmaazi who hailed from Hamdaan and who reported the same from Diraar Sadaa'i.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.311)
(3) Kanzul Ummaal Vol.7 Pg.163

Abu Sa'eed Maqbari رحمه الله تعالى reports that when Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه contracted a plague, he instructed Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه to lead the salaah, which the latter did. When Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه passed away, Hadhrat Mu'aadh addressed the people saying, "O people! Sincerely repent to Allaah تبارك وتعالى for your sins because when any servant of Allaah تبارك وتعالى meets Allaah تبارك وتعالى after he sincerely repents for his sins, Allaah تبارك وتعالى's forgiveness is assured."

Hadhrat Mu'aadh رضي الله تعالى عنه then proceeded to say, "You have been grieved by the loss of a man whom I swear had a heart more free from malice than any other I have seen. I have not seen another with a purer heart, who was further from evil, who had as much love for the Aakhirah and who cared more for the well-being of the masses. Pray for mercy to be showered on him and make for the open plain to perform his funeral prayer. I swear by Allaah تبارك وتعالى that you shall never have another leader like him."

The people gathered together and the bier of Hadhrat Abu Ubaydah رضي الله تعالى عنه was taken to the plain where Hadhrat Mu'aadh رضي الله تعالى عنه led the funeral prayer. When the corpse was brought to the grave, Hadhrat Mu'aadh رضي الله تعالى عنه, Hadhrat Amr bin Al Aas رضي الله تعالى عنه and Hadhrat Dahaak bin Qais رضي الله تعالى عنه entered the grave to lay the body to rest. When they emerged from the grave, they closed the grave with sand and (standing at the head-side of the grave) Hadhrat Mu'aadh رضي الله تعالى عنه addressed the deceased saying, "O Abu Ubaydah! I shall certainly heap praises on you but will say nothing untrue because I fear that it may incur Allaah تبارك وتعالى's wrath. By Allaah تبارك وتعالى! As far as I know, you were certainly from among those people who abundantly engaged in the Dhikr of Allaah تبارك وتعالى, who walked humbly on earth and who would greet (and part company from) foolish people when they addressed you (to avoid disputes). You were among those who would neither be miserly nor wasteful when spending in charity, but who display excellent moderation between the two extremes. By Allaah تبارك وتعالى! You were among those whose hearts submitted to Allaah تبارك وتعالى, who displayed humility, who were compassionate towards orphans and the poor and who detested the behaviour of treacherous and arrogant people." (1)

Hadhrat Rib'ee bin Hiraash رحمه الله تعالى narrates that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه once sought permission to meet Hadhrat Mu'aawiya رضي الله تعالى عنه at a time when members of various tribes of the Quraysh were with him. As Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه approached, Hadhrat Mu'aawiya رضي الله تعالى عنه said to Hadhrat Sa'eed bin Al Aas رضي الله تعالى عنه who was on his right-hand side, "I shall present to Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه such questions that he will be unable to answer." Hadhrat Sa'eed رضي الله تعالى عنه replied, **"There is none like Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه to answer your questions."**

When Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه was seated, Hadhrat Mu'aawiya رضي الله تعالى عنه asked him, "What have you to say about Hadhrat Abu Bakr رضي الله تعالى عنه?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied, "May Allaah تبارك وتعالى shower his

(1) Haakim in his *Mustadrak* Vol.3 Pg.264

mercy on Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ. By Allaah تَبَارَكَ وَتَعَالَى! He ardently recited the Qur'aan, stayed far from deviation, avoided immodesty, prevented (people from) evil, knew his Deen well and feared (disobeying) Allaah تَبَارَكَ وَتَعَالَى. He engaged in Ibaadah during the nights, fasted during the days, remained uncontaminated by the world and was committed to administering justice among Allaah تَبَارَكَ وَتَعَالَى's creation. He instructed what was good and always did what was good. He was grateful to Allaah تَبَارَكَ وَتَعَالَى in all conditions, engaged in Dhikr morning and evening and was hard on himself in matters relevant to reformation. He excelled ahead of his companions in terms of piety, contentment, abstinence, chasteness, virtue, caution, self-discipline and in repaying people for the good they do. May Allaah تَبَارَكَ وَتَعَالَى's curses up to the Day of Qiyaamah be on those who deride him."

Hadhrat Mu'aawiya رَضِيَ اللهُ تَعَالَى عَنْهُ then asked, "What have you to say about Hadhrat Umar bin Khattaab رَضِيَ اللهُ تَعَالَى عَنْهُ?" Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ replied, "May Allaah تَبَارَكَ وَتَعَالَى shower his mercy on Abu Hafs (Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ). By Allaahتَبَارَكَ وَتَعَالَى! He was a great supporter of Islaam, protector of the orphans, a treasure chest of Imaan and a shelter for the weak. By Allaah تَبَارَكَ وَتَعَالَى! He was truly a sanctuary for the pious, a fortress for Allaah تَبَارَكَ وَتَعَالَى's creation and an ally to every person. With fortitude and confidence in Allaah تَبَارَكَ وَتَعَالَى, he established Allaah تَبَارَكَ وَتَعَالَى's True Deen until the time came when Allaah تَبَارَكَ وَتَعَالَى made the Deen of Islaam dominant and subjugated many lands. Allaah تَبَارَكَ وَتَعَالَى's name was then mentioned in every direction, every hill and every spring in many parts of the world. He displayed exceptional tolerance when people spoke offensively, was always grateful to Allaah تَبَارَكَ وَتَعَالَى during times of hardship and times of ease and engaged in the Dhikr of Allaah تَبَارَكَ وَتَعَالَى at every moment. May Allaah تَبَارَكَ وَتَعَالَى's curse until the Day of Qiyaamah follow the person who harbours enmity for him."

Hadhrat Mu'aawiya رَضِيَ اللهُ تَعَالَى عَنْهُ then continued, "What do you have to say about Hadhrat Uthmaan bin Affaan رَضِيَ اللهُ تَعَالَى عَنْهُ?" Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ replied, "May Allaah تَبَارَكَ وَتَعَالَى shower his mercy on Abu Amr (Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ). By Allaah تَبَارَكَ وَتَعَالَى! He was an extremely honourable son-in-law (of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who kept the company of pious people and was among the most unfaltering soldiers. He stayed awake (performing Tahajjud salaah) for nights on end and wept excessively when engaging in Allaah تَبَارَكَ وَتَعَالَى's Dhikr. Throughout the day and night he remained thoughtful about matters of importance, always ready to do anything of virtue and never tiring of completing anything that would lead to salvation. Among his noble traits was that he stood firmly against every calamity and was the generous sponsor of the Muslim army (especially during the Tabook expedition) and the sponsor of the well (the well of Rooma which he bought from a Jew and donated it to the Muslims). After all, he was the husband of two of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ's daughters. May remorse until the Day of Qiyaamah follow who the person speaks ill of him."

Thereafter, Hadhrat Mu'aawiya رَضِيَ اللهُ تَعَالَى عَنْهُ asked Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ, "What have you to say about Hadhrat Ali bin Abi Taalib رَضِيَ اللهُ تَعَالَى عَنْهُ?" The reply was, "May Allaah تَبَارَكَ وَتَعَالَى shower His mercy on Abu Hasan (Hadhrat Ali

رضی اللہ تعالیٰ عنہ). By Allaah تبارک وتعالیٰ! He was a standard-bearer of knowledge, a fortune of piety, a stronghold of intelligence and a mountain of good. He was a light to those walking in the pitch darkness and an unrelenting caller to the great straight path. Hadhrat Ali رضی اللہ تعالیٰ عنہ possessed profound knowledge of the earlier scriptures, propagated the teachings of the Qur'aan and always imparted excellent advice. He always clung to the ways of guidance and stayed far from injustice, causing harm to others and from everything destructive. He was the best of those who possessed Imaan and Taqwa and the leader of all those who dressed in sewn garments or in unstitched shawls. He was the most noble of those who performed Hajj and Sa'ee, the most magnanimous of those who administered justice and equity and the most eloquent of people save for the Ambiyaa and the chosen Rasool of Allaah ﷺ. He was also among those early Muslims who performed salaah facing towards both Qiblas (the Kabah and Baytul Maqdas). Can there be any monotheist equal to him? He was the extremely fortunate one to marry the best of women (Hadhrat Faatima رضی اللہ تعالیٰ عنہا) and was the father of the two noble grandsons (of Rasulullaah ﷺ). My eyes have never seen anyone like him and will never see anyone of his calibre until the Day of Qiyaamah, which is the Day of Meeting. **May the curses of Allaah تبارک وتعالیٰ and the curses of every servant of Allaah تبارک وتعالیٰ until the Day of Qiyaamah be on the one who curses him."**

Hadhrat Mu'aawiya رضی اللہ تعالیٰ عنہ then asked, "What have you to say about Hadhrat Talha رضی اللہ تعالیٰ عنہ and Hadhrat Zubayr رضی اللہ تعالیٰ عنہ?" Hadhrat Abdullaah bin Abbaas رضی اللہ تعالیٰ عنہ replied, "May Allaah تبارک وتعالیٰ's mercy be showered on them. By Allaah تبارک وتعالیٰ! They were both extremely virtuous and pious Muslims who remained extremely pure. They were both martyrs and exceptionally learned men. Although they made an error, Allaah تبارک وتعالیٰ shall forgive them because of the tremendous assistance they rendered (to Rasulullaah ﷺ and the propagation of Deen), because they were among the earliest Muslims, among earliest companions of Rasulullaah ﷺ and because of the many good deeds they carried out."

Then Hadhrat Mu'aawiya رضی اللہ تعالیٰ عنہ asked, "What have you to say about Hadhrat Abbaas رضی اللہ تعالیٰ عنہ?" Hadhrat Abdullaah bin Abbaas رضی اللہ تعالیٰ عنہ said, "May Allaah تبارک وتعالیٰ shower His mercy on Abul Fadhl (Hadhrat Abbaas رضی اللہ تعالیٰ عنہ). By Allaah تبارک وتعالیٰ! He was the real brother of Rasulullaah ﷺ and the delight of his eyes. He was a chosen servant of Allaah تبارک وتعالیٰ, a sanctuary for all people and the leader of all the uncles of Rasulullaah ﷺ. He possessed deep insight into all matters, always considered the consequences of everything and was adorned by profound knowledge. The virtue of others fades into the background when his virtues are mentioned and the achievements of other families seem insignificant before the accomplishments of his family. Why should he not be such a great person when he was raised by none other than Abdul Muttalib, who was the most honourable of people and the most esteemed of the Quraysh who ever walked or rode."

The above is a part of a lengthy Hadith(1).

(1) The Hadith is reported by Bayhaqi (Vol.9 Pg.160) who reports from Tabraani but comments that one of the narrators is not known.

Chapter One

The Chapter Concerning Da'wah Towards Allaah and His Rasool ﷺ

This chapter highlights how calling people towards Allaah and towards Rasulullaah ﷺ was the action that Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم loved more than anything else. It also draws attention to the fact that their ardent desire was for mankind to be guided towards the Deen of Allaah and to enter its fold so that they may be immersed in Allaah's mercy. In addition to this, it focuses on their tireless efforts to achieve this so that the creation could be linked to their Creator.

L ove for Da'wah and Preoccupation with it

The Concern of Rasulullaah ﷺ for Mankind to Accept Imaan

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما narrates that Rasulullaah ﷺ was extremely concerned that the whole of mankind should accept Imaan and pledge allegiance to him. Allaah therefore revealed Qur'aanic verses such as:

﴿فَمِنْهُمْ شَقِيٌّ وَّسَعِيدٌ ۝﴾ (سورة هود: ١٠٥)

> Among them *(mankind)* are the fortunate *(those destined for Jannah)* and the unfortunate (those destined for Jahannam). {Surah Hood, verse 105}

In these verses, Allaah informed Rasulullaah ﷺ that people will accept Imaan only if the good fortune of doing so has been destined for them in the Lowhul Mahfoodh. Similarly, only those people for whom ill-fortune has been destined in the Lowhul Mahfoodh will go astray. Allaah then revealed to Rasulullaah ﷺ:

﴿لَعَلَّكَ بَاخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ۝ إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ﴾ (سورة الشعراء: ٣، ٤)

> *(O Rasulullaah ﷺ)* It seems like you will destroy yourself *(with grief)* because they *(the Kuffaar)* are not becoming Mu'mineen. If We willed, We could have revealed a *(great)* Aayah *(miracle)* to them from the sky, causing their necks to bow before it in humility *(because of which they*

would be forced to accept Imaan. However, Allaah does not do this because forcing people into submission would defeat the object of testing them and rewarding or punishing them according to their merit). {Surah Shu'araa, verses 3, 4}(1)

Rasulullaah ﷺ Preaches to his People at the Time when his Uncle Abu Taalib is about to Leave the World

Hadhrat Abdullaah bin Abbaas رضي الله عنهما narrates that when Abu Taalib was about to leave the world, a group from the Quraysh came to see him. Among this group was Abu Jahal. They complained to Abu Taalib about what his nephew (Rasulullaah ﷺ) was saying and doing, including insulting their gods. They expressed the wish that Abu Taalib call for Rasulullaah ﷺ and forbid him from what he was doing. When Abu Taalib sent for Rasulullaah ﷺ, he promptly arrived and entered the house. When Rasulullaah ﷺ came to the room, there remained a space for one person between the group of the Quraysh and Abu Taalib.

Narrating further, Hadhrat Abdullaah bin Abbaas رضي الله عنهما states, "The accursed Abu Jahal feared that if Rasulullaah ﷺ occupied the empty space next to his uncle, Abu Taalib may become more lenient. Therefore, he jumped to occupy the place, leaving no place for Rasulullaah ﷺ near his uncle. For this reason, Rasulullaah ﷺ was forced to sit near the door. Addressing Rasulullaah ﷺ, Abu Taalib said, 'O my nephew! Why are your people complaining that you insult their gods and tell them so many things?' Upon this, those present started saying many things."

Rasulullaah ﷺ finally addressed his uncle saying, "O my uncle! All I want these people to do is to accept a single statement that would make all the Arabs serve them and make all the non-Arabs pay them taxes." Taken aback by this, the people exclaimed, "Only one statement! By the oath of your father, we are prepared to accept ten such statements! What is this statement?" Abu Taalib also asked, "O my nephew! What is this statement?" Rasulullaah ﷺ replied, "Laa Ilaaha Illallaah ("There is none worthy of worship but Allaah")."

Upon hearing this, the people hastily stood up and brushing down their clothing, they said, "Does he make all the (many) gods (that we worship) into one god? This is indeed something strange!"

Hadhrat Abdullaah bin Abbaas رضي الله عنهما states that it was with reference to this that Allaah revealed the verses:

﴿اَجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّاحِدًا ۚ اِنَّ هٰذَا لَشَیْءٌ عُجَابٌ ۝ وَانْطَلَقَ الْمَلَاُ مِنْهُمْ اَنِ امْشُوْا وَاصْبِرُوْا عَلٰۤى اٰلِهَتِكُمْ ۚ اِنَّ هٰذَا لَشَیْءٌ یُّرَادُ ۝ مَا سَمِعْنَا بِهٰذَا فِی الْمِلَّةِ

(1) Tabraani. Haythami رحمه الله تعالى states that the narrators of this Hadith are reliable, but adds that Ali bin Abi Talha did not hear the Hadith directly from Hadhrat Abdullaah bin Abbaas رضي الله عنهما.

الْاٰخِرَةِ ۚ اِنْ هٰذَآ اِلَّا اخْتِلَاقٌ ۝ ءَاُنْزِلَ عَلَيْهِ الذِّكْرُ مِنْۢ بَيْنِنَا ۭ بَلْ هُمْ فِيْ شَكٍّ مِّنْ ذِكْرِيْ ۚ بَلْ لَّمَّا يَذُوْقُوْا عَذَابِ ۝ ﴾ (سورة ص: ٥ تا ٨)

(The Mushrikeen say,) "Does he *(Rasulullaah ﷺ)* make all the *(many)* gods (that we worship) into one god? This is indeed something strange!" A group of their leaders passed saying, "Carry on *(with what you are doing without paying attention to what Rasulullaah ﷺ says),* and remain devoted to your gods *(idols)*. Undoubtedly, there is some ulterior motive behind this. We have not heard about such a thing *(this message)* in the other religions. This is *(therefore)* merely some fabrication. Does some speech *(revelation)* descend on him *(when he is merely a human being)* from among us *(and not an angel)*?" *(Allaah says further,)* However, *(the fact of the matter is that)* they are in doubt concerning My revelation. The truth is that they *(behave in this manner because they)* have not yet tasted My punishment. {Surah Saad, verses 5-8}(1)

Rasulullaah ﷺ Presents the Kalimah to his Uncle Abu Taalib

Hadhrat Abdullaah bin Abbaas رضي الله عنهما reports that several leaders of the Quraysh once went to Abu Taalib to speak to him about Rasulullaah ﷺ. Among them were Utba bin Rabee'ah, Shayba bin Rabee'ah, Abu Jahal bin Hishaam, Umayyah bin Khalaf and Abu Sufyaan bin Harb. Addressing Abu Taalib, they said, "You are well aware of the high position you hold among us. The condition of your health is apparent and it makes us concerned for your life. Since you know well the differences that exist between us and your nephew, we need you to call him (so that you could mediate between us) and (in doing so) accept some of our requests as well as some of his. In this manner, he could stop opposing us, we would stop opposing him, he would leave us to our religion and we would leave him to his religion."

Consequently, Abu Taalib sent for Rasulullaah ﷺ. When Rasulullaah ﷺ arrived, Abu Taalib said to him, "O my nephew! These prominent leaders of your people have come to you to give you (some of your requests) and to take from you (some of their requests)." Rasulullaah ﷺ replied, **"Very well. I require you people to give me a single statement which would give you control of all the Arabs and which would make the non-Arabs follow you."** Hearing this, Abu Jahal exclaimed, "Certainly! By the oath of your father! We are prepared to accept ten such statements." Rasulullaah ﷺ said, "You should then say, 'Laa Ilaaha

(1) This Hadith has been reported by Imaams Ahmad, Nasa'ee, Ibn Abi Haatim and Ibn Jareer in their books when discussing the commentary of Qur'aanic verses. Tirmidhi has also reported the Hadith and states that the Hadith reliable. A similar Hadith has been narrated by Ibn Katheer in his commentary of the Qur'aan (Vol.4 Pg.28), by Bayhaqi (Vol.9 Pg.188) and by Haakim (Vol.2 Pg.432). Haakim states that the chain of narrators is authentic even though the Hadith is no narrated by Imaams Bukhari and Muslim. Imaam Dhahabi also states that the Hadith is authentic.

Illallaah ("There is none worthy of worship but Allaah") and discard everything that you worship besides Him."

Those present then started clapping their hands (mockingly) saying, "Do you wish to make all our gods into one! This is indeed most strange!" They then said to each other, "By Allaah! This man will not give in to any of your requests. Let us leave and continue practising the religion of our forefathers until Allaah decides between us and him." They then dispersed.

(When they had all left) Abu Taalib said to Rasulullaah ﷺ, "O my nephew, I don't think that you asked anything difficult of them." Hopeful that his uncle would accept the message of Islaam, Rasulullaah ﷺ said to him, "O uncle! Why don't you say it (the Kalimah) so that I may be permitted to intercede for you on the Day of Qiyaamah." Seeing the enthusiasm of Rasulullaah ﷺ, Abu Taalib said, "O nephew! By Allaah! I would certainly utter this Kalimah to please you if it were not for my fear that I and my progeny would become targets of insults and that the Quraysh would say that I said it only for fear of death." (1)

Hadhrat Sa'eed bin Musayyab رحمه الله تعالى reports from his father that Rasulullaah ﷺ visited Abu Taalib when he was on his death-bed at a time when Abu Jahal was also present. Rasulullaah ﷺ said, "O my uncle! Say 'Laa Ilaaha Illallaah' so that I could defend you in the court of Allaah." Abu Jahal and Abdullaah bin Abi Umayyah then said to Abu Taalib, "Are you turning away from the religion of (your father) Abdul Muttalib?" The two of them continued speaking to Abu Taalib in this manner until the final words he uttered (as he passed away) were, "I remain on the religion of Abdul Muttalib."

Rasulullaah ﷺ then said, "I shall continue seeking Allaah's forgiveness for you (O my uncle) until I am forbidden from doing so." Allaah then revealed the verses of the Qur'aan which state:

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِيْنَ اٰمَنُوْٓا اَنْ يَّسْتَغْفِرُوْا لِلْمُشْرِكِيْنَ وَلَوْ كَانُوْٓا اُولِيْ قُرْبٰى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ اَنَّهُمْ اَصْحٰبُ الْجَحِيْمِ ۝﴾ (سورة التوبه: ١١٣)

It is not *(permissible)* for the Nabi ﷺ, nor *(is it permissible for)* the Mu'mineen to *(ever)* seek forgiveness for the Mushrikeen, even if they be their relatives, after it has become clear to them *(when these Mushrikeen died without Imaan)* that they *(the Mushrikeen)* are to be residents of the Blaze *(Jahannam)*. {Surah Taubah, verse 113}

﴿اِنَّكَ لَا تَهْدِيْ مَنْ اَحْبَبْتَ وَلٰكِنَّ اللّٰهَ يَهْدِيْ مَنْ يَّشَآءُ ۚ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ﴾

(سورة قصص: ٥٦)

Verily you *(O Rasulullaah ﷺ)* cannot guide *(to Islaam)* those whom you love *(such as Abu Taalib)*, but Allaah guides whoever He wills. He is best aware of those who are *(deserving to be)* rightly guided *(and who deserve to be guided to Imaan)*. {Surah Qasas, verse 56} (2)

(1) Ibn Is'haaq, as quoted in Al Bidaayah wan Nihaayah (Vol.3 Pg.123). There is one unknown narrator in the chain of narrators.

(2) Bukhari and Muslim.

Another similar report states that Rasulullaah ﷺ continued presenting **the Kalimah to Abu Taalib as the two Mushrikeen (Abu Jahal and Abdullaah bin Abi Umaayyah) repeated their words to him.** Eventually, Abu Taalib passed away with the words, "I remain on the religion of Abdul Muttalib" without reciting, "Laa Ilaaha Illallaah" Rasulullaah ﷺ then said, "Behold! I shall continue seeking Allaah's forgiveness for you (O my uncle) until I am forbidden from doing so." It was after this that Allaah revealed the two verses (mentioned above). (1)

Hadhrat Abu Hurayrah رضي الله عنه narrates that Rasulullaah ﷺ came to see his uncle Abu Taalib when he was about to pass away. Rasulullaah ﷺ said to him, "O my beloved uncle! Say 'Laa Ilaaha Illallaah' so that I may be witness to it on the Day of Qiyaamah." Abu Taalib said, "I would have certainly said it to please you if I did not fear that Quraysh would ridicule me by saying, 'He said it only because he feared death.' I would have then definitely said it only to please you." It was on this occasion that Allaah revealed the verse:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

(سورة قصص: ٥٦)

Verily you *(O Rasulullaah ﷺ)* cannot guide *(to Islaam)* those whom you love *(such as Abu Taalib)*, but Allaah guides whoever He wills. He is best aware of those who are *(deserving to be)* rightly guided *(and who deserve to be guided to Imaan).* {Surah Qasas, verse 56} (2)

Rasulullaah ﷺ refuses to Forsake Calling people to Allaah

Hadhrat Aqeel bin Abi Taalib (the son of Abu Taalib) narrates(3) that on one occasion when members of the Quraysh approached Abu Taalib (to discuss Rasulullaah ﷺ), Abu Taalib said to Rasulullaah ﷺ, "O my nephew! By Allaah! As you well know, I have always listened to what you have to say (I now wish that you would listen to me). **Your people have come to me to complain that in their gatherings and at the Kabah you tell them things that hurt them.** If you think it appropriate, you should stop doing this."

Looking towards the heavens, Rasulullaah ﷺ replied, "I do not have the ability to stop doing what I have been sent to do just as any of you do not have the ability to grab hold of a spark of fire from the sun." (4)

A narration of Bayhaqi reports that Abu Taalib called for Rasulullaah ﷺ and told him that the people had come to him and told him many things about what Rasulullaah ﷺ was doing. Addressing Rasulullaah ﷺ, he said further, "Have

(1) Bukhari and Muslim, using a chain of narrators different from the narration just mentioned.
(2) Ibn Is'haaq, as quoted in Al Bidaayah wan Nihaayah (Vol.3 Pg.123). There is one unknown narrator in the chain of narrators.
(3) Only a part of the complete narration appears here. The complete text will Insha Allaah be quoted in the chapter that discusses the tolerance that Rasulullaah ﷺ and the Sahabah رضي الله عنهم practiced during times of difficulty.
(4) Tabraani and Bukhari in his *Taareekh.*

mercy on me and on yourself and do not cast on me a burden that neither of us can bear. Stop telling the people things that they dislike." Hearing this, it crossed Rasulullaah ﷺ's mind that his uncle had changed his opinions, that he would stop assisting him, that he would now hand him over to the people and that he had lost courage in supporting him. **Rasulullaah ﷺ said, "O my uncle! Even if the sun were placed in my right hand and the moon in my left hand, I would not forsake this work (of propagation) until Allaah makes it (this Deen) dominant or I am destroyed in the process."** After saying this, the eyes of Rasulullaah ﷺ filled with tears and he began weeping. (The complete Hadith will now be mentioned.)

Hadhrat Jaabir bin Abdillaah رضي الله عنه narrates that the Quraysh once gathered together and said, **"Look for a person who is most learned in magic, fortune-telling and poetry so that he may meet this man (Rasulullaah ﷺ)** who has split our community, divided us and insulted our religion. (When he meets Rasulullaah ﷺ) He should speak to him and gauge the response." Everyone agreed that the best person for the task was Utba bin Rabee'ah and they said to him, "Go to him, O Abu Waleed!"

When Utba met Rasulullaah ﷺ, he asked, "O Muhammad! Are you better than Abdullaah (your father)?" Rasulullaah ﷺ remained silent. Utba continued, "Are you better than Abdul Muttalib (your grandfather)?" When Rasulullaah ﷺ remained silent for the second time, Utba proceeded to say, "If you think that all these people are better than you, then remember that they worshipped the very idols that you find fault with. However, if you think that you are better than them, then say so, so that we may hear you. By Allaah! We have never seen a youngster bringing more ill-fortune to his nation than yourself! **You have split our community, disunited us, insulted our gods and disgraced us among the Arabs so much so that news has spread among them that the Quraysh have a magician and the Quraysh have a fortune-teller. By Allaah! (We are so disunited that) All we are waiting for is a shout of pain like that of a pregnant woman before we begin opposing each other with swords and destroy each other. O person! if you have any (financial) need, we shall pool our resources for you until you become the richest man of the Quraysh. If need a woman, you may choose any of the women of the Quraysh and let alone one, we shall marry ten of them to you."**

Rasulullaah ﷺ said, "Have you finished?" when Utba replied in the affirmative, Rasulullaah ﷺ recited the following verses of the Qur'aan:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿حٰمٓ ۝ تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ۝ كِتٰبٌ فُصِّلَتْ اٰيٰتُهٗ قُرْاٰنًا عَرَبِيًّا لِّقَوْمٍ يَّعْلَمُوْنَ ۝ بَشِيْرًا وَّنَذِيْرًا ۚ فَاَعْرَضَ اَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُوْنَ ۝ وَقَالُوْا قُلُوْبُنَا فِيْٓ اَكِنَّةٍ مِّمَّا تَدْعُوْنَآ اِلَيْهِ وَفِيْٓ اٰذَانِنَا وَقْرٌ وَّمِنْۢ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ اِنَّنَا عٰمِلُوْنَ

﴿ قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰۤى اِلَيَّ اِنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَاسْتَقِيْمُوْۤا اِلَيْهِ
وَاسْتَغْفِرُوْهُ ؕ وَوَيْلٌ لِّلْمُشْرِكِيْنَ ۝ الَّذِيْنَ لَا يُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ
كٰفِرُوْنَ ۝ اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ۝ قُلْ
اَئِنَّكُمْ لَتَكْفُرُوْنَ بِالَّذِيْ خَلَقَ الْاَرْضَ فِيْ يَوْمَيْنِ وَتَجْعَلُوْنَ لَهٗۤ اَنْدَادًا ؕ ذٰلِكَ رَبُّ
الْعٰلَمِيْنَ ۝ وَجَعَلَ فِيْهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبٰرَكَ فِيْهَا وَقَدَّرَ فِيْهَاۤ اَقْوَاتَهَا فِيْۤ اَرْبَعَةِ
اَيَّامٍ ؕ سَوَآءً لِّلسَّآئِلِيْنَ ۝ ثُمَّ اسْتَوٰۤى اِلَى السَّمَآءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْاَرْضِ
ائْتِيَا طَوْعًا اَوْ كَرْهًا ؕ قَالَتَاۤ اَتَيْنَا طَآئِعِيْنَ ۝ فَقَضٰهُنَّ سَبْعَ سَمٰوَاتٍ فِيْ يَوْمَيْنِ وَاَوْحٰى
فِيْ كُلِّ سَمَآءٍ اَمْرَهَا ؕ وَزَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَابِيْحَ ۖ وَحِفْظًا ؕ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ
الْعَلِيْمِ ۝ فَاِنْ اَعْرَضُوْا فَقُلْ اَنْذَرْتُكُمْ صٰعِقَةً مِّثْلَ صٰعِقَةِ عَادٍ وَّثَمُوْدَ ۝﴾

(سورة حم السجده: ۱ تا ۱۳)

In the name of Allaah, the Most Compassionate, the Most Merciful. HaaMeem. *(This Qur'aan is)* A revelation from the Most Compassionate, the Most Merciful. *(This Qur'aan is)* A Book, the verses of which have been clearly explained as an Arabic Qur'aan, for a nation with knowledge. *(It is)* A carrier of good news *(for the Mu'mineen)* and a warner *(for the Kuffaar)*. However, *(instead of listening to the warnings)* most of them turn away and do not listen *(They have no interest in accepting the truth)*. They *(the Kuffaar)* say *(to the Ambiyaa and those who call them to Imaan)*, "Our hearts are veiled from what you call us towards *(we do not understand you)* and there are props in our ears. There is also a barrier between you and us, so do *(as you please)*, we shall do *(as we please)*." Say *(to them, O Rasulullaah ﷺ)*, "*(I cannot force you to accept because)* I am just a human being like you. Revelation has been sent to me that your Ilaah is only One. So remain devoted to Him and seek forgiveness from Him. Destruction *(Jahannam)* be to the Mushrikeen who do not pay zakaah and who disbelieve in the Aakhirah. *(On the other hand)* There shall certainly be an everlasting reward *(Jannah)* for those who have Imaan and who do righteous deeds." Say, "Do you people really disbelieve in, and ascribe partners to the Being Who created the earth in two days? It is He Who is the Rabb of the universe." *(How can you not regard Him to be your Rabb when none other has powers similar to His?)* And *(in addition to all of this)* Allaah has *(also)* placed mountains on the surface of the earth, blessed the earth *(so that it may produce food)*, and stipulated the earth's provisions *(all this and the creation of the earth took place)* in four complete days; *(this is sufficient as a reply)* for those who

question *(you about the creation of the earth)*. Thereafter, Allaah turned *(His attention)* to the sky, which was smoke, and said to it, as well as to the earth, "Come to Us *(submit to Us)* willingly or unwillingly." Both replied, "We shall come willingly." Within two days, Allaah then made them *(the skies)* into seven skies, and issued a suitable command to *(the angels occupying)* each sky. Allaah decorated the sky of the world with lanterns *(stars)* and made them a means of protection *(to be used to pelt the Shayaateen who attempt to eavesdrop on the conversations of the angels)*. This is the decree of the Mighty, the Wise. If they *(the Kuffaar)* turn away, then say, "I warn you of a punishment like the punishment of the Aad and Thamud." {Surah HaaMeem Sajdah, verses 1-13}

Utba exclaimed, "Enough! Do you have nothing else to say?" Rasulullaah ﷺ replied, "No." Utba then left. When he met with the other members of the Quraysh, he said to them, "I told him everything you wanted me to tell him." "Did he give you a reply?" they enquired. Utba started saying, "Yes," but then quickly said, "No!" He added, "By the Being Who made the Kabah a place of worship! I understood nothing from what he said except that he warns us of a punishment like the punishment that afflicted the Aad and the Thamud." To this the people said, **"Woe to you! A man speaks to you in Arabic and you cannot understand what he says!"** Utba replied, "No (I cannot help it)! By Allaah! I understood nothing except mention of the punishment that afflicted the Aad and Thamud." [1]

Other authorities including Bayhaqi have reported a narration from Haakim in which it is added that Utba also said to Rasulullaah ﷺ, **"If it is leadership that you want, we will all anchor our flags for you** (it was the practice in those times that leaders would have the flags of their tribes anchored at their homes) so that you become our leader for as long as you live."

This narration also adds that Utba placed his hand on the mouth of Rasulullaah ﷺ when Rasulullaah ﷺ reached the verse:

﴿فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾﴾ (سورة حمٓ سجده: ١٣)

If they *(the Kuffaar)* turn away, then say, "I warn you of a punishment like the punishment of the Aad and Thamud." {Surah HaaMeem Sajdah, verse 13}

He then bade Rasulullaah ﷺ for the sake of their family ties that he should recite no further. After leaving the company of Rasulullaah ﷺ, Utba stayed at home and did not venture to meet the other members of the Quraysh. To this Abu Jahal commented, "O Quraysh! By Allaah! It appears as if Utba has taken to the **religion of Muhammad and likes his food**. There can be no other reason for this but that he has become poor. Let us go to see him."

When they arrived to meet Utba, Abu Jahal said, "We have come only because you have taken to the religion of Muhammad and have taken a liking to his talk. If you have become **impoverished, we shall collect money for you so that you**

(1) Abd bin Humayd in his Musnad from Ibn Abi Shayba.

should have no need for Muhammad's food."

Utba grew extremely angry when he heard this and swore by Allaah that he would never again speak to Rasulullaah ﷺ. He then said to them, "You know well that I am one of the wealthiest people of the Quraysh." He then related the meeting with Rasulullaah ﷺ and said, **"I went to him and he replied with words that I swear by Allaah are neither (products of) magic, poetry or fortune-telling. He started reciting:**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿حٰمٓ ۞ تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ۞﴾

In the name of Allaah, the Most Compassionate, the Most Merciful. HaaMeem. (This Qur'aan is) A revelation from the Most Compassionate, the Most Merciful.

He continued reciting until he reached the verse:

﴿فَاِنْ اَعْرَضُوْا فَقُلْ اَنْذَرْتُكُمْ صٰعِقَةً مِّثْلَ صٰعِقَةِ عَادٍ وَّ ثَمُوْدَ ۞﴾ (سورة حم سجده: ١٣)

If they *(the Kuffaar)* turn away, then say, "I warn you of a punishment like the punishment of the Aad and Thamud." {Surah HaaMeem Sajdah, verse 13}

I then held his mouth and beseeched him in the name of our family relations that he should stop reciting. **You know very well that Muhammad never lies when he speaks, so I feared that the punishment would afflict you people."** (1)

Hadhrat Abdullaah bin Umar رضي الله عنهما narrates that some members of the Quraysh once gathered to discuss about Rasulullaah ﷺ as Rasulullaah ﷺ sat in the Masjid (the Masjidul Haraam in Makkah). Utba bin Rabee'ah said to the rest, "Leave me to speak to him for I shall perhaps be softer on him than the rest of you." Saying this, Utba stood up and sat by Rasulullaah ﷺ. He then said, "O my nephew! I have no doubts that you are certainly from the best family and enjoy the most honour from all of us. However, you have placed your people in a situation that no other has done to their people. If it is wealth that you want by propagating your message, your people will take the responsibility to ensure that they accumulate their wealth to make you the wealthiest person. **If it is position that you want, we shall all honour you until there is none more honourable than you and we shall do nothing without your approval. If you are doing this because you have been afflicted by evil spirits which you are unable to get rid of, then we shall spend all our fortunes until we grow helpless finding a cure for you. If it is leadership that you want, we shall make you our leader."**

Rasulullaah ﷺ then said, "Have you finished O Abu Waleed?" When Utba replied in the affirmative, Rasulullaah ﷺ recited Surah HaaMeem Sajdah and

(1) Al Bidaayah wan Nihaayah (Vol.3 Pg.62). Abu Ya'la has narrated a Hadith similar to that of Abd bin Humayd from Hadhrat Jaabir رضي الله عنه. Abu Nu'aym has also narrated such a Hadith in his *Hilya* (Pg.75). Bayhaqi has mentioned that among the narrators is a person named Ajlah Kindi who is reliable according to Ibn Ma'een and others, but who Imaam Nasa'ee and some other scholars regard as unreliable. Besides him, the other narrators are reliable.

prostrated in Sajdah when he recited the Sajdah verse (verse 37/8). However, Utba remained sitting with his hand behind him for support. When Rasulullaah ﷺ completed reciting the Surah, Utba stood up and (was so astounded by the words of the Qur'aan) that he did not know what to tell the others.

Seeing him arrive, the others commented, "Utba is returning with a face quite different from the one he left you with." Utba said, "O gathering of Quraysh! I spoke to him as you instructed but when I had finished, he spoke to me with words that I swear by Allaah, my ears have never heard before. I did not know what to say to him. O gathering of the Quraysh! Obey me this once even if you disobey me forever afterwards. **Leave this man alone to himself because I swear by Allaah that he will never forsake what he is doing.** Allow him to do as he pleases with the Arabs because if he is dominant over them, his honour would be yours and if they dominate him, your objective would be reached without your intervention." To this the others said, "O Abul Waleed! You have forsaken your religion." (1)

Rasulullaah ﷺ's Resolve to Fight for the Duty that Allaah Sent him with

Hadhrat Miswar bin Makhrama رضي الله عنه and Hadhrat Marwaan رضي الله عنه have reported a lengthy narration concerning the incident leading to the Treaty of Hudaybiyyah, which will be mentioned later in this chapter. Part of the narration states that while Rasulullaah ﷺ and the Sahabah رضي الله عنهم were stationed in the valley of Hudaybiyyah, Budayl bin Waraqa Khuzaa'ee arrived there along with a group of people from his tribe the Khuzaa'ah. This tribe were from the Tihaamah region and were the friendliest tribe of the region towards the Muslims. He told Rasulullaah ﷺ that they had just passed by the tribes of Aamir bin Luway and Ka'b bin Luway, who were camped at some of the springs of Hudaybiyyah. They informed Rasulullaah ﷺ that these tribes were ready to engage in battle with the Muslims and prevent them from coming to the Kabah. In fact they were so intent on fighting the Muslims that they had arrived with (all their resources and even) those camels that were close to giving birth and those that had just given birth.

Rasulullaah ﷺ said, "I have not come to fight anyone, but wish only to perform Umrah. (It is surprising that the Quraysh want to fight because) Fighting has already weakened them and caused them much harm. If they want, we are prepared to enter into a treaty with them for a period. During this period, they should not interfere with my efforts on the people. If I dominate over the people (if they accept Islaam), the Quraysh have the choice of entering into the Deen which the others have entered into. On the other hand, if people get the upper hand over me, the Quraysh will have no worries. However, if the Quraysh refuse (to accept Islaam and insist on fighting), **then I swear by the Being in Whose control my life lies, I shall fight them for the sake of this Deen until either my**

(1) Ibn Is'haaq as mentioned in Al Bidaayah wan Nihaayah (Vol.3 Pg.63). Bayhaqi has also quoted the Hadith briefly from Hadhrat Abdullaah bin Umar رضي الله عنهما.

head is separated from my neck or this Deen of Allaah flourishes." (1)

A narration of Tabraani, also narrated by Hadhrat Miswar bin Makhrama رضي الله عنه and Hadhrat Marwaan رضي الله عنه, ends with the words, "Woe be to the Quraysh! Waging war has certainly consumed them (although previous battles with the Muslims have weakened them, they are still intent on fighting). Why do they rather not allow me to continue my work among the people without interference? If the other Arabs gain the upper hand over me and finish me off, the heartfelt desire of the Quraysh will be accomplished. On the contrary, if Allaah grants me victory over the other Arabs, the Quraysh will also enter the fold of Islaam. However, if the Quraysh refuse to accept Islaam and still have the strength to fight me, what do they think? I swear by Allaah that I shall fight them for the sake of that (Deen) which Allaah has sent me with until Allaah grants me victory or this head is separated from my body." (2)

Rasulullaah صلى الله عليه وسلم Commands Hadhrat Ali رضي الله عنه to First call People towards Islaam During the Battle of Khaybar

Hadhrat Sahal bin Sa'd رضي الله عنه narrates that during the Battle of Khaybar, Rasulullaah صلى الله عليه وسلم announced, "Tomorrow I shall give the flag to the person on whose hands Allaah shall grant victory. He is a person who has love for Allaah and His Rasool صلى الله عليه وسلم and whom Allaah and His Rasool صلى الله عليه وسلم also love." Hadhrat Sahal رضي الله عنه mentioned that the entire night, the Sahabah رضي الله عنهم kept thinking which of them would receive the flag (to lead the army into battle).

The following morning, all the Sahabah رضي الله عنهم came to Rasulullaah صلى الله عليه وسلم, each one hoping that he would be the one to receive the flag. Rasulullaah صلى الله عليه وسلم announced, "Where is Ali bin Abi Taalib?" The Sahabah رضي الله عنهم replied, "O Rasulullaah صلى الله عليه وسلم! He is suffering from pain in his eyes." Rasulullaah صلى الله عليه وسلم sent someone to call him. When he arrived, Rasulullaah صلى الله عليه وسلم applied some of his blessed saliva onto Hadhrat Ali رضي الله عنه's eyes and prayed for him. His eyed were immediately cured and it appeared as if he had never suffered any pain at all. Rasulullaah صلى الله عليه وسلم then handed the flag over to him.

Hadhrat Ali رضي الله عنه asked, "Should I fight them until they become like us?" Rasulullaah صلى الله عليه وسلم replied, "March at a moderate pace until you reach their field. Then invite them to accept Islaam, explaining to them the rights due to Allaah that are compulsory for them to fulfil. **By Allaah! If Allaah uses you to guide even a single person, it is better for you than red camels."** (3)

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(1) Bukhari

(2) Ibn Is'haaq has also reported this from Zuhri with the words: "What do the Quraysh think? I swear by Allaah that I shall fight for the sake of this (Deen) which Allaah has sent me with until Allaah grants me victory or this head is separated from my body." This is reported in Al Bidaayah wan Nihaayah (Vol.4 Pg.165).

(3) Bukhari. Muslim has also reported a similar narration in Vol.2 Pg.279.

The Outstanding Perseverance of Rasulullaah ﷺ when Inviting Hakam bin Kaysaan to Islaam

Hadhrat Miqdaad bin Amr رضي الله عنه narrates that when he took Hakam bin Kaysaan prisoner (during one of the battles), his commander wanted Hakam executed. However, he (Hadhrat Miqdaad رضي الله عنه) managed to persuade his commander not to execute Hakam but to rather take him to Rasulullaah ﷺ. When they brought him to Rasulullaah ﷺ, the noble Rasulullaah ﷺ started inviting him to accept Islaam and spent a long time speaking to him.

After some time, Hadhrat Umar رضي الله عنه said, "O Rasulullaah ﷺ! For what reason are you talking to him so much? By Allaah! He shall never accept Islaam! Allow me to execute him so that he may reach his destination in Jahannam!" However, Rasulullaah ﷺ paid no attention to Hadhrat Umar رضي الله عنه (and continued speaking) until Hakam accepted Islaam.

Hadhrat Umar رضي الله عنه says, "When I saw Hakam accept Islaam, I was surrounded by thoughts of the past and future. I chided myself for addressing Rasulullaah ﷺ concerning a matter about which he had more knowledge than me. I then told myself that I had done so only for the welfare of Allaah and His Rasool ﷺ." Hadhrat Umar رضي الله عنه also said, "Hakam became a Muslim and by Allaah, he was an excellent Muslim who fought for the pleasure of Allaah until he was martyred at Bir Ma'oona. Rasulullaah ﷺ was pleased with him and he has entered the gardens of Jannah." (1)

In a narration of Zuhri, Hakam asked Rasulullaah ﷺ, "What is Islaam?" Rasulullaah ﷺ replied, "That you worship Allaah Alone Who has no partner and that you testify that Muhammad is Allaah's servant and Rasul." Hakam then said, "I accept Islaam." Rasulullaah ﷺ then turned to the Sahabah رضي الله عنهم and said, "Had I listened to you just now and killed him, he would have entered the fire of Jahannam." (2)

Wahshi bin Harb Accepts Islaam

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that Rasulullaah ﷺ sent a messenger with the invitation of Islaam to Wahshi bin Harb who was responsible for killing Hadhrat Hamza رضي الله عنه (the uncle of Rasulullaah ﷺ). The messenger returned with a message from Wahshi stating, "O Muhammad! How can you call me to Islaam when you say that a **murderer, a Mushrikeen and an adulterer** shall meet with a grave punishment and this punishment will be multiplied for them on the Day of Qiyaamah where they shall remain disgraced in it forever(3). I have committed all of these crimes, so is there any scope for me?"

﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾ (سورة فرقان: ٧٠)

(1) Ibn Sa'd (Vol.4 Pg.137)
(2) Ibn Sa'd (Vol.4 Pg.138)
(3) As mentioned in verses 68 and 69 of Surah Furqaan.

Allaah then revealed the verse:

(The punishment of Jahannam is for all murderers, Mushrikeen and adulterers) Except for those who *(sincerely)* repent, accept Imaan and perform good actions. For such people Allaah will convert their sins into good deeds. Allaah is Ever Most Forgiving, Most Merciful. {Surah Furqaan, verse 70}

In reply to this verse, Wahshi said, "O Muhammad! The condition in this verse is uncompromising which states, 'Except for those who *(sincerely)* repent, accept Imaan and perform good actions.' What if I do not have the opportunity to fulfil it?" Allaah then revealed the verse:

﴿إِنَّ اللّٰهَ لَا يَغْفِرُ أَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ﴾ (سورة نساء: ٤٨)

Verily Allaah does not forgive that Shirk be committed, but may forgive all *(sins)* besides this for whom He wills. {Surah Nisaa, verse 48}

To this, Wahshi replied, "This forgiveness depends on the will of Allaah. I do not know whether I shall be forgiven or not. Is there any other scope for me?" Allaah then revealed the verse:

﴿قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۭ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ۭ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝﴾ (سورة الزمر: ٥٣)

Say, "O My bondsmen who have wronged their souls *(by committing kufr or other sins)*! Never lose hope of Allaah's mercy. Verily, Allaah forgives all sins. Undoubtedly, He is the Most Forgiving, the Most Merciful." {Surah Zumar, verse 53}

Upon hearing this, Wahshi said, "Yes, this is in order." He then accepted Islaam. Other Muslims asked, "O Rasulullaah ﷺ! We had also committed the sins that Wahshi committed (Does this verse apply to us as well?)." Rasulullaah ﷺ replied, "It applies to all Muslims in general." (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما reports that some Mushrikeen who had committed murder and adultery in abundance approached Rasulullaah ﷺ. They said, "What you are saying and calling towards seems extremely good. Do tell us if there is any expiation for our sins?" It was on this occasion that Allaah revealed the following two verses:

﴿وَالَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ وَلَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَلَا يَزْنُوْنَ ۚ﴾ (سورة الفرقان: ٦٨)

Those who do not call to *(do not worship)* another Ilaah with Allaah, who only kill a soul forbidden by Allaah with a warrant *(when required to execute a person whom a court of Shari'ah sentences to death)*, and *(they are those)* who do not fornicate *(they neither commit fornication nor adultery)*. {Surah Furqaan, verse 68}

(1) Tabraani. Haythami (Vol.7 Pg.100) states that one of the narrators by the name of Abyan bin Sufyaan is regarded as a weak narrator by Imaam Dhahabi رحمه الله تعالى.

﴿قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۭ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ۭ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝﴾ (سورة زمر: ٥٣)

Say, "O My bondsmen who have wronged their souls *(by committing kufr or other sins)*! Never lose hope of Allaah's mercy. Verily, Allaah forgives all sins. Undoubtedly, He is the Most Forgiving, the Most Merciful." {Surah Zumar, verse 53}(1)

Hadhrat Faatima رضي الله تعالى عنها Weeps at the Pale Appearance of Rasulullaah ﷺ Caused by his Exertion In the Duty Allaah Entrusted to Him

Hadhrat Abu Tha'laba Khushani رضي الله تعالى عنه narrates that Rasulullaah ﷺ once returned from a battle and entered the Masjid to perform two Rakaahs of salaah. Whenever he returned from a journey, Rasulullaah ﷺ always liked to proceed first to the Masjid to perform two Rakaahs of salaah and then go to the house of Hadhrat Faatima رضي الله تعالى عنها his daughter before proceeding to the homes of his wives. Consequently, he went to the home of Hadhrat Faatima رضي الله تعالى عنها upon returning from a particular journey before going to see his wives. Welcoming him at the door, Hadhrat Faatima رضي الله تعالى عنها started kissing Rasulullaah ﷺ on his face and his eyes. She then began weeping. When Rasulullaah ﷺ asked her what it was that made her weep, she replied, "O Rasulullaah ﷺ! It is because I see your face so pale and your clothing so tattered (because of the strenuousness of the journey)."

To this, Rasulullaah ﷺ said, **"Do not weep, O Faatima. Allaah has sent your father with a Deen by means of which He will enter honour or disgrace into every baked and unbaked home and every skin tent on the surface of the earth (those who accept Islaam will have the honour while the others will have the disgrace). It (the Deen) shall reach wherever the night reaches (everywhere)."**(2)

Hadith of Tameem Daari Concerning the Spreading of Islaam

Hadhrat Tameem Daari رضي الله تعالى عنه narrates that he heard Rasulullaah ﷺ say, **"This Deen shall definitely reach wherever the day and the night reach. Allaah shall enter this Deen into every baked and unbaked home with either great honour or terrible disgrace.** Allaah will grant the honour to Islaam and the people of Islaam, while the disgrace will go to kufr (and its people)."

Hadhrat Tameem Daari رضي الله تعالى عنه says, "I saw the reality of this in my own family. Those who accepted Islaam were blessed with good, honour and respect while those who remained Kuffaar suffered disgrace, humiliation and had to pay the Jizya." (3)

(1) Bukhari (Vol.2 Pg.710). A similar Hadith is also narrated by Muslim (Vol.1 Pg.76), Abu Dawood (Vol.2 Pg.238), Bayhaqi (Vol.9 Pg.89) and Nasa'ee as quoted by Ayni (Vol.9 Pg.121).

(2) Tabraani, Abu Nu'aym and Haakim, as quoted in Kanzul Ummaal (Vol.1 Pg.77). Refer to Haythami (Vol.8 Pg.262) and Haakim (Vol.3 Pg.155) for commentary on the chain of narrators.

(3) Ahmad and Tabraani as quoted in Majma (Vol.6 Pg.14) and (Vol.8 Pg.262). Haythami (Vol.6 Pg.14)

Hadhrat Umar رضي الله عنه's Desire for the Renegades to Return to Islaam

Hadhrat Anas رضي الله عنه narrates that Hadhrat Abu Moosa Ash'ari رضي الله عنه sent him to give the news of the conquest of Tustar to Hadhrat Umar رضي الله عنه. He says that Hadhrat Umar رضي الله عنه asked him about what had happened to six members of the Bakr bin Waa'il tribe who had forsaken Islaam and proceeded to live with the Mushrikeen. Hadhrat Anas رضي الله عنه replied, "O Ameerul Mu'mineen! They have renounced Islaam and joined up with the Mushrikeen. Their only treatment is their execution."

To this Hadhrat Umar رضي الله عنه said, "I prefer getting hold of them alive and well to all the gold and silver in the world." Hadhrat Anas رضي الله عنه asked, "O Ammerul Mu'mineen! What would you do with them if you got hold of them alive?" Hadhrat Umar رضي الله عنه replied, "I would present to them the door from which they left so that they may re-enter it. If they accept, I would accept it from them, otherwise I would hand them over to the prison." (1)

Abdur Rahmaan Al Qaari reports that Hadhrat Abu Moosa Ash'ari رضي الله عنه once sent a person to Hadhrat Umar رضي الله عنه. When Hadhrat Umar رضي الله عنه asked the person about the condition of the people, he duly replied. When Hadhrat Umar رضي الله عنه asked the person if there were any recent developments, he said, "Yes, O Ameerul Mu'mineen! A person who had become a Muslim, reverted to kufr." "What did you do with him," asked Hadhrat Umar رضي الله عنه. "We called him and executed him," came the reply. Hadhrat Umar رضي الله عنه said, **"Why did you rather not imprison him for three days, feed him bread each day and encourage him to repent?** He may then have repented and re-entered Allaah's Deen. O Allaah! I was not present there. I did not command it and am not pleased with it now that it has come to my notice." (2)

Hadhrat Amr bin Al Aas رضي الله عنه once wrote to Ammerul Mu'mineen Hadhrat Umar رضي الله عنه to ask him what was to be done about a person who had reverted to kufr after accepting Islaam, then accepted Islaam again, only to return to kufr. This he had done several times already. "Should his Islaam be accepted from him again?" was the question Hadhrat Amr bin Al Aas رضي الله عنه posed.

In response, Hadhrat Umar رضي الله عنه wrote back, "As long as Allaah accepts the Islaam of a person, you should do the same. You should therefore present Islaam to him again. If he accepts, you should set him free, otherwise you may execute him." (3)

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states that the narrators in the report of Ahmad are narrators of authentic Ahaadeeth. Tabraani has also reported a similar narration from Hadhrat Miqdaad رضي الله عنه.

(1) Abdur Razzaaq as quoted in Kanzul Ummaal (Vol.1 Pg.79). Bayhaqi as also reported a similar Hadith (Vol.8 Pg.207).

(2) Maalik, Shaafi'ee, Abdur Razzaaq, Abu Ubayd in his Ghareeb and Bayhaqi (Pg.207).

(3) Kanzul Ummaal (Vol.1 Pg.79), reporting from Musaddad bin Abdil Hakam who narrates from Amr bin Shu'ayb, quoting from his father and grandfather.

Hadhrat Umar رضي الله تعالى عنه Weeps over the Exertion of a Christian Monk

Abu Imraan Jowni narrates that Hadhrat Umar رضي الله تعالى عنه once passed by a monk and remained standing there. Someone called the monk and told him that the Ameerul Mu'mineen was there. When the monk peeped out, the effects of difficulty, exertion and forsaking the world were clearly apparent on his face (he had grown extremely pale and haggard on account of his spiritual exertions). Looking at him, Hadhrat Umar رضي الله تعالى عنه began to weep. "But he is a Christian," someone commented. Hadhrat Umar رضي الله تعالى عنه replied, "I know, but I feel sorry for him because I thought of the verse in which Allaah mentions:

﴿عَامِلَةٌ نَّاصِبَةٌ ۝ تَصْلَىٰ نَارًا حَامِيَةً﴾ (سورة الغاشيه: ٣، ٤)

> He who suffered affliction and who endured many difficulties *(thinking that he was pleasing Allaah whereas his beliefs and actions did not conform with the injunctions of Allaah).* He shall enter the blazing fire.
> {Surah Ghaashiya, verses 3,4}

I feel sorry for him because despite his exertion and efforts in this world, he shall still end up in Jahannam." (1)

Rasulullaah ﷺ Preaches to Individuals

Rasulullaah ﷺ Invites Hadhrat Abu Bakr رضي الله تعالى عنه to Islaam

Hadhrat Aa'isha رضي الله تعالى عنها narrates that her father Hadhrat Abu Bakr رضي الله تعالى عنه was a close friend of Rasulullaah ﷺ even during the Period of Ignorance. One day, Hadhrat Abu Bakr رضي الله تعالى عنه left home to meet Rasulullaah ﷺ. When he met Rasulullaah ﷺ, he said, "O Abul Qaasim(2)! Why is it that you are no longer present in the gatherings of your people? Why do they accuse you of speaking ill of their forefathers?" Rasulullaah ﷺ said, "I am the Rasul of Allaah and am calling you towards Allaah." As soon as Rasulullaah ﷺ had completed, Hadhrat Abu Bakr رضي الله تعالى عنه accepted Islaam.

When Rasulullaah ﷺ had left Hadhrat Abu Bakr رضي الله تعالى عنه, there was none between the mountains of Makkah happier than Rasulullaah ﷺ because Hadhrat Abu Bakr رضي الله تعالى عنه had accepted Islaam. Hadhrat Abu Bakr رضي الله تعالى عنه then met Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه, Hadhrat Talha bin Ubaydillaah رضي الله تعالى عنه, Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه and Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه, all of whom accepted Islaam. The following day, Hadhrat Abu Bakr رضي الله تعالى عنه met Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه, Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه, Hadhrat Abdur Rahmaan bin Awf رضي الله تعالى عنه, Hadhrat Abu Salma bin Abdil Asad رضي الله تعالى عنه and Hadhrat Arqam bin Abil Arqam رضي الله تعالى عنه, all of whom also readily

(1) Bayhaqi, Ibn Mundhir and Haakim as quoted in *Kanzul Ummaal* (Vol.1 Pg.175).
(2) A title of Rasulullaah ﷺ, meaning father of Qaasim because Rasulullaah ﷺ had a son by the name of Qaasim.

accepted Islaam. [1]

Ibn Is'haaq reports that Hadhrat Abu Bakr رضي الله تعالى عنه once met Rasulullaah ﷺ and said, "O Muhammad! Is it true what the Quraysh are saying about you forsaking our gods, calling us foolish and referring to our forefathers as infidels?" Rasulullaah ﷺ replied, "Yes. I am Allaah's Rasul and Nabi. Allaah has sent me to propagate His message. With conviction I am calling you towards Allaah. By Allaah! This is certainly the truth. O Abu Bakr! I call you towards the One Allaah Who has no partner. Do not worship anyone but Him and always be obedient to Him." Rasulullaah ﷺ then recited a part of the Qur'aan to Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Abu Bakr رضي الله تعالى عنه neither accepted the message nor rejected it. He accepted Islaam, forsook idols, renounced all partners in worship and attested to the truth of Islaam. Hadhrat Abu Bakr رضي الله تعالى عنه returned from his meeting with Rasulullaah ﷺ as a true Mu'min. [2]

According to another narration, Rasulullaah ﷺ said, "Everyone I called to Islaam expressed some hesitation and doubts except Abu Bakr. When I mentioned Islaam to him, he neither hesitated nor expressed any doubts (but accepted immediately)." [3]

There is certainly an error in the words of Ibn Is'haaq's narration when it reads, "Hadhrat Abu Bakr رضي الله تعالى عنه neither accepted the message nor rejected it". Ibn Is'haaq himself as well as other scholars have mentioned that Hadhrat Abu Bakr رضي الله تعالى عنه was a close friend of Rasulullaah ﷺ even before Rasulullaah ﷺ announced his Nubuwwah (prophethood). Hadhrat Abu Bakr رضي الله تعالى عنه was well aware of the truthfulness, honesty, excellent habits and sublime character of Rasulullaah ﷺ which would not allow him to even speak a lie about the creation, let alone lie about The Creator. Therefore, as soon as Rasulullaah ﷺ told Hadhrat Abu Bakr رضي الله تعالى عنه that he was Allaah's Nabi, he immediately accepted without hesitation.

In fact, Bukhari narrates a Hadith in which it is reported that when there was once an argument between Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه, Rasulullaah ﷺ said, "When Allaah sent me as a Nabi to you people, you all said that I was lying while Abu Bakr said, 'You are speaking the truth.' He then rendered me great assistance with his life and wealth. For my sake, will you people not leave this friend of mine alone (and refrain from causing him any sorrow)!" Rasulullaah ﷺ repeated this statement twice, after which no one ever caused any harm to Hadhrat Abu Bakr رضي الله تعالى عنه. This Hadith of Rasulullaah ﷺ is a clear proof that Hadhrat Abu Bakr رضي الله تعالى عنه was the first to accept Islaam. [4]

Rasulullaah ﷺ Invites Hadhrat Umar رضي الله تعالى عنه to Islaam

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that Rasulullaah ﷺ once prayed to Allaah saying, "O Allaah! Strengthen Islaam by means of either Umar

(1) Haafidh Abul Hasan Tarablasi as quoted in Al Bidaayah wan Nihaayah (Vol.3 Pg.29).
(2) Ibn Is'haaq.
(3) Ibn Is'haaq narrating from Muhammad bin Abdir Rahmaan bin Abdillaah bin Husayn Tameemi.
(4) Al Bidaayah wan Nihaayah (Vol.3 Pgs.26,27).

bin Khattaab or Abu Jahal bin Hishaam." Allaah accepted the du'aa in favour of Hadhrat Umar رضي الله تعالى عنه and made him a means of strengthening the foundations of Islaam and of destroying the idols. (1)

A narration reported by Hadhrat Thowbaan discussing the suffering of Hadhrat Umar رضي الله تعالى عنه's sister Faatima and her husband Sa'eed bin Zaid رضي الله تعالى عنه shall be quoted in a forthcoming chapter concerning the suffering that the Sahabah رضي الله تعالى عنهم endured for Deen. It is mentioned in that narration that when Hadhrat Umar رضي الله تعالى عنه came to Rasulullaah صلى الله عليه وسلم (after leaving his sister's home) Rasulullaah صلى الله عليه وسلم held him by his arms and shook him saying, "What do you want? Why have you come?" Hadhrat Umar رضي الله تعالى عنه replied, "Present to me what it is that you are calling towards." Rasulullaah صلى الله عليه وسلم said, "That you testify that there is none worthy of worship but Allaah Who is One and has no partner and that you testify that Muhammad is Allaah's servant and Rasul." Hadhrat Umar رضي الله تعالى عنه accepted Islaam there and then. Hadhrat Umar رضي الله تعالى عنه then told Rasulullaah صلى الله عليه وسلم to leave the house (and to perform salaah openly in the Masjidul Haraam without fearing the Kuffaar). (2)

Hadhrat Aslam narrates that Hadhrat Umar رضي الله تعالى عنه once said to them, "Do you want to hear about how I came into the fold of Islaam?" When those present begged to be informed, Hadhrat Umar رضي الله تعالى عنه said, "I was one of the people most opposed to Rasulullaah صلى الله عليه وسلم. I once came to him as he sat in a house near Safa and sat before him. Taking hold of my collar, Rasulullaah صلى الله عليه وسلم said, 'O son of Khattaab! Accept Islaam.' He then prayed for me saying, 'O Allaah! Guide him.' I then said, 'I testify that there is none worthy of worship but Allaah and I testify that you are the Rasul of Allaah.' The Muslims present there exclaimed, 'Allaahu Akbar!' so loudly that it was heard in the streets of Makkah." (3)

Rasulullaah صلى الله عليه وسلم Invites Hadhrat Uthmaan رضي الله تعالى عنه to Islaam

Hadhrat Amr bin Uthmaan reports that Hadhrat Uthmaan رضي الله تعالى عنه said, "I was once visiting my aunt Arwa bint Abdil Muttalib (my mother's sister) when Rasulullaah صلى الله عليه وسلم arrived there. I began staring at him because in those days there was some mention of his Nabuwaat. Turning to me, he asked, 'What seems to be the matter, O Uthmaan?' I replied, 'I am surprised that there is so much talk about you when you are such an honourable person among us.' Rasulullaah صلى الله عليه وسلم said, 'Laa Ilaaha Illallaah'. Allaah is witness to the fact that I shuddered at this. Rasulullaah صلى الله عليه وسلم then began reciting

﴿وَفِي السَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ۝ فَوَرَبِّ السَّمَآءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ ۝﴾ (سورة الذريت: ٢٢، ٢٣)

(1) Tabraani. Haythami has commented in Vol. 9 Pg. 61 that all the narrators of the Hadith are reliable except for one named Mujallad bin Sa'eed. However, some scholars do regard him to be reliable.
(2) Tabraani.
(3) Abu Nu'aym in *Hilya* (Vol.1 Pg.41). Bazzaar has also narrated the narration from different sources. His Hadith will be mentioned soon, Insha Allaah.

In the sky *(in the "Lowhul Mahfoodh")* is *(the record of)* your sustenance *(its time, type and quantity)* and *(records of)* what you have been promised *(of Qiyaamah). (The time for Qiyaamah has been fixed but has not been made known to man.)* By the Rabb of the sky and the earth, this *(coming of Qiyaamah)* is certainly the truth just as *(it is true that)* you can speak. {Surah Dhaariyaat, verses 22,23}

Thereafter, Rasulullaah ﷺ stood up and left. I left after him, met him and accepted Islaam." (1)

Rasulullaah ﷺ Invites Hadhrat Ali bin Abi Taalib رضي الله عنه to Islaam

Ibn Is'haaq narrates that Hadhrat Ali رضي الله عنه came to Rasulullaah ﷺ while Rasulullaah ﷺ and Hadhrat Khadeeja رضي الله عنها were performing salaah. Hadhrat Ali رضي الله عنه asked Rasulullaah ﷺ, "O Muhammad! What is this?" "This is the Deen of Allaah that He has chosen and for which He has sent His Ambiyaa. I call you towards the One Allaah Who has no partner. I call you to worship Him Alone and to renounce both Laat and Uzza." Hadhrat Ali رضي الله عنه responded by saying, "I **have never heard of anything like this before. I cannot decide anything until I speak to Abu Taalib."** Since Rasulullaah ﷺ disliked that his secret should be exposed until he made an open declaration to the people, he said to Hadhrat Ali رضي الله عنه, "O Ali! If you are not going to accept Islaam, keep this a secret."

Hadhrat Ali رضي الله عنه spent the night in this condition (without telling anyone) and Allaah inspired him with the urge to accept Islaam. Early next morning, he set out to meet Rasulullaah ﷺ. When he met Rasulullaah ﷺ, he said, "What was it that you presented to me, O Muhammad?" Rasulullaah ﷺ replied, "That you testify that there is none worthy of worship but the One Allaah Who has no partner and that you renounce Laat and Uzza and absolve Him from all partners." Hadhrat Ali رضي الله عنه complied and accepted Islaam and would visit Rasulullaah ﷺ in privacy for fear of Abu Taalib. He concealed his acceptance of Islaam and did not make it known to anyone. (2)

Habba Urani narrates that he once saw Hadhrat Ali رضي الله عنه chuckle as he sat on the Mimbar (pulpit). He had never before seen Hadhrat Ali رضي الله عنه laugh in this manner that his teeth showed. Hadhrat Ali رضي الله عنه said, "I just thought about words of (my father) Abu Taalib. He arrived suddenly one day as Rasulullaah ﷺ and I were performing salaah in the Valley of Nakhla. He asked, "O my nephew! What are the two of you doing?" Rasulullaah ﷺ then invited him to accept Islaam. Referring to the Sajdah posture, Abu Taalib then said, **"There is no harm in what you are doing but I cannot allow my buttocks to ever rise above me".** Hadhrat Ali رضي الله عنه was chuckling at these words of his father and then said, "O Allaah! Besides your Nabi ﷺ, no servant of this Ummah has worshipped you before me." He repeated this thrice and then said, "I performed salaah seven

(1) Madaa'ini as quoted in Insti'aab (Vol.4 Pg.225).
(2) Al Bidaayah wan Nihaayah (Vol.3 Pg.24).

years before other people." (1)

Rasulullaah ﷺ Invites Hadhrat Amr bin Abasa رضي الله عنه to Islaam

Hadhrat Shaddaad bin Abdillaah narrates that Hadhrat Abu Umaama رضي الله عنه once asked Hadhrat Amr bin Abasa رضي الله عنه why he claimed to be the fourth person to accept Islaam. He replied, "Even during the Period of Ignorance, I realised that people were astray and I had no regard for idols. When I heard about a person in Makkah who was informing about many happenings and saying many things, I rode to Makkah. Upon reaching Makkah, I realised that Rasulullaah ﷺ was in hiding and that his people were unashamedly harassing him. I therefore employed subtle tactics and finally managed to meet him."

"I asked, 'What are you?' Rasulullaah ﷺ replied, 'I am the Nabi of Allaah.' I asked further, 'What is a Nabi?' He said, 'A Rasul of Allaah.' 'Has Allaah sent you?' I enquired. When he replied in the affirmative, I asked, 'What (message) has Allaah sent you with?' Rasulullaah ﷺ responded, 'That He should be accepted as One, that no partners should be ascribed to Him, that the idols should be destroyed and that family ties should be maintained.' I asked, 'Who is with you in this?' 'A free man and a slave,' was the reply. I saw that Hadhrat Abu Bakr bin Abi Quhaafa رضي الله عنه was with him along with his slave Bilaal. I then said, 'I shall follow you in this.' Rasulullaah ﷺ said, 'You cannot do so right now. Rather go home and come to meet me when you hear that I have become dominant.' I then returned home as a Muslim."

"Rasulullaah ﷺ later migrated to Madinah and I kept making enquiries about him until a caravan from Madinah arrived one day. I asked them, 'What is the condition of the person from Makkah who has come to you people?' They replied, 'His people tried to assassinate him but were unable to do so as Allaah's help came between. As we left, people were flocking to him.'"

Hadhrat Amr bin Abasa رضي الله عنه continues, "I immediately mounted my camel and rode off. When I reached Madinah, I appeared before Rasulullaah ﷺ and then said, "O Rasulullaah ﷺ! Do you recognise me?" He replied, "Are you not the person who met me in Makkah?" I said, "Yes, I am the same person" and I added further, "O Rasulullaah! Teach me something that Allaah has taught you and which I do not know." There is still a considerable portion of this Hadith still to be mentioned. (2)

Hadhrat Amr bin Abasa رضي الله عنه has narrated yet another Hadith. He says that he once asked Rasulullaah ﷺ, "With what message did Allaah send you?" He replied, **"Allaah has sent me with the message that family ties should be joined, human life should be preserved, roads should remain safe, idols should be broken and that only one Allaah should be worshipped Who has no partner."** I

(1) Ahmad. Haythami (Vol.9 Pg.102) has mentioned that the narration has been reported by Ahmad and Abu Ya'la in brief, as well as Bazzaar and Tabraani in his Awsat with a reliable chain of narrators.

(2) Ahmad (Vol. 4 Pg. 112) as mentioned by Ibn Sa'd (Vol. 4 Pg. 158)

then said to him, "These teachings from Allaah are indeed very fine. I make you a witness that I have accepted Imaan and that I accept you as a true Nabi. May I now stay with you if you decide that this is appropriate." He replied, "As you can see, the people regard this Deen which I have brought as something very evil. Therefore, you should return home and when you hear that I have reached the place of my Hijrah, then you may come to me."(1)

Rasulullaah ﷺ invited Hadhrat Khaalid bin Sa'eed bin Al Aas رضي الله عنه to Islaam

Hadhrat Khaalid bin Sa'eed bin Al Aas رضي الله عنه was one of the first people to accept Islaam. He was of the first of his brothers to accept Islaam. His path to Islaam started with a dream that he saw. In his dream he saw himself standing on the edge of a blazing fire. He mentioned that the fire was so large that only Allaah knows its vastness. In this dream, he saw his father pushing him into the fire while Rasulullaah ﷺ was holding him by the waist so that he should not fall in. This scene frightened him so much that he woke up with the shock. When he awakened, he said to himself, "This is definitely a true dream."

Thereafter, he met Hadhrat Abu Bakr رضي الله عنه and related the dream to him. Hadhrat Abu Bakr رضي الله عنه said to him, "Good is in store for you. He (Rasulullaah ﷺ) is the Nabi of Allaah so do follow him. (The interpretation of your dream is) You will follow him and enter into Islaam with him. Thereafter this Islaam will save you from entering the fire of the Jahannam where your father is at the moment."

Hadhrat Khaalid bin Sa'eed رضي الله عنه then met Rasulullaah ﷺ in the Ajyaad district and said to him, "O Muhammad ﷺ! To what do you call me?" He replied, "I call you to the One Allaah who has no partner and to believe that Muhammad is His servant and Rasul. I call you to renounce your worship of stones that cannot hear, cannot cause harm, they cannot be of benefit to you for they do not even know those who worship them from those who do not worship them!" Hadhrat Khaalid bin Sa'eed رضي الله عنه said, "I testify that there is none worthy of worship besides Allaah and I testify that you are the Rasul of Allaah." Rasulullaah ﷺ was extremely happy when Hadhrat Khaalid bin Sa'eed رضي الله عنه accepted Islaam.

Hadhrat Khaalid bin Sa'eed رضي الله عنه then stayed away from his home. When his father discovered that he had accepted Islaam, he sent someone to look for him. When the person brought him before his father, his father rebuked him a very harshly and started beating him with the whip he had in his hand. **He beat Hadhrat Khaalid رضي الله عنه so severely that the whip broke as it struck his head.** His father then said, "By Allaah! I shall not give you anything to eat!" To this Hadhrat Khaalid bin Sa'eed رضي الله عنه said, "If you do not give me anything to eat, then Allaah shall definitely provide for me and I will pass my life." He then left

(1) Ahmad (Vol. 4 Pg. 111) as well as Muslim, Tabraani, Abu Nu'aym (as mentioned in *Isaabah*), Ibn Abdil Birr in Isti'aab (Vol. 2 Pg. 500) and Abu Nu'aym in Dalaa'ilun Nabuwwah (Pg. 86).

and went to Rasulullaah ﷺ. Thereafter he constantly remained in the company of Rasulullaah ﷺ. (1)

According to another narration his father sent their slave Raafi to look for him along with Hadhrat Khaalid رضي الله تعالى عنه's other brothers who had not yet accepted Islaam. When they found him, they brought him to his father Abu Uhayha. His father started rebuking him and beating him with a whip that he carried in his hand. He beat him so severely that the whip broke on his head. His father then said, "Do you follow Muhammad when he opposes his people and finds faults with their gods and their forefathers who have passed away?"

Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه said to his father, "By Allaah! He's speaking the truth and I follow him." Thereupon his father became very angry in started swearing and saying, "You despicable person! Go whenever you please. I swear by Allaah that I shall stop feeding you." In reply, Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه said, "If you stop feeding me and then Allaah shall grant me enough sustenance with which to live." his father chased him out of the house and said to all his other sons that they will receive the same treatment if they ever spoke to Hadhrat Khaalid رضي الله تعالى عنه. Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه then left his father and was the constant companion of Rasulullaah ﷺ. (2)

According to another report, Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه hid from his father in the gullies of Makkah and when the second group of Sahabah رضي الله تعالى عنهم migrated to Abyssinia, Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه accompanied them.(3)

When his father Sa'eed bin Al Aas bin Umayyah fell ill, he said, "If Allaah removes this illness from me, the god of Ibn Abil Kabsha (Rasulullaah ﷺ) will never be worshipped in the valley of Makkah." To this, Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه said, **"O Allaah! Do not remove the illness from him." Subsequently, he died with that illness.** (4)

Rasulullaah ﷺ Invites Hadhrat Dimaad رضي الله تعالى عنه to Islaam

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Hadhrat Dimaad رضي الله تعالى عنه was a man from the Azdishanu'ah tribe who used to cure insane people and people affected with evil spirits using some words that he recited. He had heard some foolish people of Makkah saying that Muhammad was an insane man. He said to them, "where is this man? Perhaps Allaah will cure him at my hand." When he met Rasulullaah he said, "I recite certain words by which I cure people. Indeed Allaah has cured at my hand those people whom He wished to cure. Come let me cure you as well." Rasulullaah ﷺ thrice repeated the following sermon: "Verily all praise is for Allaah. We praise Him and seek help from Him. There can be none to misguide the person whom Allaah has guided and there can been none to guide the person whom Allaah has caused to go

(1) Bayhaqi, as quoted in Al Bidaaya wan Nihaaya (Vol. 3 Pg. 32).
(2) Haakim in his *Mustadrak* (Vol. 3 Pg. 248) and Ibn Sa'd (Vol. 4 Pg. 94).
(3) Isti'aab (Vol. 1 Pg. 401)
(4) Ibn Sa'd (Vol. 4 Pg. 95)

astray. I testify that there is none worthy of worship besides the One Allaah Who has no partner."
Hadhrat Dimaad رضي الله تعالى عنه said, "By Allaah! I have heard of the words of fortune-tellers, the words of magicians and the words of poets. However, I have never heard such words before. Give me your hand so that I may pledge allegiance to you on Islaam." Rasulullaah ﷺ then accepted his pledge of allegiance and said to him, "Is this pledge on behalf of your people as well?" Hadhrat Dimaad رضي الله تعالى عنه replied, "It is for my people as well."
It once occurred that some Muslim soldiers were passing the the tribe of Hadhrat Dimaad رضي الله تعالى عنه. The leader of the soldiers asked them, "Did any of you take something from these people?" One soldier replied, "Yes, I have their water jug with me." To this, the leader replied, "Then return it to them because these are the people of Hadhrat Dimaad رضي الله تعالى عنه."
According to another narration, Hadhrat Dimaad رضي الله تعالى عنه said to Rasulullaah ﷺ, "Repeat those words to me because they reach the depths of the ocean of eloquence." (1)
Abdur Rahmaan Adawi reports that Hadhrat Dimaad رضي الله تعالى عنه said, "I went to Makkah to perform Umrah and was sitting in a gathering together with Abu Jahal, Utba bin Rabee'ah and Umayyah bin Khalaf. Abu Jahal said, "This man has disunited us. He makes us look foolish and claims that those of us who have passed away were misguided. He also insults our gods." Umayyah said, "There is no doubt that this man is certainly mad."
Hadhrat Dimaad رضي الله تعالى عنه says that he said to himself, "But I am able to cure people affected with evil spirits." He then left the gathering and started looking for Rasulullaah ﷺ. However, after searching the entire day he was unable to find Rasulullaah ﷺ anywhere. The following day he again set out to search for Rasulullaah ﷺ and finally found him performing salaah behind the Maqaam Ibraheem. Hadhrat Dimaad رضي الله تعالى عنه says that he then sat down. When Rasulullaah had completed the salaah, Hadhrat Dimaad رضي الله تعالى عنه said to him, "O son of Abdul Muttalib!" Rasulullaah ﷺ turned to him and replied, "What do you want?" Hadhrat Dimaad رضي الله تعالى عنه replied, "I am able to cure people affected by evil spirits. If you wish, I can cure you as well. Do not think that your illness is of great concern because I have cured people who were even more ill than you are. I have just come from some of your people who have nothing good to say about you. They say that you are insane, that you have caused disunity amongst them and that you refer to their forefathers as being misguided. They also say that you insult their gods. I have therefore come to the conclusion that only an insane person would do such things."
Rasulullaah ﷺ then said the following: **"Verily all praise is for Allaah. I praise Him and seek help from Him. I believe in Him and have complete trust in Him. There can be none to misguide the person whom Allaah has guided and there**

(1) Muslims and Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol. 3 Pg. 36). The report is also narrated by Nasa'ee, Baghawi and Musaddad in his Musnad, as quoted in *Isaabah*.

can been none to guide the person whom Allaah has caused to go astray. I testify that there is none worthy of worship besides the One Allaah Who has no partner. I testify that Muhammad is the servant of Allaah and His Rasul."

Hadhrat Dimaad رضي الله عنه says that he had never heard such words from anyone before. He then requested Rasulullaah ﷺ to repeat the words, which Rasulullaah ﷺ repeated twice thereafter. Hadhrat Dimaad رضي الله عنه continues the story by saying, "I asked, 'To what are you calling people?'" Rasulullaah replied, "I call people to believe in One Allaah Who has no partner. I absolve myself from worshipping idols and I testify that I am the Rasul of Allaah. "What shall I receive if I also do the same?" asked Hadhrat Dimaad رضي الله عنه. Rasulullaah ﷺ said, "You shall receive Jannah. Hadhrat Dimaad رضي الله عنه exclaimed, "I testify that there is none worthy of worship besides the one Allaah Who has no partner. I remove the idols from my neck and express that I have absolved myself from them. I also testify that you are certainly the servant and Rasul of Allaah."

Hadhrat Dimaad رضي الله عنه says further, "I started living with **Rasulullaah** ﷺ **until I had learnt many Surahs of the Qur'aan**. Thereafter I returned to my people.

Abdullaah bin Abdir Rahmaan Adawi says that Rasulullaah ﷺ once dispatched an army under the command of Hadhrat Ali رضي الله عنه. The army got some camels from a certain place and were taking them along as they went. When Hadhrat Ali رضي الله عنه found out that the camels were taken from the people of Hadhrat Dimaad رضي الله عنه, he commanded that the camels be returned.

Rasulullaah ﷺ Invites Hadhrat Husayn رضي الله عنه to Islaam, who was the Father of Hadhrat Imraan bin Husayn رضي الله عنه

The Quraysh highly respected Hadhrat Husayn رضي الله عنه. One day some members of the Quraysh approached Hadhrat Husayn رضي الله عنه and said to him, "Go to this person (Rasulullaah ﷺ) and speak to him on our behalf because he insults our gods." Consequently, these members of the Quraysh proceeded with Hadhrat Husayn رضي الله عنه until they reached the door of Rasulullaah ﷺ's house. When Hadhrat Husayn رضي الله عنه sat near the door, Rasulullaah ﷺ said to the many people who had already gathered there, "Make way for the respected elder." Amongst those present was the son of Hadhrat Husayn رضي الله عنه whose name was Imraan رضي الله عنه. Hadhrat Husayn رضي الله عنه said, "What is happening here? The news has reached me that you insult our gods whereas your father was a devout and excellent man."

Rasulullaah ﷺ replied, "O Husayn! My father and your father are both in Jahannam[1]. O Husayn! Tell me how many gods you worship?" Hadhrat Husayn

(1) Although this narration states that Rasulullaah ﷺ's father is in Jahannam, other narrations make it clear that both his parents are in Jannah because both of them totally abstained from Shirk and followed the religion of Hadhrat Ibraheem عليه السلام. According to the research of Haafidh Suyuti as mentioned in his articles, both the parents of Rasulullaah ﷺ were brought back to life and they both accepted Imaan. The narration mentioned above recounts an incident which took place some time before this.

replied, "I have seven gods on earth and one in the sky." Rasulullaah further asked him, "Which god do you call for when you are in difficulty?" Hadhrat Husayn replied, "I then call the one in the sky." Rasulullaah said, "Who do you call when your wealth gets destroyed?" He replied, "The one in the sky." Rasulullaah said, "It is strange that only this one God comes to your assistance yet you associate the others as partners to him! Do you have permission from the gods in the sky to associate the others as His partners? Or are you afraid of these other gods thinking that they will harm you if you do not associate them as partners?" Hadhrat Husayn replied, "Neither of these two statements is correct." Hadhrat Husayn says, "It then occurred to me that I had never spoken to such a great personality before this." Rasulullaah said further, "O Husayn! Become a Muslim and you will live in peace." Hadhrat Husayn responded by saying, "What about my people and my family? (What would they say if I accept Islaam?) What am I to do now?"

Rasulullaah advised him to recite the following du'aa:

"O Allaah! I seek your guidance towards that which is more correct and increase me in knowledge that will benefit me."

Hadhrat Husayn recited this du'aa and was a Muslim before he stood up from the gathering. **At that instant, his son Hadhrat Imraan immediately stood up and began kissing the head, hands and feet of his father.** Rasulullaah began weeping when he saw this and said, "I am weeping because I was touched by what Imraan has done. He did not stand for his father nor pay any attention to him when he entered as a Kaafir. However, he fulfilled the right of his father once his father entered the fold of Islaam."

When Hadhrat Husayn stood up to leave, Rasulullaah said to the others, "Stand up and take him home." As soon as Hadhrat Husayn emerged from the doorway, the people of the Quraysh (who had been waiting there for him) saw him and said, "He has forsaken his religion." They then left him and dispersed. (1)

Rasulullaah Invites an Unnamed man to Islaam

Hadhrat Abu Tameema Hujaymi narrates from a man of his tribe that he once came to meet Rasulullaah. It could have been such that Hadhrat Abu Tameema was present there when the man came to Rasulullaah. The man said, "Are you the Nabi of Allaah?" "Yes," replied Rasulullaah.

"Whom do you pray to?" he asked. "I pray to the One Allaah Who is Most Honoured and Most High. He is the One Who removes your difficulty when you call to Him. It is He Who causes your crops to grow when you call to Him to remove your drought. It is He Who responds to your prayer when you call Him at the time when you are lost in a rocky land without transport." The man accepted Islaam immediately and then asked for advice. Rasulullaah said, "Do not

(1) Ibn Khuzayma as quoted in *Isaabah* (Vol. 1 Pg. 337).

swear anything[1]." When relating this to people, the man said that since Rasulullaah ﷺ gave him the piece of advice, he has not even sworn a goat. [2]

Rasulullaah ﷺ Invites Hadhrat Mu'aawiya bin Haydah to Islaam

Hadhrat Mu'aawiya bin Haydah رضي الله عنه narrates that he once came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! I have not come to you before this because I have sworn more times than my fingertips can count that I shall never come to you and never accept your religion." He placed his hands on top of each other as he said this to show the number of his fingertips. (However, Allaah has now sent me to you) So here I am with no knowledge of that which Allaah has given you save very little. I ask you in the name of Allaah's great countenance to tell me what Allaah has sent you with." Rasulullaah ﷺ replied, "Allaah has sent me with the Deen of Islaam."

"What is Islaam?" was his next question. Rasulullaah ﷺ said, "Islaam is to say that you surrender yourself over to Allaah and renounce all others (other gods). It also entails that you establish salaah and pay Zakaah. Every Muslim deserves respect and every two Muslims are brothers to each other and help one another. When a Mushrik accepts Islaam, his deeds will be accepted from him only when he separates himself from the other Mushrikeen. Why should I be grabbing hold of your waists to save you from Jahannam? Listen! My Rabb shall call me (on the Day of Qiyaamah) and ask me, 'Did you convey the message (of Islaam) to my servants?' I shall then be able to say, 'O my Rabb! I have certainly conveyed it.' Understand this well! **Those present here must convey the message to those who are absent**. Behold! You will then be called forward (on the day of Qiyaamah) with your mouths sealed. The first thing to speak will be a person's thigh followed by his hands."

Hadhrat Mu'aawiya bin Haydah رضي الله عنه then asked, "O Rasulullaah ﷺ! Is this our Deen?" Rasulullaah ﷺ replied, **"This is our Deen. Wherever you may practise on it properly, it will suffice for you."** [3]

Rasulullaah ﷺ Invites Hadhrat Adi bin Haatim رضي الله عنه to Islaam

Hadhrat Adi bin Haatim رضي الله عنه narrates, "When I heard about the coming of Rasulullaah ﷺ, I disliked this very greatly. So I left and found myself close to Rome (according to another narration he said, "So I left and went to the Caesar"). However, I disliked this place more than I disliked the coming of Rasulullaah ﷺ. I then said to myself, 'By Allaah! Why do I not rather meet this person. If he is a liar, it will not harm me in the least. On the other hand, if he is speaking the

(1) One of the narrators called Hakam was unsure whether Rasulullaah ﷺ said "anything" or "anyone". The meaning does not change either way.
(2) Ahmad. Haythami (Vol. 8 Pg. 72) has mentioned that one of the narrators called Hakam bin Fudhayl is regarded as a weak narrator by Abu Zur'ah and other scholars although Abu Dawood and others regard him as a reliable narrator. The other narrators are all reliable.
(3) Ibn Abdil Birr in *Isti'aab* (Vol. 1 Pg. 323).

truth, I would know it.'"

Hadhrat Adi bin Haatim رضي الله عنه continues the story and says, "So I came to Rasulullaah ﷺ. When I arrived, the people started shouting, 'Adi bin Haatim! Adi bin Haatim!' When I came before Rasulullaah ﷺ, he said to me, 'O Adi bin Haatim! Accept Islaam and stay in peace.' He repeated this three times. I said to him, 'But I already follow a Deen." He replied, 'I know more about your Deen than you do.'"

Hadhrat Adi bin Haatim رضي الله عنه says further, "I said, 'You know more about my Deen than I do?' He replied, 'Yes. Are you not from the Rakoosiyya sect and have taken a quarter of your people's booty. I said, 'True.' He then continued, 'This is not permissible for you according to your religion.' I admitted, 'Yes, it certainly is not permissible.' After hearing this, I was humbled before him."

Rasulullaah ﷺ then added, "Listen. I am also well aware of the thing that prevents you from accepting Islaam. You say that only simple people who have no influence follow him; people whom the Arabs have cast out. Do you know the place Heera?" Hadhrat Adi رضي الله عنه replied, "Though I have never seen the place. I have certainly heard about it." Rasulullaah ﷺ then said, "I swear by the Being Who controls my life! Allaah shall bring this (propagation of Islaam) to such completion (and the land will be so safe) that a veiled woman shall leave from Heera all alone and perform Tawaaf of the Kabah without the need of having someone accompany her. Without doubt, the treasures of Kisra bin Hurmuz shall also be conquered." In astonishment, Hadhrat Adi رضي الله عنه said, "The treasures of Kisra bin Hurmuz?" "Yes," replied Rasulullaah ﷺ, "The treasures of Kisra bin Hurmuz. In addition to this, wealth will be so freely spent that there will be none to take it."

After narrating the story, Hadhrat Adi رضي الله عنه said, "There is the woman from Heera performing Tawaaf without anyone to accompany her and I was among those who conquered the treasures of Kisra. I swear by the Being in whose control is my life, the third prophesy shall also come true because Rasulullaah ﷺ said it." (1)

Hadhrat Adi bin Haatim رضي الله عنه narrates that he and some others were at a place called Aqrab when a group of horsemen sent by Rasulullaah ﷺ arrived there. They captured some people along with Hadhrat Adi t's aunt. When they were brought before Rasulullaah ﷺ and lined up before him, his aunt said, "O Rasulullaah ﷺ! My breadwinner has gone missing, my children are no more and I am just an old woman who cannot be of any service. Be kind to me and Allaah will be kind to you." "Who is your breadwinner?" Rasulullaah ﷺ asked. "Adi bin Haatim" was the reply. Rasulullaah ﷺ said, "The one who escaped from Allaah and His Rasool ﷺ."

Rasulullaah ﷺ showed kindness to her (by letting her go) and as she left, a man who had been with Rasulullaah ﷺ (whom they believe was Hadhrat Ali

(1) Ahmad as quoted in *Al Bidaaya wan Nihaaya* (Vol. 5 Pg. 66). Baghawi has also narrated the report as mentioned in *Isaaba* (Vol. 2 Pg. 468).

رضي الله عنه) said to her, "Why do you not ask Rasulullaah ﷺ for transport?" When she asked for transport, Rasulullaah ﷺ ordered and had it arranged for her.

Hadhrat Adi رضي الله عنه continues the story. He says, "When my aunt came back, she said to me, 'Your father would have never done what you did (deserting me like that).' Whether you like it or not, you will have to go to him (Rasulullaah ﷺ).' She then recounted the incidents of many people who had been to meet Rasulullaah ﷺ and enjoyed a favourable reception. I then proceeded to meet Rasulullaah ﷺ."

"When I came to Rasulullaah ﷺ, I saw a woman and one or two children sitting with him. (Hadhrat Adi رضي الله عنه also mentioned how close they set to Rasulullaah ﷺ). I gathered from this that he was neither like the king Kisra nor like the Caesar (but much more approachable). He said to me, 'O Adi bin Haatim! What made you run away? Did the thought of saying that there is none worthy of worship but Allaah make you run away? Is anyone worthy of worship but Allaah? What made you run away? Did the thought of saying Allaah is the Greatest make you run away? Is there anything greater than Allaah the Most High the Most Exalted?' I then accepted Islaam and I saw the face of Rasulullaah ﷺ light up with happiness and he said, **'Indeed those with whom Allaah is angry are the Jews and those who are astray are the Christians(1).'"**

Hadhrat Adi رضي الله عنه continues, "Some people then began asking Rasulullaah ﷺ for things (and because he had nothing with him, Rasulullaah ﷺ started encouraging the Sahabah رضي الله عنهم to assist these people). Rasulullaah ﷺ then praised Allaah and said to the people, 'O people! Spend from that wealth which is extra even though it may be one Saa or even less than that; whether it may be a handful or even less than that (one of the narrators by the name of Shu'ba says that as far as he can remember, Rasulullaah ﷺ also added, 'Whether it may be a single date or even a piece of a date). Everyone of you shall stand before Allaah (on the Day of Qiyaamah) and Allaah shall ask him exactly as I am telling you now. Allaah shall say, 'Did I not bless you with the faculties of hearing and seeing? Did I not give you wealth and children? What have you sent ahead from this? A person will then look in front of him and look behind him. He will look to his right and look to his left but he will find nothing there. He shall have nothing to save him from the fire of Jahannam besides the countenance of Allaah. Therefore, save yourselves from the fire of Jahannam even though it be with a piece of the date (that you give as charity). If you do not even have this much, then do so by speaking a kind word (to a beggar). Verily I do not fear poverty overcoming you for Allaah shall certainly assist you and shall certainly bestow his bounties upon you (according to another narration he said, "Allaah shall certainly grant you many conquests") until the time comes when a veiled woman shall travel between Heera and Madinah or even a greater distance without the fear of being robbed while sitting in her carriage." (2)

(1) Referring to the closing verse of Surah Faatiha.

(2) Ahmad. Tirmidhi has also narrated the Hadith and classified it as *"Hasan, Ghareeb"* without knowing whether it is narrated by anyone besides Sammaak. Bayhaqi has narrated a part of the

Rasulullaah ﷺ Invites Dhi Jowshin Dhababi رضي الله تعالى عنه to Islaam

Hadhrat Dhi Jowshin Dhababi رضي الله تعالى عنه narrates, "I came to Rasulullaah ﷺ after the Battle of Badr and brought with him the foal of my horse Qar'haa. I said to Rasulullaah ﷺ, 'O Muhammad! I have brought for me the foal of my horse Qar'haa so that you may use it for yourself.' Rasulullaah ﷺ replied, 'I have no need for it. However, if you wish to exchange it for a suit of armour from the Battle of Badr, you could have any suit you choose.' I replied, 'I am not prepared to exchange this pedigreed horse today.' Rasulullaah ﷺ said, 'I have no need for it. O Dhi Jowshin! Will you not accept Islaam to become among the first to accept Islaam?' When I replied in the negative, Rasulullaah ﷺ asked, 'Why not?' I said, 'Because I see that your people are upset with you.' He asked me, 'How did you receive the news of the defeat (of the Mushrikeen) at Badr?'"

"I said, 'All the news has reached me.' He said, 'We will have to give you guidance (to Islaam).' 'On condition that you take control of the Kabah and start living there,' I responded. Rasulullaah ﷺ said, 'If you are alive then, you shall certainly see it.'"

Rasulullaah ﷺ then said to Hadhrat Bilaal رضي الله تعالى عنه, "O Bilaal! Take the man's satchel and fill it with Ajwa dates as a provision for his journey." As Hadhrat Dhi Jowshin رضي الله تعالى عنه was leaving, Rasulullaah ﷺ said to the Sahabah رضي الله تعالى عنهم, "He is among the finest horsemen of the Banu Aamir tribe."

Hadhrat Dhi Jowshin رضي الله تعالى عنه continues the story when he said, "By Allaah! I was with my family in a place called Ghowr when a rider arrived. I asked him, 'What have people been doing?' He replied, 'By Allaah! Muhammad has taken control of the Kabah and is living there.' When I heard this, I said to myself, 'If only my mother had lost me as a child. If only I had accepted Islaam that day. If I had even asked Rasulullaah ﷺ for the district of Heera then, he would have allotted it to me.'"

According to another narration, Rasulullaah ﷺ asked him, "What prevents you from Islaam?" He replied, "I see that your people belie you, have exiled you (from Makkah) and are now at war with you. I shall now watch developments. If you get the upper hand over your people, I shall accept Imaan and follow you. However, if they get the upper hand over you, I shall not be following you." (1)

Rasulullaah ﷺ Invites Hadhrat Basheer bin Khasaasiyyah to Islaam

Hadhrat Basheer bin Khasaasiyah رضي الله تعالى عنه narrates that Rasulullaah ﷺ invited him to accept Islaam on one occasion. (After he accepted Islaam,) Rasulullaah ﷺ asked him, "What is your name?" When he replied that his name was

end of the Hadith and Bukhari has also narrated it briefly as quoted in *Al Bidaaya wan Nihaaya* (Vol. 5 Pg. 65).

(1) Tabraani. Haythami (Vol. 6 Pg. 162) has commented on the Hadith. Abu Dawood has also narrated a part of it.

Nadheer, Rasulullaah ﷺ said, "(From today) Your name shall be Basheer." Rasulullaah ﷺ then made him stay on the platform (within the Masjid) called Suffa (where the poor homeless Muslims stayed). It was the practice of Rasulullaah ﷺ to share all the gifts he received with the men on Suffa and to give them all the Sadaqah he received.

One night Rasulullaah ﷺ left his home and Hadhrat Basheer رضي الله عنه followed him. Rasulullaah ﷺ went to the graveyard (called Baqee) and said,

"Peace be on you, O home of the Mu'mineen! We shall soon be joining you for we all belong to Allaah and shall return to Him. You people have certainly met with extreme good and have been saved from immense evil."

Rasulullaah ﷺ then turned to Hadhrat Basheer رضي الله عنه and asked, "Who is there?" When Hadhrat Basheer رضي الله عنه gave his name, Rasulullaah ﷺ said, Does it not please you that Allaah has diverted your hearing, your heart and your sight to Islaam whereas you had been from among the Rabee'ah tribe who breed fine horses and who claim that the earth would be turned upside down had it not been for them?" Hadhrat Basheer رضي الله عنه replied, "Indeed, O Rasulullaah ﷺ!" Rasulullaah ﷺ then asked him, "What brings you here?" Hadhrat Basheer رضي الله عنه replied, "(I followed you here because) I was afraid that no calamity should befall you or that some creature should not harm you." (1)

Rasulullaah ﷺ Invites an Unnamed Person to Islaam

A person from the Baladawiyyah tribe narrates the following from his grandfather: "As I was coming to Madinah, I pitched my tent in a valley where I saw two persons trading. The buyer was saying to the seller, 'Make me a good deal on this purchase.' I said to myself, 'Could this not be the Haashimy who is misleading his people?' As I watched them, another man approached. He was extremely handsome with a broad forehead, slender nose, fine eyebrows and a black line of hair running from his chest to his navel. He was wearing two old sheets of cloth."

"He greeted us with 'As Salaamu Alaykum' and we all replied to his greeting. He has just arrived when the buyer said, 'O Rasulullaah ﷺ! Tell this seller to make a good deal with me.' To this, Rasulullaah ﷺ raised his hands and said, 'You people are the owners of your goods. All I want is to meet Allaah on the Day of Qiyaamah without any of you claiming from me any wealth, any blood or any honour that I may have wrongfully taken from you. **Allaah showers His mercy on a person who is lenient when he sells, lenient when he buys, lenient when he takes, lenient when he gives, lenient when he pays his debts and lenient when he asks for payment.'** After saying this, Rasulullaah ﷺ left."

"I said to myself, 'By Allaah! I must certainly have to find out about this man

(1) Ibn Asaakir, Tabraani and Bayhaqi who also quote the following words of Rasulullaah ﷺ, "O Basheer! Will you not praise Allaah who brought you to Islaam from among a nation who claim that had it not been for their presence, the earth would be turned upside down with all its inhabitants."

because his words are excellent.' I therefore followed him and shouted, 'O Muhammad!' He turned around to face me and said, 'What is it?' I asked, **'Are you the person who has misled your people, destroyed them and stopped them from worshipping what their forefathers worshipped?'** He replied, 'That is Allaah.' I asked, 'To what are calling people?' 'I am calling the servants of Allaah to Allaah,' he responded. 'What have you to say?' I asked further. He said, 'That you should testify that there is none worthy of worship but Allaah, that Muhammad is the Rasul of Allaah, that you believe in everything revealed to me, that you renounce Laat and Uzza and that you establish salaah and pay Zakaah.' 'What is Zakaah?' I asked. 'Wealth that our rich give to our poor,' came the reply. I responded by saying, 'These are excellent things you are calling towards.'"

"Prior to this, there was no one on earth whom I hated more than Rasulullaah ﷺ. However, it was not long that he became more beloved to me than even my children, my parents and all of mankind. I then said to him, 'I have understood.' 'You have understood?' he asked. 'Yes,' I replied. He asked, 'Do you testify that there is none worthy of worship but Allaah, that I Muhammad am the Rasul of Allaah and do you believe in everything revealed to me?' 'Yes, O Rasulullaah ﷺ,' I replied. I then asked him, 'There is an oasis where many people are settled. **May I invite them towards that which you have invited me? I feel that they will want to follow you.' He replied, 'Yes, you may invite them.'"**

Consequently, all the men and women of the oasis accepted Islaam and (in appreciation and happiness) Rasulullaah ﷺ stroked the head of this Sahabi ﷺ. (1)

Hadhrat Anas bin Maalik ﷺ narrates that Rasulullaah ﷺ was once visiting a man from the Banu Najjaar tribe when he said to the man, "O uncle. Say 'Laa Ilaaha Illalaah'." The man asked, "Am I your maternal uncle or paternal uncle?" Rasulullaah ﷺ replied, "You are my maternal uncle. Please say 'Laa Ilaaha Illalaah'." "Will this be good for me," the man asked. "Certainly," replied Rasulullaah ﷺ. (2)

Hadhrat Anas ﷺ narrates that Rasulullaah ﷺ once visited a Jewish boy who used to serve him but had fallen ill. Sitting by his head, Rasulullaah ﷺ said to the boy, "Accept Islaam." The boy looked at his father who was also there. The father said, "Obey Abul Qaasim (Rasulullaah ﷺ)." The boy accepted Islaam. When Rasulullaah ﷺ left the house, he said, "All praise for Allaah Who has used me to save him from Jahannam." (3)

Hadhrat Anas ﷺ has also narrated that Rasulullaah ﷺ once said to a person, "Accept Islaam and you will remain in peace." The person said, "But I dislike it." Rasulullaah ﷺ said to him, "Even though you dislike it." (4)

(1) Abu Ya'la. Haythami (Vol. 9 Pg. 18) says that although the narrators of the report are reliable, the identity of one of them is unknown.
(2) Ahmad. Haythami (Vol. 5 Pg. 305) says that the narrators of the Hadith are all reliable.
(3) Bukhari and Abu Dawood as quoted in Jam'ul Fawaa'id (Vol. 1 Pg. 124).
(4) Ahmad and Abu Ya'la. Haythami (Vol. 5 Pg. 305) says that the narrators of the Hadith are all reliable.

Rasulullaah ﷺ Invites Hadhrat Abu Quhaafa رضي الله عنه to Islaam

Hadhrat Asma bint Abi Bakr رضي الله عنها reports that it was on that day that Muslims conquered Makkah when Rasulullaah ﷺ said to Hadhrat Abu Quhaafa رضي الله عنه, "Accept Islaam and remain in peace." (1)

Hadhrat Asma bint Abi Bakr رضي الله عنها also reports that when Rasulullaah ﷺ entered Makkah and was peacefully sitting in the Masjidul Haraam, Hadhrat Abu Bakr رضي الله عنه brought his father Abu Quhaafa to him. **When Rasulullaah ﷺ saw him, he said, "O Abu Bakr! Why did you not leave the respected man and take me to him instead?"** Hadhrat Abu Bakr رضي الله عنه replied, "O Rasulullaah ﷺ! It is more fitting that he comes to you rather than you go to him."

Rasulullaah ﷺ made the old man sit in front of him, placed his hand on the old man's heart and said, "O Abu Quhaafa! Accept Islaam and remain in peace." Consequently, he accepted Islaam and recited the testimony of Imaan (the Kalimah). When Hadhrat Abu Quhaafa رضي الله عنه was brought to Rasulullaah ﷺ, his hair and beard were as white as the 'Thughaama' plant. Rasulullaah ﷺ advised him saying, **"Change the colour of these hairs but stay away from black."** (2)

The Da'wah Rasulullaah ﷺ Gave to Individuals who did not Accept Islaam

Rasulullaah ﷺ Invites Abu Jahal to Islaam

Hadhrat Mughiera bin Shu'ba رضي الله عنه narrates that the first time he came to know who Rasulullaah ﷺ was when Rasulullaah ﷺ met him walking with Abu Jahal in one of the gullies of Makkah. Rasulullaah ﷺ said to Abu Jahal, "O Abul Hakam! Come to Allaah and His Rasool ﷺ. I am inviting you to Allaah." Abu Jahal replied, "O Muhammad! Will you not refrain from insulting our gods? Do you want us to testify that you have conveyed the message? **We then testify that you have conveyed the message.** I swear by Allaah that I would have certainly followed you if I knew that whatever you say is the truth."

Hadhrat Mughiera bin Shu'ba رضي الله عنه says that when Rasulullaah ﷺ had left them, Abu Jahal said to him, **"By Allaah! I know for sure that whatever he says is the truth.** However, there is only one thing that prevents me from accepting. (Rasulullaah ﷺ belongs to the Bani Qusay family and) When the Bani Qusay said, 'Keeping the keys to the Kabah is our duty,' we (the other families of the Quraysh) accepted. Thereafter when they said, 'Giving water to the people performing Hajj is our duty,' we again accepted. Thereafter when they said, 'Chairing the public meetings is our duty,' we again accepted. Thereafter when they said, 'Holding the flag during times of war is our duty,' we again accepted. After that, they fed people and we also fed people until we were almost on par and then they say, 'We have a Nabi among us.' By Allaah! This I shall never

(1) Tabraani. Haythami (Vol. 5 Pg. 305) says that the narrators of the Hadith are all reliable.
(2) Ibn Sa'd (Vol. 5 Pg. 451).

accept." [1]

Rasulullaah ﷺ Invites Waleed bin Mughiera to Islaam

Hadhrat Abdullaah bin Abbaas رضي الله عنهما narrates that Rasulullaah ﷺ once recited a part of the Qur'aan to Waleed bin Mughiera who had come to him. This caused Waleed's heart to soften. When Abu Jahal heard about this, he approached Waleed saying, "O uncle! Your people intend collecting money for you." "Why is this?" asked Waleed. "They want to give it to you because you have been to Muhammad to get something from him," was the reply.

Waleed said, "But the Quraysh know well that I am among the wealthiest people (I do not need money from Muhammad)." "Then," said Abu Jahal, "you will have to tell them something to make them know that you have nothing to do with Muhammad." Waleed said, "What should I tell them? By Allaah! None of you knows as much about poetry as I do. None of you knows as much about rhyming as I do. None of you knows as much about songs as I do. None of you knows as much about the poetry of the Jinn as I do. By Allaah! What Muhammad says bears no resemblance to any of these things. By Allaah! What he said was extremely sweet, beautiful and attractive. What he said was a flourishing tree the top of which bears abundant fruit and the bottom of which is luxuriantly green. His words shall always be towering without being subdued. **His speech crushes all other speech."**

Abu Jahal said to him, "Your people shall never be pleased with you until you say something against him." To this, Waleed said, "Give me time to think about it." After thinking awhile, Waleed said, "This is nothing but magic recounted from *(fables of)* the past." It was with reference to Waleed that Allaah revealed the following verses of the Qur'aan:

﴿ذَرْنِيْ وَمَنْ خَلَقْتُ وَحِيْدًا ۝ وَّجَعَلْتُ لَهٗ مَالًا مَّمْدُوْدًا ۝ وَّبَنِيْنَ شُهُوْدًا ۝ وَّمَهَّدْتُّ لَهٗ تَمْهِيْدًا ۝ ثُمَّ يَطْمَعُ اَنْ اَزِيْدَ ۝ كَلَّا ؕ اِنَّهٗ كَانَ لِاٰيٰتِنَا عَنِيْدًا ۝ سَاُرْهِقُهٗ صَعُوْدًا ۝ اِنَّهٗ فَكَّرَ وَقَدَّرَ ۝ فَقُتِلَ كَيْفَ قَدَّرَ ۝ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ۝ ثُمَّ نَظَرَ ۝ ثُمَّ عَبَسَ وَبَسَرَ ۝ ثُمَّ اَدْبَرَ وَاسْتَكْبَرَ ۝ فَقَالَ اِنْ هٰذَآ اِلَّا سِحْرٌ يُّؤْثَرُ ۝ اِنْ هٰذَآ اِلَّا قَوْلُ الْبَشَرِ ۝ سَاُصْلِيْهِ سَقَرَ ۝﴾ (سورة مدثر: ١١ تا ٢٦)

Leave Me (to deal) with the one (Waleed) whom I have created single-handedly and to whom I have granted ever increasing wealth, sons who are present with him and for whom I have prepared every type of comfort. He then wishes that I grant him even more (in the

(1) Bayhaqi as quoted in Al Bidaaya wan Nihaaya (Vol. 3 Pg. 64). Ibn Abi Shayba has also narrated a similar report as quoted in Kanzul Ummaal (Vol. 7 Pg. 129). However, his report states that Rasulullaah ﷺ said to Abu Jahal, "O Abul Hakam! Come to Allaah, to His Rasool ﷺ and to His book. I am inviting you to Allaah."

Aakhirah). Never (he shall never receive any good in the Aakhirah)! He was certainly opposed to Our Aayaat. I shall soon make him climb a mountain of Jahannam. Verily, he thought and (finally he) devised something (he decided to announce that the Qur'aan was magic and that Rasulullaah ﷺ was a magician). May he be destroyed! How does he plot? May he be destroyed again! How does he plot? He looked (at the Mushrikeen waiting for his reply) and then frowned (to show dislike for the Qur'aan) and scowled. Then he turned away and was proud. He said, "This is nothing but magic recounted from (fables of) the past. This is nothing but the word of man." I shall soon enter him into Jahannam. {Surah Muddathir, verses 11-26}[1]

According to another narration, the verse that Rasulullaah ﷺ recited for Waleed was:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۝﴾ (سورة النحل: ٩٠)

Verily Allaah instructs *(people to carry out)* justice, Ihsaan *(do things well, as well as doing everything with the consciousness that Allaah is watching)*, and giving *(charity)* to relatives. And Allaah forbids immoral behaviour, evil and oppression. He advises you so that you may take heed *(and thereby save ourselves from ruin and Jahannam)*. {Surah Nahl, verse 90}[2]

The Da'wah Rasulullaah ﷺ Gave to Pairs

Rasulullaah ﷺ Invites Hadhrat Abu Sufyaan رضي الله تعالى عنه and Hind رضي الله تعالى عنها to Islaam

Hadhrat Mu'aawiya رضي الله تعالى عنه narrates that he was a young boy riding his donkey while his father Hadhrat Abu Sufyaan رضي الله تعالى عنه was riding another animal with his wife Hind sitting behind him. They were proceeding to Hadhrat Abu Sufyaan رضي الله تعالى عنه's farm when they heard the voice of Rasulullaah ﷺ. Addressing his son, Hadhrat Abu Sufyaan رضي الله تعالى عنه said, "O Mu'aawiya! Dismount the donkey so that Muhammad may mount." When Rasulullaah ﷺ mounted the donkey, he rode ahead for a while and then turned to the family saying, "O Abu Sufyaan bin Harb! O Hind bint Utba! I swear by Allaah that you shall definitely die after which you shall certainly be resurrected. Thereafter, the good shall proceed to Jannah while the evil ones shall head for Jahannam. I am telling you the absolute truth and you two are among the very first to be warned (about Allaah's punishment)." Thereafter, Rasulullaah ﷺ recited the following verses of the Qur'aan:

(1) Is'haaq bin Raahway as well as Bayhaqi.
(2) *Al Bidaaya wan Nihaaya* (Vol. 3 Pg. 60). Ibn Katheer in his *Tafseer* (Vol. 4 Pg. 443) also narrates the report from Hadhrat Ikrama رضي الله تعالى عنه.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿حٰمٓ ۞ تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ۞ كِتٰبٌ فُصِّلَتْ اٰيٰتُهٗ قُرْاٰنًا عَرَبِيًّا لِّقَوْمٍ يَّعْلَمُوْنَ ۞ بَشِيْرًا وَّنَذِيْرًا ۚ فَاَعْرَضَ اَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُوْنَ ۞ وَقَالُوْا قُلُوْبُنَا فِيْٓ اَكِنَّةٍ مِّمَّا تَدْعُوْنَآ اِلَيْهِ وَفِيْٓ اٰذَانِنَا وَقْرٌ وَّمِنْۢ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ اِنَّنَا عٰمِلُوْنَ ۞ قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰـهُكُمْ اِلٰهٌ وَّاحِدٌ فَاسْتَقِيْمُوْٓا اِلَيْهِ وَاسْتَغْفِرُوْهُ ؕ وَوَيْلٌ لِّلْمُشْرِكِيْنَ ۞ الَّذِيْنَ لَا يُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ۞ قُلْ اَئِنَّكُمْ لَتَكْفُرُوْنَ بِالَّذِيْ خَلَقَ الْاَرْضَ فِيْ يَوْمَيْنِ وَتَجْعَلُوْنَ لَهٗٓ اَنْدَادًا ؕ ذٰلِكَ رَبُّ الْعٰلَمِيْنَ ۞ وَجَعَلَ فِيْهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبٰرَكَ فِيْهَا وَقَدَّرَ فِيْهَآ اَقْوَاتَهَا فِيْٓ اَرْبَعَةِ اَيَّامٍ ؕ سَوَآءً لِّلسَّآئِلِيْنَ ۞ ثُمَّ اسْتَوٰٓى اِلَى السَّمَآءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْاَرْضِ ائْتِيَا طَوْعًا اَوْ كَرْهًا ؕ قَالَتَآ اَتَيْنَا طَآئِعِيْنَ ۞﴾ (سورة حم السجده: ۱ تا ۱۱)

HaaMeem. *(This Qur'aan is)* A revelation from the Most Compassionate, the Most Merciful. A Book, the verses of which have been clearly explained as an Arabic Qur'aan, for a nation with knowledge. (It is) A carrier of good news *(for the Mu'mineen)* and a warner *(for the Kuffaar)*. However, *(instead of listening to the warnings)* most of them turn away and do not listen. They *(the Kuffaar)* say *(to the Ambiyaa and those who call them to Imaan)*, "Our hearts are veiled from what you call us towards *(we do not understand you)* and there are props in our ears. There is also a barrier between you and us, so do *(as you please)*, we shall do *(as we please)*." Say *(to them, O Rasulullaah ﷺ)*, "(I cannot force you to accept because) I am just a human being like you. Revelation has been sent to me that your Ilaah is only One. So remain devoted to Him and seek forgiveness from Him. Destruction *(Jahannam)* be to the Mushrikeen who do not pay zakaah and who disbelieve in the Aakhirah. *(On the other hand)* There shall certainly be an everlasting reward *(Jannah)* for those who have Imaan and who do righteous deeds." Say, "Do you people really disbelieve in, and ascribe partners to the Being Who created the earth in two days? It is He Who is the Rabb of the universe." And *(in addition to all of this)* Allaah has *(also)* placed mountains on the surface of the earth, blessed the earth, and stipulated the earth's provisions in four complete days; *(this is sufficient as a reply)* for those who question *(you about the creation of the earth)*. Thereafter, Allaah turned *(His attention)* to the sky, which was smoke, and said to it, as well as to the earth, "Come to Us *(submit to Us)* willingly or unwillingly." Both replied, "We shall come willingly."
{Surah HaaMeem Sajdah, verses 1-11}

Hadhrat Abu Sufyaan رضي الله تعالى عنه then said, "Have you finished, O Muhammad?" Rasulullaah ﷺ replied, "Yes" and then dismounted the donkey. When Hadhrat Mu'aawiya رضي الله تعالى عنه mounted it again, Hind turned to Hadhrat Abu Sufyaan رضي الله تعالى عنه and said, "Did you make my son dismount for that magician?" **Hadhrat Abu Sufyaan رضي الله تعالى عنه replied, "I swear by Allaah that he is neither a magician nor a liar."** (1)

Rasulullaah ﷺ Invites Hadhrat Talha رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه to Islaam

Hadhrat Yazeed bin Roomaan narrates that Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Talha رضي الله تعالى عنه followed Hadhrat Zubayr رضي الله تعالى عنه to Rasulullaah ﷺ. When the two (Hadhrat Talha رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه) came to Rasulullaah ﷺ, he presented Islaam to them, recited the Qur'aan to them, informed them about the rights of Islaam and promised them Allaah's munificence. Both of them accepted Islaam and acknowledged the message.

Hadhrat Uthmaan رضي الله تعالى عنه then said, "O Rasulullaah ﷺ! I have just arrived from Shaam. When we were between Ma'aan and Zarqaa, we fell into a slumber and then heard a caller announcing, 'O you sleeping ones! Get up because Ahmad had appeared in Makkah. We then heard of you when we reached." **Hadhrat Uthmaan رضي الله تعالى عنه was among the first to accept Islaam** even before **Rasulullaah ﷺ started coming to the house of Arqam.** (2)

Rasulullaah ﷺ Invites Hadhrat Ammaar رضي الله تعالى عنه and Hadhrat Suhayb رضي الله تعالى عنه to Islaam

Hadhrat Amaar bin Yaasir رضي الله تعالى عنه narrates, "I met Suhayb bin Sanaan رضي الله تعالى عنه at the door of Arqam's house. I asked him, 'What are you doing here?' He asked me, 'What are you doing here?' I replied, 'I want to meet Muhammad and hear what he has to say.' He then said, 'I have the same intention.' We entered the house and met Rasulullaah ﷺ. He presented Islaam to us and we both accepted. We then stayed there the entire day until the evening when we secretly left."

Hadhrat Amaar bin Yaasir رضي الله تعالى عنه and Hadhrat Suhayb رضي الله تعالى عنه accepted Islaam after thirty odd people had already accepted. May Allaah be pleased with all of them. (3)

Rasulullaah ﷺ Invites Hadhrat Sa'd bin Zurarah رضي الله تعالى عنه and Dhakwaan bin Abd Qais رضي الله تعالى عنه to Islaam

Hadhrat Khubayb bin Abdir Rahmaan narrates that Hadhrat Sa'd bin Zurarah رضي الله تعالى عنه and Dhakwaan bin Abd Qais رضي الله تعالى عنه came to Makkah to have Utba bin

(1) Kanzul Ummaal (Vol. 7 Pg. 94). Tabraani has also reported a similar narration. Hayhami (Vol. 6 Pg. 20) says that although all the narrators are reliable, nothing is known about a narrator called Humayd bin Munhab.
(2) Ibn Sa'd (Vol. 3 Pg. 55).
(3) Ibn Sa'd (Vol. 3 Pg. 247) narrating from Abu Ubaydah bin Muhammad bin Ammaar.

Rabee'ah settle a dispute. When they arrived and heard about Rasulullaah ﷺ, they both went to him. Rasulullaah ﷺ presented Islaam to them, recited the Qur'aan to them and they both accepted Islaam without even getting close to Utba bin Rabee'ah. Hadhrat Sa'd bin Zurarah رضي الله عنه and Dhakwaan bin Abd Qais رضي الله عنه were therefore the first persons from Madinah to accept Islaam.[1]

The Da'wah Rasulullaah ﷺ Gave to Groups

Leaders of the Quraysh Dispute the Da'wah Rasulullaah ﷺ Gave them

Hadhrat Abdullaah bin Abbaas رضي الله عنهما narrates that it was after sunset when several leaders of the Quraysh gathered behind the Kabah for a meeting. Among them were Utba and Shaybah the two sons of Rabee'ah, Abu Sufyaan bin Harb, someone from the Abdid Daar tribe, Abul Bakhtari from the Banu Asad tribe, Aswad bin Abdil Muttalib bin Asad, Zam'ah bin Al Aswad, Waleed bin Mughiera, Abu Jahal bin Hishaam, Abdullaah bin Abi Umayyah, Umayyah bin Khalaf, Aas bin Waa'il and Nabeeh and Munabbah the two sons of Hajjaaj from the Banu Sahm tribe. They decided to send someone to call Rasulullaah ﷺ to them in an effort to speak to him frankly and thrash out matters so that people would know that they had made every effort (to resolve matters).

Consequently, the message reached Rasulullaah ﷺ that the leaders of his people have gathered to speak to him. Rasulullaah ﷺ hurried to meet them thinking that they had changed their opinions about him (and were ready to accept Islaam) because he was always eager for their welfare, always desired that they be rightly guided and always distressed by their errant ways.

When Rasulullaah ﷺ sat with them, they said, "O Muhammad! We have sent for you so that people may know that we have done our best to persuade you. By Allaah! We know of no other Arab who has distressed his people as you have done. You have insulted our forefathers, blasphemed against our religion, made our luminaries seem foolish, abused our gods and disrupted our unity. In fact, you have done everything possible to spoil relations between us. If it is wealth that you want by propagating your message, we shall accumulate wealth to make you the wealthiest person amongst us. If it is honour that you want, we shall make you our leader. If it is kingship you aspire for, we shall make you our king. If you are doing this because you have been afflicted by evil spirits that have overwhelmed you, then we shall spend all our fortunes until you are cured or until we grow helpless in finding a cure for you."

Rasulullaah ﷺ replied, "I aspire for none of the things you have mentioned. I have not brought to you what I have brought (the message of Islaam) in search of your wealth nor to attain honour or kingship. However, Allaah has sent me as a messenger to you. Allaah has revealed a book to me and commanded me that I convey glad tidings to you (should you accept Islaam) and warn you at the same

(1) Ibn Sa'd (Vol. 3 Pg. 608)

time. I have therefore conveyed to you the messages of my Rabb and I have given you sound advice. If you accept what I have brought to you, you shall be fortunate in this world as well as in the Aakhirah. On the other hand, should you reject this, I shall wait for the decision of Allaah when he decides matters between myself and you people."

After listening to him, the leaders of the Quraysh said, "O Muhammad! Since you would not accept any of our proposals, you know very well that there is no city more restricted than ours, no nation poorer than us and none who live lives more difficult than ours. Therefore, ask your Rabb who has sent you to move from us these mountains that have restricted us, to expand our city, to cause rivers to flow like the rivers of Shaam and Iraq. In addition to this, ask Him to bring back to life our forefathers who have passed away. Amongst these He should bring back to life Qusay bin Kilaab because he was a pious person. We shall then ask him whether you are truthful in your claim or not. If you fulfil all that we have asked you and if our forefathers verify what you say, then we shall believe you and acknowledge your status with Allaah. We shall then acknowledge that Allaah has sent you as a messenger as you claim.

In response to this, Rasulullaah ﷺ said, "I have not been sent for this reason. I have been sent to you people with that which Allaah has sent me for and I have already conveyed to you that which Allaah has sent me with. If you accept it, you shall meet good fortune in this world as well as in the next. On the other hand, should you reject this, I shall patiently await the command of Allaah when He decides matters between yourselves and me."

The Mushrikeen then said, "If you do not wish to do this, then at least do this for yourself that you ask your Rabb to send an angel to verify what you say and give answers on your behalf. You should also ask Him to grant you orchards, treasures and palaces of gold and silver by which you would become independent of the things we assume you are hankering after **because you merely stand in the market places and earn a living just as we do.** If you do this, we shall acknowledge your high standing in the sight of your Rabb. This you would do if you are really a Nabi as you claim."

Rasulullaah said to them, "I shall not do this. I am not one to ask my Rabb for such things and I have not been sent to you for this reason. However, Allaah has sent me as a bearer of glad tidings and as a warner. If you accept what I say, you shall meet good fortune in this world as well as in the next. On the other hand, should you reject this, I shall patiently await the command of Allaah when He decides matters between yourselves and me."

Then Mushrikeen then said, "In that case, cause the sky to fall on us as you claim your Rabb is able to do if He pleases. We shall never believe you unless you do this." Rasulullaah ﷺ said to them, "That is left to Allaah. If He wills, He would make it happen." They said, "O Muhammad! Did your Rabb not know that we will be sitting with you and asking you for these things? Could he not have informed you earlier about the questions we will be asking and the replies you ought to be

giving? Could He not have told you what He would do with us if we refused to accept what you say? The news has reached us that you have learnt everything you say from a man in Yamama whose name is Rahmaan. By Allaah! We shall never believe in Rahmaan! O Muhammad! We have placed everything before you without leaving anything unsaid. By Allaah! We shall never leave you alone and will keep seeking vengeance for what he and you had done to us. Eventually, it will be us who will finish you off or you who will finish us off."
Thereafter one of them said, "We worship the angels who are the daughters of Allaah." Another said, "We shall never believe you until you bring Allaah and the angels all before us." When they had said this, Rasulullaah ﷺ stood up and left them. His cousin by the name of Abdullaah bin Abi Umayyah bin Mughiera bin Abdillaah bin Umar bin Makhzoom (who was the son of Rasulullaah ﷺ's paternal aunt Aatika) also stood up with him and said, "O Muhammad! Your people presented to you what they had to say but you refused to accept any of their proposals. Thereafter they asked you for some things they required by which they could recognise your high status in the sight of Allaah, but you refused to do even this. Eventually they asked you to hasten the punishment about which you had been warning them. I swear by Allaah and that I shall never believe in you until I see you set up a staircase leading to the heavens, climb it and return with an open scripture together with four angels who would testify that you are as you claim you are. By Allaah! I think that I would not even believe you after you do this." He then turned away from Rasulullaah ﷺ, leaving Rasulullaah ﷺ to return to his family in a state of sadness and dejection because not only was his desire for them to accept Islaam left unfulfilled, but because he noticed that they were drifting further from him. (1)

Rasulullaah ﷺ invites Abil Haysim and some youths from the Banu Abdil Ash'hal to Islaam

Mahmood bin Labeed from the Banu Abdil Ash'hal tribe narrates that Abul Haysim Anas bin Raafi and some youths from the Banu Abdil Ash'hal tribe arrived in Makkah to conclude a treaty with the Quraysh on behalf of their tribe the Khazraj. Among these youths was Iyaas bin Mu'aadh. When Rasulullaah ﷺ heard about their arrival, he approached them and said, "Do you desire something better than that which has brought you?" They replied, "What is it?" he said, "I am the Rasul of Allaah. Allaah has sent me to his servants to call them to worship Him without ascribing any partners to Him. Allaah has also revealed a book to me. Rasulullaah ﷺ then spoke to them about the beauty of Islaam and recited a part of the Qur'aan to them. To this, Iyaas bin Mu'aadh who was still a young lad said to the people, "By Allaah! This is certainly better than that which has brought you here."
Abul Haysim Anas bin Raafi threw a handful of pebbles into the face of Iyaas and said, "Ignore this. I swear by my life that we have come for some other purpose."

(1) Ibn Jareer. Ibn Katheer in his *Tafseer* (Vol. 3 Pg. 62) and *Al Bidaaya Wan Nihaaya* (Vol. 3 Pg. 50).

Iyaas remained silent and Rasulullaah ﷺ left them. The group later left for Madinah.

This occurred during the period when the Aws and Khazraj tribes were fighting a prolonged battle called "Bu'aath". It was not long thereafter that Iyaas passed away. Hadhrat Mahmood bin Labeed narrates further that the people who were with Iyaas at the time of his death informed him that they heard Iyaas reciting the words "Laa Ilaaha Illalaah", "Allaahu Akbar" and "Subhaanallaah" until he died. There is no doubt about the fact that he died as a Muslim. He had accepted Islaam as soon as he received the invitation directly from Rasulullaah ﷺ. (1)

The Da'wah Rasulullaah ﷺ gave to Large Gatherings

Rasulullaah ﷺ invites his close relatives to Islaam together with various tribes of the Quraysh upon the revelation of a verse

Hadhrat Abdullaah bin Abbaas رضي الله عنهما narrates that Rasulullaah ﷺ climbed the hill of Marwah when the following verse of the Qur'aan was revealed:

﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ۝﴾ (سورة سوره شعراء: ٢١٤)

(O Rasulullaah ﷺ! First) Warn your closest relatives *(about the punishment due to those who reject Imaan).* {Surah Shu'araa, verse 214}

From the top of the hill, Rasulullaah ﷺ called out, "O the family of Fahr! to this call, the Quraysh arrived. Abu Lahab bin Abdul Muttalib said, "The Fahr tribe are present before you, so say your piece?" Rasulullaah ﷺ called, "O the family of Ghaalib!" So the Banu Mahaarib and Banu Haarith tribes, who were the descendants of Fahr returned. Then Rasulullaah ﷺ called, "O the family of Luway bin Ghaalib!" So the Banu Taymul Adram tribe, who were the descendants of Ghaalib returned. Thereafter, Rasulullaah ﷺ called, "O the family of Ka'b bin Luway!" So the Banu Aamir tribe, who were the descendants of Luway returned. Then Rasulullaah ﷺ called, "O the family of Murrah bin Ka'b!" So the Banu Adi bin Ka'b, the Banu Sahm and the Banu Jumah bin Amr bin Husays tribes, who were all the descendants of Ka'b bin Luway returned.

Then Rasulullaah ﷺ called, "O the family of Kilaab bin Murrah!" So the Banu Makhzoom bin Yaqzah and Banu Taym tribes, who were the descendants of Murrah returned. Then Rasulullaah ﷺ called, "O the family of Qusay!" So the Banu Zuhrah tribe, who were the descendants of Qusay returned. Then Rasulullaah ﷺ called, "O the family of Abd Manaaf!" So the Banu Abdud Daar, the Banu Asad bin Abdil Uzza and Banu Abd tribes, who were the descendants of Qusay returned.

Abu Lahab then said, "The Abd Manaaf tribe are present before you, so say your piece?" Rasulullaah ﷺ then spoke, "Allaah has commanded me to warn my closest relatives and you are the closest to me from among the Quraysh. I can do

(1) Kanzul Ummaal (Vol. 7 Pg. 11). Ahmad and Tabraani have also narrated the Hadith with reliable narrators as mentioned by Haythami (Vol. 6 Pg. 36). Many scholars have narrated it from an authentic narration of Ibn Is'haaq in his Maghaazi as mentioned in Isaaba (Vol. 1 Pg. 91).

nothing on your behalf in the court of Allaah, nor can I do anything in your favour in the Aakhirah unless you say, 'Laa Ilaaha Illalaah'. If you do so, I shall testify to this in the court of your Rabb. At the same time, all the Arabs shall be in your control and the non-Arabs shall be subservient to you."
Abu Lahab retorted by saying, "May you be destroyed! Have you called us for this?!" It was in response to this that Allaah revealed the verses:

﴿تَبَّتْ يَدَآ اَبِيْ لَهَبٍ ۝﴾ (سورة سوره لهب)

May the hands of Abu Lahab be shattered and may he be destroyed... {Surah Lahab}(1)

Hadhrat Abdullaah bin Abbaas رضي الله عنهما narrates that Rasulullaah ﷺ climbed the hill of Safa when the following verse of the Qur'aan was revealed:

﴿وَاَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ ۝﴾ (سورة شعراء: ٢١٤)

(O Rasulullaah ﷺ! First) Warn your closest relatives *(about the punishment due to those who reject Imaan).* {Surah Shu'araa, verse 214}

He then called out, "Yaa Sabaahaa!" (2) In response to this call, everyone gathered around Rasulullaah ﷺ, some came themselves, while others sent representatives. Addressing them, Rasulullaah ﷺ said, "O the family of Abdul Muttalib! O the family of Fahr! O the family of Ka'b! Tell me. **Would you believe me if I told you that the enemy cavalry was preparing to attack you from the foot of this hill?"** When they all responded in the affirmative, Rasulullaah ﷺ said, "I am then warning you of a severe punishment."
Abu Lahab snapped, "May you be destroyed for all the day! Have you called us for this?!" It was in response to this that Allaah revealed the verses:

﴿تَبَّتْ يَدَآ اَبِيْ لَهَبٍ وَّتَبَّ ۝﴾ (سورة سوره لهب)

May the hands of Abu Lahab be shattered and may he be destroyed... {Surah Lahab}(3)

The Da'wah Rasulullaah ﷺ gave to Various Arab Tribes During the Hajj Season

Hadhrat Abdullaah bin Ka'b bin Maalik رضي الله عنه narrates that Rasulullaah ﷺ gave Da'wah secretly for the first three years. It was during the fourth year that he openly began calling people to Islaam. This continued for the next ten years in Makkah. During this time, Rasulullaah ﷺ invited people to Islaam wherever they stayed when they arrived for Hajj, even at the marketplaces of Ukaaz, Majinna and Dhil Majaaz. He requested them to grant him asylum so that he

(1) Ibn Sa'd as quoted in *Kanzul Ummaal* (Vol. 1 Pg. 277).
(2) The phrase may be translated as "Beware of an early morning assault!" and was used to alert people of an attack by the enemy because battles were waged early in the morning. In fact, in those days when battles continued until the evening, the armies would return to their camps and start again early the following morning. When such an alert was sounded, the people usually gathered around the person making the call.
(3) Ahmad. Bukhari and Muslim have also reported the Hadith as mentioned in *Al Bidaaya wan Nihaaya* (Vol. 3 Pg. 38).

could propagate the message of his Mighty Rabb, promising them Jannah in return. However, he could find none to assist him. Eventually, he used to even find out about the place where each individual tribe stayed.

When he finally reached the Banu Aamir bin Sa'sa'ah tribe, they ill-treated him like no other tribe did. When he left them, they actually threw stones at him. When Rasulullaah ﷺ met the Banu Muhaarib tribe, he spoke to one of them who was an elder aged 120 years. Rasulullaah ﷺ invited him to Islaam and requested that they offer him asylum so that he may propagate the message of Allaah. However, the old man said, "O person! Your people know your condition better. By Allaah! Whoever takes you back to their locality will have returned with the worst thing a person performing Hajj could return with this season. Stay away from us."

All this while, Abu Lahab had been listening to the conversation. He approached the old man of the Banu Muhaarib and said, "If all the people this season had been like you, he (Rasulullaah ﷺ) would have forsaken the religion he practises. He is an irreligious liar." The old man said, "By Allaah! You know him better for he is your brother's son and your own flesh." Addressing Abu Lahab further, the old man said, "O Abu Utba! Is he perhaps not insane? We have with us a man from the tribe who will know how to cure him." Abu Lahab gave no reply. **However, whenever Abu Lahab saw Rasulullaah ﷺ standing with a tribe (calling them to Islaam) he would shout out, "He is irreligious! He is a liar!"** (1)

Rasulullaah ﷺ Invites the Banu Abs Tribe to Islaam

Hadhrat Waabisa narrates from his grandfather رضي الله عنه that their tribe was stationed close to the first Jamara in Mina near the Masjid Khayf when Rasulullaah ﷺ came to them riding. Mounted behind him on the same animal was Hadhrat Zaid bin Haaritha رضي الله عنه. He says, "Rasulullaah ﷺ invited us to accept Islaam but by Allaah, we failed to accept his invitation and thus committed a grave crime."

He continues, "We had already heard about the message of Rasulullaah ﷺ that Hajj season and when he came to us and gave us the message, we did not accept it. With us was Maysara bin Masrooq Absi who said, 'I swear by Allaah that it will be an excellent idea to believe this man and to take him with us to our locality and keep him with us. I swear by Allaah that the words of this man shall soon be dominant and reach the entire world.' The people said to him, 'Forget this talk. Why do you present to us something that we do not have the strength to handle?'"

After hearing what Maysara had to say, Rasulullaah ﷺ grew hopeful that he would accept Imaan, so he spoke to him further. Maysara said to Rasulullaah ﷺ, "What you are speaking is most excellent and extremely enlightening.

(1) Abu Nu'aym in *Dalaa'ilun Nabuwwah* (Pg. 101).

However, my people are opposing me and a man has to do as his people do. If a man's own people do not support him, how can he expect his enemies to treat him?" Rasulullaah ﷺ then left.

As the people left, Maysara told them to proceed to Fidak because many Jews lived there and they could ask the Jews about Rasulullaah ﷺ. When they approached the Jews (and asked about Rasulullaah ﷺ), the Jews took out a book, placed it before them and read to them about Rasulullaah ﷺ. It read, **"The unlettered Arab Nabi shall ride a camel and shall suffice on very little (to eat). He shall neither be too tall nor too short and his hair shall neither be very curly nor extremely straight. His eyes shall have red lines and his complexion shall be fair with tones of red." (After reading this much,) The Jews said, "If the person who invited you fits this description, you should believe in him and adopt his religion. We shall not follow him because we are jealous of him and we shall fight brutal battles against him on many occasions. There shall not be an Arab who does not either follow him or fight him, so you should be among those who follow him."**

Upon hearing this, Maysara turned to his people and said, "O people! The matter is now clear." The people said, "We shall return the following Hajj season to meet him." So they returned to their homes. However, their leaders refused to let them return for the following Hajj and therefore none of them were able to follow Rasulullaah ﷺ. Rasulullaah ﷺ later migrated to Madinah and it was when he performed the farewell Hajj that he met Maysara and recognised him. Maysara رضي الله عنه asked, "O Rasulullaah ﷺ! By Allaah! I was eager to follow you from the day you halted your camel by us, but matters took their course as they did. As you see, Allaah had decided that I become a Muslim much later. Most of those who were with me have passed away. Where have they gone to?" Rasulullaah ﷺ replied, "All those who have passed away while following a religion other than Islaam are in the Fire of Jahannam." Maysara رضي الله عنه said, "All praise is due to Allaah who has saved me." He then accepted Islaam and was an excellent Muslim. He also enjoyed a respectable standing with Hadhrat Abu Bakr رضي الله عنه.(1)

Rasulullaah ﷺ Invites the Kindah Tribe to Islaam

Hadhrat Ibn Roomaan, Hadhrat Abdullaah bin Abi Bakr رضي الله عنه and others have reported that Rasulullaah ﷺ approached the Kindah tribe at their **camping place near the market of Ukaaz.** Never before had he met a tribe that was so soft-natured. When Rasulullaah ﷺ realised how soft-natured and loving they were, he addressed them saying, "I call you towards the One Allaah Who has no partners and that if you protect me like you protect yourselves, you shall have your choice once I (the message of Islaam) become dominant."

Most of the people said, "These words are superb but we worship the gods that

(1) Abu Nu'aym (Pg. 102). The narration is also mentioned *Al Bidaaya wan Nihaaya* (Vol. 3 Pg. 145)

our forefathers used to worship." One of the youngest person there said, "O my people! Hurry to receive this man before you are beaten to it. By Allaah! **The Ahlul Kitaab have been saying that the time is close when a Nabi shall emerge from the Haram."** To this, a one-eyed man from the tribe stood up and said, "Be silent and hear me out! His own people have driven him out yet you want to shelter him and thus bear fighting all the Arabs! You cannot do this! I repeat: You cannot do this!" Rasulullaah ﷺ then left them feeling very grieved.

When the tribe returned home and informed their people about the incident, a Jew said to them, "**You people have missed a golden opportunity. Had you received this man, you would have become the leaders of the Arabs. We have the description of this man in our scriptures. As he described Rasulullaah ﷺ (from the scriptures), those people who had seen Rasulullaah ﷺ confirmed every description he gave.** The Jew said further, "We have in our scriptures that he shall appear in Makkah and then migrate to Yathrib (Madinah)." The people then decided that they would meet Rasulullaah ﷺ the following Hajj season, but none of them got to meet him because one of their leaders prevented them from going for Hajj that season. When the Jew passed away, he was heard accepting Rasulullaah ﷺ (as Allaah's Nabi) and believing in him. (1)

Rasulullaah ﷺ Invites the Banu Ka'b Tribe to Islaam

Abdur Rahmaan Al Aamiri narrates from the elders of his tribe that they were in the marketplace of Ukaaz when Rasulullaah ﷺ approached them. When he asked them which tribe they belonged to, they replied that they belonged to the Banu Aamir bin Sa'sa'ah tribe. "Which family of the Banu Aamir?" asked Rasulullaah ﷺ. "The descendants of Ka'b bin Rabee'ah," came the reply.

Rasulullaah ﷺ asked them, "How strong are you?" They replied, "None would dare touch anything in our territory or even warm himself at our fireplace." Rasulullaah ﷺ then said to them, "I am the Rasul of Allaah. If I come to you, will you grant me protection so that I may propagate the message of my Rabb? I shall not force any of you into anything."

The people asked, "To which family of the Quraysh do you belong?" "To the family of Abdul Muttalib," Rasulullaah ﷺ replied. They then asked, "How have the family of Abd Manaaf treated you?" Rasulullaah ﷺ responded by saying, "They were the first to reject me and discard me." The people said, "But we shall not discard you nor shall we believe in you. However, we shall protect you so that you may propagate the message of your Rabb." Rasulullaah ﷺ then joined them (intending to return with them to their territory).

In the meantime, the tribe continued trading in the marketplace when Bujra bin Qais Qushayri came to them and said, "Who is this with you? I do not recognise him." "He is Muhammad bin Abdillaah from the Quraysh," they replied. "What have you people got to do with him?" Bujra asked. They said, "He claims that he

(1) Abu Nu'aym in *Dalaa'ilun Nubuwwah* (Pg. 103).

is the Rasul of Allaah and asked us to grant him asylum so that he could propagate the message of his Rabb." Bujra asked further, "What was your reply?" They said, "We welcomed him and told him that we shall protect him as we protect ourselves." Bujra told them, "As far as I am concerned, no one in this marketplace shall return with anything worse than that with which you shall return. You are doing something that will cause all the Arabs to shun you and wage war with you. His people know him better. Had there been any good in him, they would have considered it a privilege to support him. He is a foolish man whose people have discarded him and rejected him yet you people wish to give him shelter and assist him! Your decision is evil indeed!"

Bujra then went to Rasulullaah ﷺ and said, "Get up and return to your people! By Allaah! Had you been among my people, I would have severed your head!" When Rasulullaah ﷺ mounted his camel, the **wretched Bujra stabbed the camel with a stick in its abdomen, causing it bolt and throw Rasulullaah ﷺ off.** Hadhrat Subaagha bint Aamir bin Qurt ﷺ who was one of the ladies who accepted Islaam in Makkah happened to be visiting her cousins there. When she saw this, she said, "O children of Aamir! None of you are like Aamir to me (if you do not help Rasulullaah ﷺ). Can none of you do something when this has happened to the prophet of Allaah right in your midst?!"

In response to her plea, three of her cousins stood up and charged for Bujra, while two other men stood up to defend Bujra. The three cousins floored their opponents, sat on their chests and beat them up. Rasulullaah ﷺ said, **"O Allaah! Bless these (the three cousins) and curse those!"** Consequently, the three who assisted Rasulullaah ﷺ accepted Islaam and died as martyrs while the others died under the curse of Allaah.

The names of the two who helped Bujra were Hazn bin Abdillaah and Mu'aawiya bin Ubaadah while the three who helped Rasulullaah ﷺ were Urwa bin Abdillaah ﷺ and Ghitreef and Ghatfaan the two sons of Sahl. (1)

Hadhrat Zuhri ﷺ narrates that Rasulullaah ﷺ met the Banu Aamir bin Sa'sa'ah tribe and placed Islaam and himself before them (invited them to accept Islaam and to assist him). Among the members of this tribe was a person named Bajeera bin Firaas who said, "If I could hold on to this person, I could destroy all the Arabs with him." He then said to Rasulullaah ﷺ, "You say that if we support you in your effort and then Allaah grants you victory over your enemies, shall we then have kingship?" Rasulullaah ﷺ replied, "The decision rests with Allaah. He shall grant kingship to whoever He pleases." Bajeera exclaimed, "Hear! Hear! We should risk our necks in front of the Arabs and then when Allaah grants you victory, others receive kingship! We have no need for your effort." Upon this, all the members of the tribe rejected the message of Rasulullaah ﷺ.

When all the people left after performing Hajj, the Banu Aamir tribe also left. When they reached home, they would recount their experiences to a very old

(1) Abu Nu'aym in *Dalaa'ilun Nubuwwah* (Pg. 100). Haafidh Sa'eed bin Yahya bin Sa'eed Umawi has also narrated it in his Maghaazi as quoted in *Al Bidaaya wan Nihaaya*.

man of their tribe who could not perform the Hajj with them. They told him that a Qurayshi man from the family of Abdul Muttalib who claimed to be a Nabi had approached them asking for their protection, their support and to be taken back to their area. When he heard the incident, the old man held his head and said, "Oh Banu Aamir! Can there be any amends for the damage done! Can you ever grab hold of this bird's tail again! I swear by the being in whose control lies the life of a person! To this day no descendant of Ismaa'eel has ever made a false claim to prophethood. His claim to prophethood is absolutely true. Where have you lost your senses?!" (1)

Zuhri has also narrated that Rasulullaah met the Kindah tribe at the place where they were staying while one of their leaders by the name of Mulay was with them. Rasulullaah invited them to Allaah and placed himself before them (invited them to accept Islaam and to assist him). However, they refused to accept his message. (2)

Rasulullaah Invites the Bani Haneefah to Islaam

Muhammad bin Abdir Rahmaan bin Husayn narrates that Rasulullaah approached a family of the Banu Kalb tribe called the Banu Abdullaah at the place where they were staying. Rasulullaah invited them to Allaah and placed himself before them (invited them to accept Islaam and to assist him). He also said to them, "Allaah has certainly given your father a wonderful name (because Abdullaah means "the servant of Allaah") However, they refused to accept his message.

Rasulullaah Invites the Bani Haneefah to Islaam

Hadhrat Abdullaah bin Ka'b bin Maalik narrates that Rasulullaah approached the Banu Haneefah tribe at the place where they were staying. Rasulullaah invited them to Allaah and placed himself before them (invited them to accept Islaam and to assist him). However, there was not an Arab tribe that rejected his message in a manner worse than they did. (3)

Rasulullaah Invites the Banu Bakr to Islaam

Hadhrat Abbaas narrates that Rasulullaah once said to him, "I do not see any help forthcoming from yourself and your brother. Will you not take me to the marketplace tomorrow so that we may stop at the places where the various tribes are staying?" This was during the time when all the Arabs were gathered there (in Makkah for the Hajj).

(1) Ibn Is'haaq as mentioned in *Al Bidaaya wan Nihaaya* (Vol. 3 Pg. 139). Abu Nu'aym has also quoted the narration (Pg. 100) from Zuhri with the words, "When the people left (for their homes), the Banu Aamir returned to an old man from their tribe..."

(2) Ibn Is'haaq

(3) Al Bidaaya wan Nihaaya (Vol. 3 Pg. 139).

(Consequently, they left for the marketplace, where Hadhrat Abbaas showed Rasulullaah the camps of the various tribes.) Continuing the narration, Hadhrat Abbaas says that he pointed out to Rasulullaah, "This is the Kindah tribe and those who are with them. They are the best of tribes from Yemen performing Hajj." Pointing towards the camps of other tribes, Hadhrat Abbaas further said, "This is the camp of the Banu Bakr bin Waa'il tribe and that is the Banu Aamir bin Sa'sa'ah camp. You may choose whichever you like (to give Da'wah to)."
Rasulullaah started by meeting the Kindah tribe. He approached them and said, **"Where do you people come from?"** They replied, "From the people of Yemen." "From which tribe of Yemen?" asked Rasulullaah. "From the Kindah tribe," they responded. Rasulullaah further asked them, "From which family of the Kindah tribe do you belong?" They said, "From the Banu Amr bin Mu'aawiyah family." Rasulullaah then asked them, "Do you want something good?" "What is it?" they asked. Rasulullaah said to them, "That you should testify that there is none worthy of worship but Allaah, that you establish salaah and that you believe in everything that has come from Allaah."
According to a report from the elders of the Kindah tribe, the people of Kindah then said to Rasulullaah, "If you are successful, shall we receive kingship thereafter?" Rasulullaah replied, "All kingship belongs to Allaah and He shall grant it to whomsoever He pleases." The people then said, "We have no need for the message that you have brought to us."
According to a report of Kalbi, they said to Rasulullaah, "Have you come to us to prevent us from (worshipping) our gods and so that we should oppose the Arabs? Go back to your people for we have no need for you."
After leaving them, Rasulullaah approached the Banu Bakr bin Waa'il tribe. He asked them, **"Where do you people come from?" They replied, "We are from Banu Bakr bin Waa'il tribe." Rasulullaah further asked them, "From which family of the Banu Bakr bin Waa'il tribe do you belong?" "From the Banu Qais bin Tha'laba family," they responded. Rasulullaah asked them, "How large are your numbers?"** "We are as many as the grains of sand," they boasted. **"What authority do you have?" asked Rasulullaah. "None," they replied, "The Persians are our neighbours and we can neither defend ourselves against them nor defend anyone else against them." Rasulullaah said to them, "If you people steadfastly take it on your shoulders to recite 'Subhaanallaah' 33 times, 'Al Hamdu Lillaah' 33 times and 'Allaahu Akbar' 34 times, you shall see a time (if Allaah preserves you till then) when you would live in the homes of the Persians, marry their women and take their sons as your slaves." "Who are you?" they asked. Rasulullaah replied, "I am the messenger of Allaah." Rasulullaah then left them.**
According to a report of Kalbi, Rasulullaah's uncle Abu Lahab always followed him and said to the people, "Do not accept what he has to say." When Rasulullaah had left the people and Abu Lahab was passing by them, they

asked him, "Do you know this man?" Abu Lahab replied, "Yes. He is a man of high status among us. What do you wish to know about him?" When the people informed Abu Lahab about the Da'wah Rasulullaah ﷺ had given to them and that he claimed to be Allaah's Rasul, Abu Lahab sneered, "Do not even raise your head to speak to him for he is insane and speaks without thinking." The people said, "That is what we thought when he told us about the Persians." (1)

Rasulullaah ﷺ Invites Various Tribes to Islaam at Mina

Hadhrat Rabee'ah bin Ibaad رضي الله عنه narrates that he was a youngster with his father at Mina when Rasulullaah ﷺ stopped at the camps of various Arab tribes saying to them, "O people of this tribe! I am indeed Allaah's Rasul to you, instructing you to worship Allaah Alone without ascribing any partners to Him and to forsake these idols that you worship. I further direct you to believe in me, to accept me and to offer me asylum so that I may clearly express that which Allaah has sent me with."

Hadhrat Rabee'ah bin Ibaad رضي الله عنه says further that Rasulullaah ﷺ was being trailed by squint albeit handsome man whose hair was divided into two locks and who was wearing clothes from Aden. When Rasulullaah ﷺ had completed his talk and the message he had to convey, this man would say to the people, "O people of this tribe! This man is calling you to remove Laat and Uzza from your necks together with the Jinns of the Banu Maalik bin Uqaysh who are your allies. He wants you to rather follow the new-found and misguided religion he has brought. Do not follow him and do not even listen to him."

Hadhrat Rabee'ah رضي الله عنه says that he asked his father, **"O father! Who is this man who follows him and belies what he says?"** His father replied, "That is his uncle Abdul Uzza bin Abdil Muttalib (also known as) Abu Lahab." (2)

Rasulullaah ﷺ Invites a Large Group to Islaam at Mina

Hadhrat Mudrik رضي الله عنه narrates that when he performed Hajj with his father and they found themselves amongst a large group of people, he asked his father, "What is this gathering about?" His father replied, "They have gathered for that irreligious man." When Hadhrat Mudrik رضي الله عنه saw who his father was referring to, he noticed Rasulullaah ﷺ standing there telling the people, **"O people! Say 'Laa Ilaaha Illalaah' and you will be successful."** (3)

Hadhrat Haarith bin Haarith Ghaamidi رضي الله عنه narrates that he asked his father at Mina, "What is this gathering about?" His father replied, "They have gathered for that irreligious man." When Hadhrat Haarith رضي الله عنه stretched his neck to see

(1) *Al Bidaayah wan Nihaayah* (Vol. 3 Pg. 140).

(2) Ibn Is'haaq as quoted in *Al Bidaayah wan Nihaayah* (Vol. 3 Pg. 138). Abdullah bin Ahmad and Tabraani have also narrated a similar report from Hadhrat Rabee'ah رضي الله عنه. Haythami has commented on the *Sanad* (see Vol. 6 Pg. 36).

(3) Tabraani. Haythami (Vol. 6 Pg. 21) says that all the narrators are reliable.

who his father was referring to, he noticed Rasulullaah ﷺ standing there calling the people to accept the Oneness of Allaah, but they rejected his message.(1)
Hadhrat Hassaan bin Thaabit رضي الله عنه reports that he performed Hajj during the time when Rasulullaah ﷺ was still calling people to accept Islaam and his companions were being tortured. He says that he happened to stop by Hadhrat Umar رضي الله عنه (who was then not yet a Muslim) as he was busy torturing a slave girl of the Banu Amr bin Mu'ammil. Thereafter, he (Hadhrat Umar رضي الله عنه) stopped by Hadhrat Zinneeraa رضي الله عنها and started torturing her as well. (2)

Rasulullaah ﷺ Invites the Banu Shaybaan to Islaam

Hadhrat Ali bin Abi Taalib رضي الله عنه says, "When Allaah commanded His Nabi ﷺ to present himself to the Arab tribes, **Rasulullaah ﷺ left for Mina with me and Hadhrat Abu Bakr رضي الله عنه**. When we reached a gathering of Arabs, Hadhrat Abu Bakr رضي الله عنه would approach them first and greet them. Hadhrat Abu Bakr رضي الله عنه was always **one to take the initiative and was extremely proficient in his knowledge of each Arab tribe's lineage.** He asked the people, 'Where are you people from?' They replied, 'From the Rabee'ah tribe.' He then asked, 'From which family of the Rabee'ah tribe?'"
Hadhrat Ali رضي الله عنه then continues the lengthy narration until he reached the words, "We then reached a gathering filled with an air of respect where there sat several elders of high status and eminence. Hadhrat Abu Bakr رضي الله عنه was always one to take the initiative so he approached them and greeted them. When he asked them where they came from, they replied that they were from the Banu Shaybaan bin Tha'laba tribe. Hadhrat Abu Bakr رضي الله عنه then turned to Rasulullaah ﷺ and said, 'May my parents be sacrificed for you! There are none more respectable in their tribe than these men.' Among them were Mafrooq bin Amr, Haani bin Qabeesah, Muthanna bin Haaritha and Nu'maan bin Shareek. The closest to Hadhrat Abu Bakr رضي الله عنه from them was Mafrooq bin Amr who was also the most eloquent speaker from among the tribe. He wore two locks of hair that fell on his chest and he sat closest to Hadhrat Abu Bakr رضي الله عنه."
Continuing with the narration, Hadhrat Ali رضي الله عنه says that Hadhrat Abu Bakr رضي الله عنه asked Mafrooq, "How large are **your numbers?**" Mafrooq replied, "We are certainly more than a thousand and a thousand cannot be defeated for want of numbers." Hadhrat Abu Bakr رضي الله عنه further asked, **"What authority** do you wield?" "We have to work very hard, but such is the lot of every nation," he responded. Hadhrat Abu Bakr رضي الله عنه posed a further question saying, "What are the **battles like** between yourselves and your enemies?" Mafrooq said, "We are most angered when we fight and we fight fiercest when we are angered. (We love war so much that) We prefer pedigreed (fighting) horses to children and weapons

(1) Bukhari in his *Taareekh*, Abu Zur'ah, Baghawi, Ibn Abi Aasim and Tabraani as quoted in *Isaabah* (Vol. 1 Pg. 275).
(2) Waaqidi as quoted in Isaabah (Vol. 4 Pg. 312).

to milk-yielding camels. All help is from Allaah Who sometimes grants victory to us and sometimes allows others to be victorious over us. Are you not from the Quraysh?"

Hadhrat Abu Bakr said, "What if you were told that the Quraysh have the Rasul of Allaah and that this is him?" Mafrooq said, "The news has already reached us that he claims to be Allaah's Rasul." Mafrooq then turned to Rasulullaah and said, "To what are you calling, O brother of the Quraysh?" Rasulullaah then stepped forward and sat down. **Hadhrat Abu Bakr stood up and shaded Rasulullaah with his clothing.** Rasulullaah said, "I call you to testify that there is none worthy of worship but the One Allaah and to testify that I am the Rasul of Allaah. I am also asking you to grant me asylum, to protect me and to assist me so that I may convey that message which Allaah has commanded me to pass on because the Quraysh have joined forces against the Deen of Allaah, they have rejected his Rasool, have satisfied themselves with falsehood instead of the truth. But Allaah is Independent, Worthy of all praise."

To this, Mafrooq asked further, "What else are you calling us towards, O brother of the Quraysh?" To this, Rasulullaah recited the following verse of the Qur'aan:

﴿قُلْ تَعَالَوْا اَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ اَلَّا تُشْرِكُوْا بِهٖ شَيْئًا وَّ بِالْوَالِدَيْنِ اِحْسَانًا ۚ وَلَا
تَقْتُلُوْٓا اَوْلَادَكُمْ مِّنْ اِمْلَاقٍ ؕ نَحْنُ نَرْزُقُكُمْ وَاِيَّاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا
وَمَا بَطَنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ ؕ ذٰلِكُمْ وَصّٰكُمْ بِهٖ لَعَلَّكُمْ
تَعْقِلُوْنَ ۝ وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ حَتّٰى يَبْلُغَ اَشُدَّهٗ ۚ وَاَوْفُوا
الْكَيْلَ وَالْمِيْزَانَ بِالْقِسْطِ ۚ لَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَا ۚ وَاِذَا قُلْتُمْ فَاعْدِلُوْا وَلَوْ كَانَ ذَا
قُرْبٰى ۚ وَبِعَهْدِ اللّٰهِ اَوْفُوْا ۚ ذٰلِكُمْ وَصّٰكُمْ بِهٖ لَعَلَّكُمْ تَذَكَّرُوْنَ ۝ وَاَنَّ هٰذَا صِرَاطِيْ
مُسْتَقِيْمًا فَاتَّبِعُوْهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيْلِهٖ ؕ ذٰلِكُمْ وَصّٰكُمْ بِهٖ
لَعَلَّكُمْ تَتَّقُوْنَ ۝﴾ (سورة الانعام: ١٥١ تا ١٥٣)

Say, "Draw closer, I shall recite to you the things that your Rabb has forbidden for you. *(These are)* That you do not ascribe any partner to Him and that you be kind towards your parents. *(Allaah has also commanded)* That you do not kill *(abort)* your children for fear of poverty *(fearing that you will become poor by providing for them)*. We provide for you and for them as well *(even though you may be poor)*. And *(Allaah commands)* that you do not draw near to immoral acts that may be open and secret. And *(Allaah commands further)* that you do not murder a soul which Allaah has forbidden except with a right *(that permits you to kill him. Those who may be lawfully executed are married adulterers, murderers and male Murtaddeen)*. These are the things which Allaah has *(emphatically)* commanded you so that you

may understand *(obey)*. And approach *(use or invest)* the wealth of the orphan *(who is in your care)* only in a favourable *(fair or profitable)* manner until he reaches maturity. And *(in addition to all these commands)* give full measure and weight in fairness *(when you trade with people)*. We do not place on a soul a responsibility unless it is within its capability. Adopt justice when you speak *(pass judgement)* even though it be your relative *(for whom or against whom you judge)* and fulfil the pledge of Allaah *(to worship Him Alone)*. These are the things which Allaah has *(solemnly)* commanded you so that you may take heed. And *(tell them, O Muhammad ﷺ,)* "This *(obeying all these commands)* is indeed my straight path, so follow it. Do not follow other paths, for they will deviate you from Allaah's path *(from Islaam)*. These are the things which Allaah has *(solemnly)* commanded you so that you may adopt Taqwa." {Surah An'aam, verses 151-153}

Impressed by this, Mafrooq further asked, "What else do you call us towards? I swear by Allaah that this is not the speech of those on earth because if it were, we would have definitely recognised it." Thereafter Rasulullaah ﷺ recited the following verse of the Qur'aan:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَآئِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَآءِ وَالْمُنكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۝﴾ (سورة النحل: ٩٠)

Verily Allaah instructs *(people to carry out)* justice, Ihsaan *(do things well, as well as doing everything with the consciousness that Allaah is watching)*, and giving *(charity)* to relatives. And Allaah forbids immoral behaviour, evil and oppression. He advises you so that you may take heed *(and thereby save ourselves from ruin and Jahannam)*. {Surah Nahl, verse 90}

Mafrooq exclaimed, "O Qurayshi! I swear by Allaah that you call towards the best of character and the most beautiful actions. **Without doubt, any nation that rejects you and supports others against you are certain liars."**

Mafrooq then decided to include Haani bin Qabeesah in the conversation. He therefore introduced Haani by saying, "This is Haani bin Qabeesah. He is our elder and **in charge of our religious affairs.**" Thereafter, Haani addressed Rasulullaah ﷺ saying, "O my Qurayshi brother! I have heard what you have to say and accept every word of it. However, I feel that if we forsake our religion to follow yours, it would be a mistake and would reflect upon the weakness of our understanding and lack of contemplation over the matter. The reason for this is that this is only our first meeting with each other, which may not even be the last and no one knows what the future holds. Mistakes often occur because of haste. In addition to this, we have people at home who would dislike that we enter into any agreement without consulting them. Therefore, you should return and we shall return. There after you contemplate over your matter and we shall contemplate over ours."

Haani then wished to include Muthanna bin Haaritha into the conversation. He therefore introduced him saying, "This is Muthanna bin Haaritha. He is our elder and **in charge of our military affairs.**" Addressing Rasulullaah ﷺ, Muthanna said, "O Qurayshi brother! I have listened to what you have said. I like what you said for it appealed to me very much. However, my reply to you will be the same reply that Haani bin Qabeesah has given. We find ourselves between the borders of two countries. The one is Yamaamah and the other is Samaawah."

Rasulullaah ﷺ asked him, "On the borders of for which two countries you are situated?" He replied, "On one side and we have the land, the high hills and mountains of the Arabs while on the other side we have the land of the Persians and the rivers of the Kisra. The Kisra has permitted us to live there on condition that we do not start anything new and do not support any person who starts a new movement. The possibility is great that the Persian kings would not like that which you are calling us towards. **Whereas the custom in the land of the Arabs is to forgive those who will have erred and to accept their excuse, the custom of the land of the Persians is that people who make mistakes are not forgiven nor are their excuses accepted.** Therefore, it you wish that we take your back to our land and assist you against the Arabs, we can accept this responsibility (however, we cannot bear the responsibility of opposing the Persians)."

Rasulullaah ﷺ said to them, "Your reply has not been an evil one because you have spoken frankly. **However, the only people who can establish the Deen of Allaah are those who protect it from every angle.**" Rasulullaah ﷺ then stood up taking the hand of Hadhrat Abu Bakr رضي الله عنه. Hadhrat Ali رضي الله عنه narrates further when he says that the three of them then proceeded to the Aws and Khazraj tribes and left them only after they had pledged their allegiance to Rasulullaah ﷺ. Speaking about the Aws and Khazraj tribes, Hadhrat Ali رضي الله عنه says, "They were extremely truthful and extremely perseverant people. May Allaah be pleased with all of them." (1)

Another narration states that Rasulullaah ﷺ said to them, "The only people who can establish the Deen of Allaah are those who protect it from every angle." Thereafter, Rasulullaah ﷺ added, "Tell me. If after a short while Allaah grants you their (the Persians') land and their wealth and takes their women to your beds (making them your wives and slaves), will you then not be prepared to glorify Him and proclaim His purity?" To this, Nu'maan bin Shareek said, "You then have our support, O brother of the Quraysh." Rasulullaah ﷺ then recited the verse:

﴿إِنَّآ أَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيرًا ۝ وَّدَاعِيًا إِلَى اللّٰهِ بِإِذْنِهٖ وَسِرَاجًا مُّنِيرًا.﴾

(سورة الاحزاب: ٤٥، ٤٦)

O Nabi ﷺ! We have certainly sent you as a witness, a carrier of good news *(to the Mu'mineen that they will enjoy Jannah)*, a warner *(to the Kuffaar that they will suffer the punishment of Jahannam if they do not*

(1) Abu Nu'aym in Dalaa'il (pg. 96).

accept Imaan) and as a caller to Allaah by His command and an as an illuminating lantern.

Hadhrat Ali ﵁ says, "Rasulullaah ﷺ then stood up, taking the hand of Hadhrat Abu Bakr ﵁. He turned to us and said, 'O Ali! How excellent are the manners of the Arabs even during the time of ignorance! How noble are they! It is because of this, they protect each other in the life of this world." The three of them then proceeded to the Aws and Khazraj tribes and left them only after they had pledged their allegiance to Rasulullaah ﷺ. Hadhrat Ali ﵁ says, "They (the Aws and Khazraj tribes) were extremely truthful and extremely perseverant people. Rasulullaah ﷺ was happy that Hadhrat Abu Bakr ﵁ possessed so much knowledge about the lineage of the Arabs. Not much time had elapsed afterwards when Rasulullaah ﷺ came to his companions and said, 'Praise Allaah abundantly because today the Banu Rabee'ah (amongst whom were the Banu Shaybaan tribe) have defeated the Persians. They have killed the Persian leaders and annihilated their armies. Allaah has assisted them because of me." (1)

Another narration explains this further by stating that when the soldiers of the Banu Rabee'ah met the Persian army at a place called Quraqir, which was close to the Euphrates River, they used the name of Muhammad ﷺ as their code-word, because of which Allaah granted them victory. After this battle, the Banu Rabee'ah entered the fold of Islaam." (2)

Rasulullaah ﷺ Invites the Aws and Khazraj Tribes to Islaam

One day, while mentioning the virtues of the Ansaar and that the fact that they were pioneers in Islaam, Hadhrat Ali bin Abi Taalib ﵁ said, "**The person who does not like the Ansaar and does not recognise the rights due to them, cannot be a Mu'min.** By Allaah, they used their swords, their power of speech and their generosity of their hearts to nurture Islaam just as a mare nurtures her foal in a green pasture. During the seasons of Hajj, Rasulullaah ﷺ used to go out to call the various tribes to Islaam. However, none was prepared to accept his message. He used to meet the various tribes at the marketplaces of Majinna and Ukaaz and at Mina until he would meet the same tribes returning year after a year. In fact, there were those tribes who used to say to him, "When will the time come for you to give up hope on us because you have been meeting with us for such a long time? Eventually the time came when the Most Powerful the Most Honoured Allaah decided matters in favour of the tribes of the Ansaar. **Rasulullaah ﷺ then presented Islaam to them and they readily accepted.** They took Rasulullaah ﷺ to their town, assisted him and sympathised with him. May Allaah reward them with the best of rewards. Thereafter, we (the Muhaajireen) came to them and took up residence in their homes. They preferred us above themselves to the extent that they would even draw lots to decide

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.142). Abu Nu'aym, Haakim, Bayhaqi have also narrated this Hadith.

(2) Haafidh Ibn Hajar has commented on this Hadith in Fat'hul Baari (Vol.7 Pg.156).

which of them would be host to us. Eventually, from the depths of their hearts they allowed us to have greater rights than them in their very own wealth. They even sacrificed their lives for the protection of Allaah's Nabi ﷺ. May the mercies and blessings of Allaah be showered on them." (1)

Hadhrat Umm S'ad bint Sa'd bin Rabee رضي الله تعالى عنها says that Rasulullaah ﷺ continued calling people to Islaam when he was staying in Makkah. However, he was abused and hurt. Eventually, the decision of Allaah demanded that honour come to this tribe of the Ansaar. Consequently, **Rasulullaah ﷺ met a group of them at a place called Aqaba as they were busy shaving off their hair (after performing Hajj).** When one of the narrators asked Hadhrat Umm Sa'd رضي الله تعالى عنها who the group was, she replied, "They were six or seven persons. From the Banu Najjaar tribe were As'ad bin Zuraarah and two sons of Afraa." She did not name the rest of them.

Rasulullaah ﷺ sat down with them, conveyed the message of Allaah to them and recited a part of the Qur'aan to them. They accepted Allaah and his Rasool ﷺ and agreed to meet him the following year. This incident is known as the first pledge of Aqaba. **Thereafter, the second pledge of Aqaba took place.** One of the narrators then asked Hadhrat Umm Sa'd رضي الله تعالى عنها, "How long did Rasulullaah ﷺ stay in Makkah?" She replied, "Have you not heard the words of Abu Sirma Qais bin Abi Anas?" The narrator responded by saying, "I do not know what he said." She then quoted the following couplet:

ثَوٰى فِيْ قُرَيْشٍ بِضْعَ عَشْرَةَ حِجَّةً   يُذَكِّرُ لَوْ لَاقٰى صَدِيْقًا مُّوَاتِيًا

"He stayed with the Quraysh for a few years more than ten
Advising people with the hope of meeting a suitable friend"

She then proceeded to quote an entire poem, which shall Inshaa Allaah be quoted in a Hadith of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما in the chapter concerning the help that the Sahabah رضي الله تعالى عنهم rendered to the cause of Islaam. (2)

Hadhrat Aqeel bin Abi Taalib رضي الله تعالى عنه and Hadhrat Zuhri narrate that one day during the period when the Mushrikeen started harassing Rasulullaah ﷺ to a great degree, he said to his uncle Hadhrat Abbaas bin Abdil Muttalib رضي الله تعالى عنه, "O my beloved uncle! Allaah shall assist His Deen using such people to whom the oppressive opposition of the Quraysh would seem trivial and who would enjoy great honour in the eyes of Allaah. Take me to the marketplace of Ukaaz and show me where the various Arab tribes are staying because I want to call them towards Allaah and request them to protect me and grant me asylum so that I may propagate the message of Allaah to humanity." Hadhrat Abbaas رضي الله تعالى عنه said, "O my beloved nephew! Proceed to Ukaaz. I shall accompany you and show you where the tribes are staying."

Rasulullaah ﷺ started by inviting the Thaqeef tribe to Islaam and then continued meeting the other tribes who were there (for Hajj) that year. The following year (which was the year in which Allaah commanded Rasulullaah ﷺ

(1) Abu Nu'aym in Dalaa'il (Pg.105).
(2) Abu Nu'aym in Dalaa'il Pg. 105.

to preach openly) Rasulullaah ﷺ met six persons from amongst the Aws and Khazraj tribes. They were As'ad bin Zuraarah رضي الله تعالى عنه, Abul Haytham bin At Tayyihaan رضي الله تعالى عنه, Abdullaah bin Rawaaha رضي الله تعالى عنه, Sa'd bin Rabee رضي الله تعالى عنه, Nu'maan bin Haaritha رضي الله تعالى عنه and Ubaadah bin Saamit رضي الله تعالى عنه. Rasulullaah ﷺ met them one night at the Jamara Aqaba during the days of Mina.

Rasulullaah ﷺ sat with them, invited them to believe in Allaah, to worship Him and to assist him in the propagation of the Deen that Allaah had sent the Ambiyaa and Rusul with. When they asked Rasulullaah ﷺ to present to them what Allaah had revealed to him, he recited the following verses of Surah Ibraheem to them:

﴿وَإِذْ قَالَ إِبْرٰهِيمُ رَبِّ اجْعَلْ هٰذَا الْبَلَدَ اٰمِنًا وَّاجْنُبْنِيْ وَبَنِيَّ أَنْ نَّعْبُدَ الْأَصْنَامَ ۞ رَبِّ
إِنَّهُنَّ أَضْلَلْنَ كَثِيْرًا مِّنَ النَّاسِ ۚ فَمَنْ تَبِعَنِيْ فَإِنَّهٗ مِنِّيْ ۚ وَمَنْ عَصَانِيْ فَإِنَّكَ غَفُوْرٌ
رَّحِيْمٌ ۞ رَبَّنَآ إِنِّيْٓ أَسْكَنْتُ مِنْ ذُرِّيَّتِيْ بِوَادٍ غَيْرِ ذِيْ زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ ۙ رَبَّنَا
لِيُقِيْمُوا الصَّلٰوةَ فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِيْٓ إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ
يَشْكُرُوْنَ ۞ رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِيْ وَمَا نُعْلِنُ ۗ وَمَا يَخْفٰى عَلَى اللّٰهِ مِنْ شَيْءٍ فِي
الْأَرْضِ وَلَا فِي السَّمَآءِ ۞ اَلْحَمْدُ لِلّٰهِ الَّذِيْ وَهَبَ لِيْ عَلَى الْكِبَرِ إِسْمٰعِيْلَ وَإِسْحٰقَ ۗ
إِنَّ رَبِّيْ لَسَمِيْعُ الدُّعَآءِ ۞ رَبِّ اجْعَلْنِيْ مُقِيْمَ الصَّلٰوةِ وَمِنْ ذُرِّيَّتِيْ ۖ رَبَّنَا وَتَقَبَّلْ دُعَآءِ
۞ رَبَّنَا اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ ۞ وَلَا تَحْسَبَنَّ اللّٰهَ غَافِلًا
عَمَّا يَعْمَلُ الظّٰلِمُوْنَ ۗ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيْهِ الْأَبْصَارُ ۞ مُهْطِعِيْنَ مُقْنِعِيْ رُءُ
وْسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ۚ وَأَفْئِدَتُهُمْ هَوَآءٌ ۞ وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيْهِمُ الْعَذَابُ
فَيَقُوْلُ الَّذِيْنَ ظَلَمُوْا رَبَّنَآ أَخِّرْنَآ إِلٰٓى أَجَلٍ قَرِيْبٍ ۙ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ ۗ أَوَلَمْ
تَكُوْنُوْٓا أَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُمْ مِّنْ زَوَالٍ ۞ وَّسَكَنْتُمْ فِيْ مَسٰكِنِ الَّذِيْنَ ظَلَمُوْٓا
أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ ۞ وَقَدْ مَكَرُوْا مَكْرَهُمْ
وَعِنْدَ اللّٰهِ مَكْرُهُمْ ۗ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُوْلَ مِنْهُ الْجِبَالُ ۞ فَلَا تَحْسَبَنَّ اللّٰهَ
مُخْلِفَ وَعْدِهٖ رُسُلَهٗ ۗ إِنَّ اللّٰهَ عَزِيْزٌ ذُو انْتِقَامٍ ۞ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ
وَالسَّمٰوٰتُ وَبَرَزُوْا لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ۞ وَتَرَى الْمُجْرِمِيْنَ يَوْمَئِذٍ مُّقَرَّنِيْنَ فِي الْأَصْفَادِ
۞ سَرَابِيْلُهُمْ مِّنْ قَطِرَانٍ وَّتَغْشٰى وُجُوْهَهُمُ النَّارُ ۞ لِيَجْزِيَ اللّٰهُ كُلَّ نَفْسٍ مَّا
كَسَبَتْ ۗ إِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ۞ هٰذَا بَلٰغٌ لِّلنَّاسِ وَلِيُنْذَرُوْا بِهٖ وَلِيَعْلَمُوْٓا أَنَّمَا هُوَ
إِلٰهٌ وَّاحِدٌ وَّلِيَذَّكَّرَ أُولُوا الْأَلْبَابِ ۞﴾ (سورة ابراهيم: ٣٥ تا ٥٢)

(Remember the time) When Ibraheem عليه السلام said *(when he left his wife*

Haajira and son Ismaa'eel in Makkah), "O my Rabb! Make this city peaceful and safeguard my children and myself from worshipping idols. O my Rabb! Indeed these idols have misled many people. So whoever will follow me *(by believing in Towheed),* then he is certainly from me *(from among the adherents of my religion).* And whoever will disobey me, then *(I pray that you give him the ability to obey me because)* surely You are Most Forgiving, Most Merciful. O our Rabb! I have settled some of my children *(Ismaa'eel عليه السلام)* in a valley that cannot be cultivated, close to Your sacred house *(the Kabah).* O our Rabb! *(I have left them here)* So that they establish salaah, so cause the hearts of some people to be inclined towards them *(so that people may love them and settle with them).* And provide for them fruits *(all types of provisions)* for their sustenance so that they may be grateful. O our Rabb! Indeed You know what we conceal and what we disclose *(so forgive us for all the mistakes we make).* Nothing in the heavens and the earth is hidden from Allaah. All praise be to Allaah, Who has gifted me with *(my sons)* Ismaa'eel عليه السلام and Is'haaq عليه السلام despite *(my)* old age. Undoubtedly, my Rabb hears all prayers. O my Rabb! Make me one who establishes salaah, and my progeny as well. O my Rabb! Accept my prayer. O our Rabb! Forgive me, my parents and the Mu'mineen on the day when reckoning shall commence *(the Day of Qiyaamah).*" Never think that Allaah is unaware of what the oppressors do. *(Allaah does not punish them immediately because)* He is only granting them respite until a day *(the Day of Qiyaamah)* when gazes *(of people)* will be fixed upwards *(because of their intense fright). (On that day)* They will be running *(towards the Plain of Resurrection)* with their heads fixed upwards *(in astonishment and fright),* their gazes never returning to them. And their hearts will be empty *(confused and without feeling because of the intense fear).* Warn people of a day when punishment will afflict them, and the oppressors will say, "O our Rabb! Grant us respite *(to return to the world)* for a short while. We shall accept Your call and follow the Rusul." *(Their plea will be rejected and it will be said to them)* "Did you not swear on oath before this *(in the world)* that you shall never be displaced *(from the world)*? You lived in the homes of those who oppressed themselves and it was clear to you how We dealt with them *(you saw that they were destroyed, yet you did as they did).* And We even cited examples for you *(so that you may mend your ways, but you failed to listen).*" They plotted their plots, but their plots rest with Allaah *(He knows what they plot and makes their plots fail),* even though *(their plots seem so powerful that)* mountains could be displaced by their plots. Never think that Allaah will break His promise to His Rusul *(He promises them His help and His help shall come to them).* Indeed Allaah is Mighty, Able to take vengeance *(on behalf of*

> *whoever He wills from whoever He wills). (Do not forget)* The day *(of Qiyaamah)* when the earth will be changed into another earth, and the skies *(will also be changed).* They will then present themselves before Allaah, the One, the Most Powerful. On that day you will see the criminals *(Kuffaar)* shackled together in chains. Their garments will be of tar *(which smells terribly and burns easily)* and the Fire will cover their faces. *(They will present themselves before Allaah)* So that Allaah may repay every soul for what *(good or evil)* it had earned. Indeed Allaah is swift in reckoning. This *(Qur'aan)* is a message for people so that they are warned by it and so that they may know *(by the proofs and examples it contains)* that He *(Allaah)* is but One Ilaah, and so that the intelligent ones take heed *(listen, learn and prepare for the Aakhirah).* {Surah Ibraheem verses 35-52}

Their hearts were moved by these words of the Qur'aan and they accepted Islaam. As they were engaged in conversation with Rasulullaah ﷺ, Hadhrat Abbaas رضي الله عنه passed by. Recognising the voice of Rasulullaah ﷺ, he said, "O my nephew! Who are these people with you?" Rasulullaah ﷺ said, "These are the residents of Yathrib from the Aws and Khazraj tribes. I gave them the same Da'wah that I had given to so many other tribes before them and they accepted my message and believed what I said. They have also mentioned that they shall take me back with them to their city."

Hadhrat Abbaas رضي الله عنه descended from his animal, tied it up and said, "O people of the Aws and Khazraj! This is my nephew and the person I love most. If you accept his message, believe him and intend to take him with you to your city, I want you to make a promise so that my heart may be contented. **Promise me that you shall never desert him and never betray him because your neighbours are the Jews and the Jews are his enemies. I fear that the Jews may connive against him."**

When Hadhrat Abbaas رضي الله عنه expressed his mistrust in Hadhrat As'ad bin Zuraarah رضي الله عنه and his companions, Hadhrat As'ad رضي الله عنه felt insulted and said, "O Rasulullaah ﷺ! Permit me to reply to him in a manner that will neither upset you nor appear distasteful to you. However, the reply will confirm that we have accepted your message and it will express our Imaan in you." Rasulullaah ﷺ said, "You may reply to him for I have complete confidence in you."

Facing Rasulullaah ﷺ, Hadhrat As'ad bin Zuraarah رضي الله عنه said, "O Rasulullaah ﷺ! There is a path to every call. While some paths are easy, others are difficult. Today you have called us towards something that is both new and difficult for people to accept. You have called us to forsake our religions and to follow you in your Deen. This is not an easy task. However, we have accepted your call. You have called us to severe all ties we have with both close and distant relatives (by following you rather than them). This is not an easy task. However, we have accepted your call. You have invited us to Islaam whereas we are a strong group living in a place that is powerful and mighty (where our lives and properties are

safe). None could ever imagine that our leader shall be someone not from amongst us, whose people have ostracised him and whose uncles have deserted him. This is not an easy task but we have accepted it. These things appear difficult for all save those whose welfare Allaah has decided and who foresee good in its results. We have accepted your call with our tongues, our hearts and our hands because we believe what you have conveyed to us and we accept it with conviction that has settled deep within our hearts. We pledge our commitment to you in all of this and we pledge it to our Rabb and your Rabb as well. Allaah's hand is above ours (approving this pledge). We shall spill our blood to protect yours and give our lives for yours. We shall protect you as we protect ourselves, our children and our wives. Should we fulfil this pledge, it shall be for Allaah. Should we betray this pledge, it shall be betraying Allaah to the cost of making us the most wretched people. O Rasulullaah ﷺ! All that we have told you is the absolute truth and we seek Allaah's assistance (to help us fulfil the pledge)."

Hadhrat As'ad bin Zuraarah رضي الله عنه then turned to Hadhrat Abbaas رضي الله عنه saying, "As for you who have used your words to be a barrier between Rasulullaah ﷺ and us. Allaah knows best what you meant by your words but you have mentioned that this is your nephew and the person whom you love the most. However, we have cut ourselves off from people near and distant as well as from blood relatives. We testify that he is certainly the Rasul of Allaah whom Allaah has Himself sent. He is certainly no liar and what he has brought does not at all resemble the words of man. As for your statement that you cannot be content with us until we make a promise to you, we shall certainly not refuse such a request made out of concern for Rasulullaah ﷺ. You may therefore take from us whatever promises you wish."

Turning once again to Rasulullaah ﷺ, Hadhrat As'ad bin Zuraarah رضي الله عنه said, **"O Rasulullaah ﷺ! Take any promises you wish from us and make any conditions from the side of your Rabb that you wish to make."**

The details of their pledge of allegiance shall Inshaa Allaah be mentioned in the complete Hadith in the chapter concerning the assistance that the Ansaar rendered to Islaam at the very beginning. (1)

The Da'wah that Rasulullaah ﷺ gave in the Marketplaces

Hadhrat Rabee'ah bin Ibaad رضي الله عنه belonged to the Banu Deel tribe who had all accepted Islaam after passing through the Period of Ignorance. He **narrates that during the Period of Ignorance, he saw Rasulullaah ﷺ in the marketplace of Dhul Majaaz saying to those gathered around him, "O people! Say 'Laa Ilaaha Illalaah' and you will be successful."** Rasulullaah ﷺ was being trailed by squint albeit handsome man whose hair was divided into two locks. He followed Rasulullaah ﷺ wherever he went and said to the people, "He (Rasulullaah

(1) *Abu Nu'aym in Dalaa'il* (Pg. 105)

) is an irreligious man and a liar."

Hadhrat Rabee'ah bin Ibaad says that when he asked about the man, he was informed that the man was Abu Lahab the uncle of Rasulullaah. (1) According to another narration, Rasulullaah used to run away from Abu Lahab who persistently hounded him. Other narrations also mention that as people used to attack Rasulullaah, there would be no one to say anything. However, he would never remain silent (nothing would prevent him from propagation). (2)

Hadhrat Taariq bin Abdillaah narrates that he was in the Dhul Majaaz marketplace when a man passed by wearing a shawl with red threads. He was saying to the people, "O people! Say 'Laa Ilaaha Illalaah' and you will be successful." He was being trailed by another man who had injured his (the first man's) heels and legs, causing them to bleed. The second man was saying, "O people! Do not follow him because he is a liar!" When Hadhrat Taariq bin Abdillaah asked the people who the men were, he was told, "He (the first man) is a man from the Banu Haashim who claims to be Allaah's Rasul and the other is his uncle Abdul Uzza (Abu Lahab)." (3)

A person from the Banu Maalik bin Kinnana tribe narrates that he saw Rasulullaah in the Dhul Majaaz marketplace saying to the people, "O people! Say 'Laa Ilaaha Illalaah' and you will be successful." Abu Jahal threw sand into the face of Rasulullaah saying, "Do not let this man deceive you into leaving your religion. He wants you to forsake your gods. He wants you to forsake Laat and Uzza." However, Rasulullaah paid no attention to him.

When the narrator was asked to describe Rasulullaah, he said, "He was wearing two shawls with red threads. He was of medium height with a well-built body and extremely handsome face. His hair was very black and thick and his complexion was exceptionally fair." (4) The Da'wah that Rasulullaah gave in the marketplace of Ukaaz has already been mentioned in the chapter entitled "The Da'wah Rasulullaah gave to Various Arab Tribes During the Hajj Season."

Rasulullaah Invites His Close Relatives to Islaam

Rasulullaah Addresses Faatima and Safiyya

Hadhrat Aa'isha narrates that Rasulullaah gathered his family

(1) Ahmad and Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.41). Haythami (Vol.6 Pg.22) and Ibn Hajar *(Fat'hul Baari Vol.7 Pg.156)* have commented on this narration.

(2) Ibn Is'haaq as quoted in *Al Bidaayah wan Nihaayah* (Vol. 3 Pg. 138). Abdullah bin Ahmad and Tabraani have also narrated a similar report from Hadhrat Rabee'ah. Haythami has commented on the *Sanad* (see Vol. 6 Pg. 36).

(3) Tabraani. Haythami has commented on it in Vol.6 Pg.23.

(4) Ahmad with a reliable chain of narrators as mentioned by Haythami (Vol.6 Pg.21). *Al Bidaaya wan Nihaaya* (Vol.3 Pg.139) quotes a narration of Bayhaqi without the description of Rasulullaah. *Al Bidaaya wan Nihaaya* mentions that although a narrator may be mistaken by naming Abu Jahal, it is possible that it was sometimes Abu Jahal and sometimes Abu Lahab who took turns to harass Rasulullaah.

members when Allaah revealed the verse:

﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ (سورة شعراء: ٢١٤)

(O Rasulullaah ﷺ! First) Warn your closest relatives *(about the punishment due to those who reject Imaan).* {Surah Shu'araa, verse 214}

Rasulullaah ﷺ then said, "O Faatima the daughter of Muhammad ﷺ! O Safiyya the daughter of Abdul Muttalib! O children of Abdul Muttalib! Ask me whatever you wish from my wealth, but I can give you nothing from Allaah (I cannot assist you against Allaah's punishment)." (1)

Rasulullaah ﷺ Invites his Household and other Relatives for a meal to Call them towards Islaam

Hadhrat Ali رضي الله تعالى عنه narrates that Rasulullaah ﷺ gathered his family members when Allaah revealed the verse:

﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ (سورة شعراء: ٢١٤)

(O Rasulullaah ﷺ! First) Warn your closest relatives *(about the punishment due to those who reject Imaan).* {Surah Shu'araa, verse 214}

Thirty of them gathered and had something to eat and drink. Thereafter, Rasulullaah ﷺ asked them, "Who will assume the responsibility of paying my debts and fulfilling my pledges? Whoever does this shall be my companion in Jannah and my successor in my family." Someone said, "But you are an ocean (of generosity and virtue). Who could possibly assume your responsibilities?" Rasulullaah ﷺ then repeated the request thrice. When Rasulullaah ﷺ presented the request to the members of his household, Hadhrat Ali رضي الله تعالى عنه said, "I am prepared." (2)

Hadhrat Ali رضي الله تعالى عنه narrates that Rasulullaah ﷺ **invited the family of Abdul Muttalib who were such people that each one of them could easily eat a young animal and drink the equivalent of a *"faraq"*** (3). Rasulullaah ﷺ prepared food weighing only a *"mudd"* (4), from which everyone ate to their fill. The leftover food was as much as there had been at the beginning and it appeared as if it had not been touched. Thereafter, Rasulullaah ﷺ sent for a small cup from which everyone drank to their fill. The leftover drink was also as much as there had been at the beginning, appearing as if it had not been touched.

Thereafter, Rasulullaah ﷺ addressed them saying, "O children of Abdul Muttalib! I **have been sent as a Rasul to you people in particular and to all of mankind in general.** You have just witnessed one of my miracles, so which of you shall pledge his allegiance to me to become my brother and companion?" However, no one volunteered. Hadhrat Ali رضي الله تعالى عنه says, "I then stood up although

(1) Ahmad and Muslim.
(2) Ahmad.
(3) A large quantity of liquid, the approximate value of which differs according to the trade of various places. However, it is roughly equal to 20 litres.
(4) An old unit of measurement the approximate value of which differs according to the trade of various places. However, it is a very small quantity of mass.

I was the youngest of them all. Rasulullaah ﷺ told me to be seated and repeated himself thrice. I stood up each time and each time he told me to be seated. Eventually, when this happened the third time, Rasulullaah ﷺ struck his hand on mine (accepted my pledge of allegiance)." (1)

Hadhrat Ali رضي الله تعالى عنه has also narrated that Rasulullaah ﷺ instructed him to prepare a meal using the leg of an animal and a *"saa"* (2) of wheat flour (for bread) when the following verse of the Qur'aan was revealed:

﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ (سورة شعراء: ٢١٤)

(O Rasulullaah ﷺ! First) Warn your closest relatives *(about the punishment due to those who reject Imaan).* {Surah Shu'araa, verse 214}

Thereafter, Rasulullaah ﷺ told Hadhrat Ali رضي الله تعالى عنه to invite the Banu Haashim. During that time, the Banu Haashim numbered approximately 40 to 42 persons. Hadhrat Ali رضي الله تعالى عنه continues the narration by saying, "(After their guests had arrived) Rasulullaah ﷺ sent for the food. When he placed the food before them, they all ate to their fill even though there were people amongst them who could eat a young animal together with gravy all by themselves. Thereafter, Rasulullaah ﷺ sent for a small cup of milk. When he passed the cup around for them to drink, they all managed to drink to their fill. One of them commented, "Until today, I had never seen such magic." It is widely believed that it was Abu Lahab who said this.

The following day, Rasulullaah ﷺ said to Hadhrat Ali رضي الله تعالى عنه, "O Ali! Prepare the leg of a goat together with a "saa" of wheat flour and a large cup of milk." Hadhrat Ali رضي الله تعالى عنه says, "I did as I was told. The guests ate as they had eaten the first day and drank as they had drunk on the first day. Just as it occurred on the first day, as much food was left over as we had begun with." To this, someone commented, "Never before have we seen such magic as we have witnessed today."

(On the third day) Rasulullaah ﷺ said, "O Ali! Prepare the leg of a goat together with a "saa" of wheat flour and a large cup of milk." After doing as he was told, Rasulullaah ﷺ asked Hadhrat Ali رضي الله تعالى عنه to invite the Banu Haashim. Consequently, he gathered them together and they ate and drank. Rasulullaah ﷺ then spoke to them saying, "Which of you are prepared to settle my debts for me?" Hadhrat Ali رضي الله تعالى عنه says, "I remained silent as did everyone body else. Thereafter, Rasulullaah ﷺ repeated himself. I responded by saying, 'I am prepared to do so O Rasulullaah ﷺ!' He said to me, 'You O Ali! You O Ali (You are certainly fit for the task)!'" (3)

Ibn Abi Haatim has also reported a similar Hadith in which Rasulullaah ﷺ said to the people, which of you is prepared to settle my debts and to succeed me as head of my family after my demise? Hadhrat Ali رضي الله تعالى عنه says, "Everybody remained silent including Hadhrat Abbaas رضي الله تعالى عنه who feared that all his wealth

(1) Ahmad as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.350).
(2) A unit of measure equal to approximately 3.2 kg.
(3) Bazzaar. Haythami has commented on the Hadith in Vol.8 Pg.302.

would be used up in settling the debts. I remained silent out of respect for Hadhrat Abbaas رضي الله عنه who was much elder than me. When Rasulullaah ﷺ repeated his request, Hadhrat Abbaas رضي الله عنه again remained silent. When I saw this, I said, 'O Rasulullaah ﷺ! I am prepared to accept this responsibility.' On that day, I was worse off than any of them. I was suffering pain in my eyes, my stomach was bloated and my legs were extremely thin.'"(1)

A similar Hadith (also concerning the Da'wah Rasulullaah ﷺ gave to his family members) has already appeared in the chapter entitled "The Da'wah Rasulullaah ﷺ gave to Large Gatherings". That Hadith has a different chain of narrators and is reported from Hadhrat Abdullaah bin Abbaas رضي الله عنه.

Rasulullaah ﷺ Conveys the Da'wah of Islaam while Travelling

Rasulullaah ﷺ Gives Da'wah During the Hijrah

Hadhrat Sa'd (Aslami) رضي الله عنه was the guide who directed Rasulullaah ﷺ through the Rakoobah valley. His son (Abdullaah) says, "My father informed us that Rasulullaah ﷺ came to them, seeking the shortest path to Madinah. He was accompanied by Hadhrat Abu Bakr رضي الله عنه, whose daughter was then being suckled by a woman from our tribe(2)." Hadhrat Sa'd رضي الله عنه informed them, "They is a road along the valley of Rakoobah but there are two thieves from the Aslam tribe there who are called "Muhaanaan". If you wish, you could use the road past them." Rasulullaah ﷺ said, "Lead us to the road past them."

Consequently, they took the road and when they drew close to the thieves, one of them said to the other, "Look at this person from Yemen!" Rasulullaah ﷺ then gave them Da'wah and invited them to accept Islaam. They both became Muslims. When Rasulullaah ﷺ asked them their names, they said that they were called "Muhaanaan" ("The two contemptible ones"). Rasulullaah ﷺ said to them, "No. You two are 'Mukramaan' ('The two honoured ones')." Rasulullaah ﷺ then told them to join him in Madinah. The Hadith still continues after this.(3)

Rasulullaah ﷺ Invites a Villager to Islaam while on a Journey

Hadhrat Abdullaah bin Umar رضي الله عنه narrates that they were once traveling with Rasulullaah ﷺ when a villager passed by them. As he drew close, Rasulullaah ﷺ asked him, "Where are you off to?" "I am going home," he replied. Rasulullaah ﷺ asked him, "Do you want to take something good with you?" "What is this good thing?" he asked.

(1) *Tafseer* of Ibn Katheer (Vol.3 Pg.351). Bayhaqi and Ibn Jareer have also reported this Hadith with additions as mentioned in the *Tafseer* of Ibn Katheer (Vol.3 Pg.350) and *Al Bidaaya wan Nihaaya* (Vol.3 Pg.39).

(2) It was customary during those times that people would send their infants to the countryside to be suckled.

(3) Ahmad (Vol.4 Pg.74). Haythami (Vol.6 Pg.58) has also commented on the Hadith.

Rasulullaah ﷺ replied, "That you testify that there is none worthy of worship but the One Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." The villager asked, "Are there any witnesses to verify what you say?" Rasulullaah ﷺ replied, "Yes. This tree is a witness." **Rasulullaah ﷺ then called the tree which stood at the edge of the valley. The tree ploughed through the earth as it came towards Rasulullaah ﷺ.** When it stood before Rasulullaah ﷺ, he thrice asked it testify to the truth of what he said. All three times, the tree testified to the truth of his words and then returned to the place where it grew.

As he returned home, the villager said to Rasulullaah ﷺ, "If my people follow me, I shall bring them all to you. Otherwise, I shall come alone and live with you." (1)

Rasulullaah ﷺ Invites Burayda bin Khusayb and his Companions to Islaam during the Hijrah Journey

Hadhrat Aasim Aslami رضي الله عنه narrates that while Rasulullaah ﷺ was migrating from Makkah to Madinah, Hadhrat Buraydah bin Khusayb رضي الله عنه met him at a place called Ghameem. **When Rasulullaah ﷺ invited him to accept Islaam, he and the approximately eighty families with him all accepted. Rasulullaah ﷺ then led them all in the Isha salaah.** (2)

Rasulullaah ﷺ Travels by Foot to Convey the Da'wah of Islaam

Rasulullaah ﷺ Walks to Taa'if

Hadhrat Abdullaah bin Ja'far رضي الله عنه narrates that after his uncle Abu Taalib had passed away, **Rasulullaah ﷺ travelled on foot to Taa'if to invite the people to Islaam.** However, they did not accept his Da'wah and he had to return. On the way back, he took shade beneath a tree, performed two Rakaahs salaah and made the following du'aa:

"اَللّٰهُمَّ اِنِّی اَشْکُوْا اِلَیْكَ ضُعْفَ قُوَّتِیْ وَ هَوَانِیْ عَلَی النَّاسِ یَا اَرْحَمَ الرَّاحِمِیْنَ اَنْتَ اَرْحَمُ الرَّاحِمِیْنَ اِلٰی مَنْ تَکِلُنِیْ اِلٰی عَدُوٍّیَّتَجَهَّمُنِیْ اَمْ اِلٰی قَرِیْبٍ مَّلَّکْتَهٗ اَمْرِیْ اِنْ لَّمْ تَکُنْ غَضْبَانَ عَلَیَّ فَلَا اُبَالِیْ غَیْرَ اَنَّ عَافِیَتَكَ اَوْسَعُ لِیْ اَعُوْذُ بِوَجْهِكَ الَّذِیْ اَشْرَقَتْ لَهُ الظُّلُمَاتُ وَ صَلَحَ عَلَیْهِ اَمْرُالدُّنْیَا وَ الْاٰخِرَةِ اَنْ یَّنْزِلَ بِیْ غَضَبُكَ اَوْیَحِلَّ بِیْ سَخَطُكَ لَكَ الْعُتْبٰی حَتّٰی تَرْضٰی وَلَاقُوَّةَ اِلَّابِاللّٰهِ"

TRANSLATION: "O Allaah! Only to you do I communicate my weakness and lack of importance among people. O the most Merciful of those

(1) Haakim as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.125). Haythami (Vol.8 Pg.292) has commented on the Hadith.
(2) Ibn Sa'd (Vol.4 Pg.242).

who show mercy, You are certainly the most Merciful of those who show mercy. To whom shall you hand me over? To an enemy who will treat me harshly or to a near one to whom You shall give control over me? If You are not angry with me, I care for nothing except that Your protection should be vast enough for me, In Your Countenance by which multitudes of darkness are turned to light and by which the affairs of this world and the Aakhirah are remedied, I seek protection from being afflicted by Your wrath and displeasure. The causes of Your displeasure should be removed until You are pleased. There is no might but with Allaah." (1)

A more detailed narration from Zuhri رحمه الله تعالى shall be quoted in the chapter concerning the difficulties that were borne for the sake of Da'wah.

Inviting Towards Islaam on the Battlefield

Rasulullaah ﷺ Never Fought anyone Until he had Invited him to Allaah

Hadhrat Abdullaah bin Abbaas رضي الله عنهما narrates that Rasulullaah ﷺ would never fight any nation until he had already conveyed the Da'wh of Islaam to them. (2)

Rasulullaah ﷺ Instructs the Muslim Battalions to First Gain People's Confidence and then to Invite them to Islaam

Hadhrat Abdur Rahmaan bin Aa'idh رضي الله عنه narrates that whenever Rasulullaah ﷺ dispatched a battalion, he would brief them thus, "Gain the confidence of people and do not attack them until you have called them to Islaam. If you bring to me the residents of every baked and unbaked home (of every city and village) on earth as Muslims, it would please me more than you killing their men and bringing their women and children to me as captives." (3)

Rasulullaah ﷺ Instructs the Commanders of Muslims Troops to Convey the Message of Islaam

Hadhrat Buraydah رضي الله عنه narrates that whenever Rasulullaah ﷺ appointed someone as commander of Muslims troops, he would instruct him to fear Allaah with regard to his personal actions and advise him to be good towards those under his command. Furthermore, Rasulullaah ﷺ would brief them with the following words: "When you face your Mushrik enemies, invite them to accept one of three options. Should they accept any of these, you may not engage them in battle. **First invite them to accept Islaam.** If they accept, you should accept this from them and refrain from fighting them. You should then call them to

(1) Tabraani. Haythami (Vol.6 Pg.35) has commented on the Hadith.
(2) Abdur Razzaaq, Haakim, Ahmad and Tabraani as quoted in *Nasbur Ra'yah* (Vol.2 Pg.278). Haythami (Vol.5 Pg.304) has commented on the Hadith. It may also be found in *Kanzul Ummaal* (Vol.2 Pg.298) and Bayhaqi (Vol.9 Pg.107).
(3) Ibn Mandah and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.2 Pg.294). Also reported by Ibn Shaaheen and Baghawi as mentioned in *Isaabah* (Vol.3 Pg.152) and by Tirmidhi (Vol.1 Pg.195).

move from their places to the home of the Muhaajireen. Inform them that if they do this, they shall enjoy the privileges of the Muhaajireen and will have to fulfil the same responsibilities that the Muhaajireen do. However, if they refuse to move and prefer their homes, inform them that they will fall in the category of the Muslim villagers. Allaah's commands that apply to all Muslims shall apply to them but they will have no share in the spoils of war unless they fight together with the other Muslims. **If they refuse this option, ask them to pay the Jizya.** Should they accept this, accept it from them and refrain from fighting them. **However, if they refuse even this, seek Allaah's assistance and fight them.** If you lay siege to a fort and the enemy asks you to allow them to leave on Allaah's terms, do not allow it because you have no idea what Allaah's terms are. You should rather allow **them to leave on your terms. You may then decide what the terms should be."** (1)

Rasulullaah ﷺ Commands Hadhrat Ali رضي الله عنه Not to fight until he had Invited the Enemy to Islaam

Hadhrat Anas bin Maalik رضي الله عنه narrates that Rasulullaah ﷺ once dispatched Hadhrat Ali bin Abi Taalib رضي الله عنه as commander of a battalion to fight a battle. Thereafter, Rasulullaah ﷺ sent a messenger with instructions to draw close to Hadhrat Ali رضي الله عنه with the message and not to call it out from a distance. The message was that he should not engage in battle until he had invited the enemy to Islaam. (2)

Hadhrat Ibn Raahway رحمه الله تعالى narrates from Hadhrat Ali رضي الله عنه that Rasulullaah ﷺ once sent him somewhere (as commander of a battalion). Rasulullaah ﷺ then instructed another person thus, "Join up (with Hadhrat Ali رضي الله عنه) and without calling him from behind, tell him that Nabi ﷺ commands you to wait for him and that you should not fight anyone until you have invited them to accept Islaam. (3)

Hadhrat Ali رضي الله عنه has also mentioned that when Rasulullaah ﷺ sent him, he said, **"Never fight a nation until you have invited them to accept Islaam."** (4)

The narration of Hadhrat Sahl bin Sa'd رضي الله عنه as reported by Bukhari and others has already passed in which Rasulullaah ﷺ said to Hadhrat Ali رضي الله عنه during the Battle of Khaybar, "March at a moderate pace until you reach their field. Then invite them to accept Islaam, explaining to them the rights due to Allaah that are compulsory for them to fulfil. By Allaah! **If Allaah uses you to guide even a single person, it is better for you than red camels."**

(1) Abu Dawood (Pg.358), Muslim (Vol.2 Pg.82), Ibn Majah (Pg.210), Bayhaqi (Vol.9 Pg.184). as mentioned in *Kanzul Ummaal* (Vol.2 Pg.297), it is also reported by Ahmad, Shaafi'ee, Daarmi, Tahaawi, Ibn Hibbaan, Ibnul Jaarood, Ibn Abi Shayba and others.
(2) Tabraani in his Awsat. Haythami (Vol.5 Pg.305) has commented on the Hadith.
(3) *Kanzul Ummaal* (Vol.2 Pg.297)
(4) Abdur Razzaaq as quoted in *Nasbur Ra'yah* (Vol.2 Pg.378)

Rasulullaah ﷺ Commands Hadhrat Farwa Ghutayfi رضي الله تعالى عنه to Convey the Da'wah of Islaam

Hadhrat Farwa bin Musayk (Ghutayfi) رضي الله تعالى عنه narrates that he came to Rasulullaah ﷺ and asked, "Should I not take those of my people who have progressed (accepted Islaam) to fight those of them who have retrogressed (not accepted Islaam)?" Rasulullaah ﷺ replied, "Why not?" Hadhrat Farwa رضي الله تعالى عنه says, "I then had an afterthought and said, 'No (I shall be unable to fight them) for they are the people of Saba and are extremely powerful and strong. However, Rasulullaah ﷺ still made me the commander and instructed me to wage war against them. When I had left, Allaah sent revelation to Rasulullaah ﷺ concerning the people of Saba. He then said, "Where is the Ghutayfi person?" When Rasulullaah ﷺ sent someone to my home, I had already left. The man sent me back and I appeared before Rasulullaah ﷺ. When I came to Rasulullaah ﷺ, I found him sitting with the Sahabah رضي الله تعالى عنهم around him. Rasulullaah ﷺ said to me, 'Invite the people to Islaam. Receive those who accept but do not be hasty to do anything to those who do not accept until you hear from me.'"

Someone then asked, "O Rasulullaah ﷺ! What is Saba? Is it a place or a woman?" Rasulullaah ﷺ replied, "Saba was neither a place nor a woman. **He was an Arab who had ten sons. Six of them settled in Yemen and the other four settled in Shaam. Those who settled in Shaam were Laghm, Judhaam, Ghassaan and Aamila. Those who settled in Yemen were Azd, Kindah, Himyar, Ash'ariyyoon, Anmaar and Madh'hij." The Sahabi رضي الله تعالى عنه then asked, "O Rasulullaah ﷺ! Who are the Anmaar?" Rasulullaah ﷺ replied, "The Anmaar are those who have amongst them the Khath'am and Bajeelah tribes."**(1)

Hadhrat Farwa رضي الله تعالى عنه narrates that he came to Rasulullaah ﷺ and asked, "Should I not take those of my people who have progressed (accepted Islaam) to fight those of them who have retrogressed (not accepted Islaam)?" Rasulullaah ﷺ replied, "Yes. Use those who have progressed to fight those who have retrogressed." When Hadhrat Farwa رضي الله تعالى عنه was leaving, Rasulullaah ﷺ called him back and said, "Do not fight them until you have invited them to accept Islaam."

Hadhrat Farwa رضي الله تعالى عنه then asked, "O Rasulullaah ﷺ! Tell me about Saba. Was it a valley, a mountain or what?" Rasulullaah ﷺ replied, "No. He was an Arab who had ten sons." The Hadith continues after this. (2)

Rasulullaah ﷺ Instructs Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه to Convey the Da'wah when he was sent to Yemen

Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه reports that when Rasulullaah ﷺ dispatched

(1) Ibn Sa'd, Ahmad, Abu Dawood and Tirmidhi (Vol.2 Pg.154). Tabraani and Haakim have classified the Hadith as *"Hasan"* as reported in *Kanzul Ummaal* (Vol.1 Pg.260).
(2) The *Tafseer* of Ibn Katheer (Vol.3 Pg.531)

him to Yemen, Rasulullaah ﷺ said to him, "If you hear the Adhaan being called out among any nation you meet, leave them alone. However, if you pass a nation and hear no Adhaan from them, you should invite them to Islaam."(1)

Rasulullaah ﷺ Frees Captives who had not been Invited to Islaam

Hadhrat Ubay bin Ka'b رضي الله عنه narrates that when some captives from Laat and Uzza were brought before Rasulullaah ﷺ, he asked (the Muslims who captured them), "Did you invite them to accept Islaam?" When they submitted that they had not, Rasulullaah ﷺ asked the captives, "Did they invite you to accept Islaam?" When they confirmed that no Da'wah was given to them, Rasulullaah ﷺ instructed, **"Free them so that they may reach their place of safety."** Thereafter, Rasulullaah ﷺ recited the following two extracts of the Qur'aan:

﴿يٰٓاَيُّهَا النَّبِيُّ اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا ۝ وَّ دَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَسِرَاجًا مُّنِيْرًا ۝﴾ (سورة الاحزاب: ٤٥، ٤٦)

O Nabi ﷺ! We have certainly sent you as a witness *(who will bear testimony against the Kuffaar of all nations on the Day of Qiyaamah)*, a carrier of good news, a warner and as a caller to Allaah by His command and an illuminating lantern. {Surah Ahzaab, verses 45,46}

﴿وَاُوْحِيَ اِلَيَّ هٰذَا الْقُرْاٰنُ لِاُنْذِرَكُمْ بِهٖ وَمَنْۢ بَلَغَ ؕ اَئِنَّكُمْ لَتَشْهَدُوْنَ اَنَّ مَعَ اللّٰهِ اٰلِهَةً اُخْرٰى ؕ قُلْ لَّآ اَشْهَدُ ۚ قُلْ اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ وَّاِنَّنِيْ بَرِيْٓءٌ مِّمَّا تُشْرِكُوْنَ ۝﴾

(سورة الانعام: ١٩)

"This Qur'aan has been revealed to me so that I may warn you with it as well as *(to warn)* those whom it reaches *(after you)*. Do you *(Mushrikeen)* really bear witness that there are other gods with Allaah?" Say *(to them O Rasulullaah ﷺ)*, "I bear no such witness." Say, "He *(Allaah)* is but One Ilaah and I am certainly innocent of that *(the idols)* which you associate with Him *(I openly express my aversion to all types of Shirk)*." {Surah An'aam, verse 19}(2)

Another narration states that when Rasulullaah ﷺ dispatched a battalion to the vicinity where the idols Laat and Uzza stood, they attacked an Arab tribe living there and captured the soldiers and their families. The captives (when brought before Rasulullaah ﷺ) said, "O Rasulullaah ﷺ! They attacked us without inviting us to Islaam." When Rasulullaah ﷺ questioned the battalion about this, they confirmed that it was true. Rasulullaah ﷺ then said to them, **"Allow them to return to their place of safety and then invite them to Islaam."**(3)

(1) Tabraani. Haythami (Vol.5 Pg.307) has commented on the Hadith.
(2) Bayhaqi (Vol.9 Pg.107).
(3) *Kanzul Ummaal* (Vol. 2Pg.297).

Rasulullaah ﷺ Dispatches Individuals to give Da'wah

Rasulullaah ﷺ Sends Hadhrat Mus'ab bin Umayr رضي الله عنه to Madinah

Hadhrat Urwa bin Zubayr رضي الله عنه narrates that when the Ansaar heard what Rasulullaah ﷺ had to say, became convinced and completely satisfied with his message, they believed in him and professed their Imaan. They therefore became one of the vehicles of good (for mankind at large) and returned to their people after promising to meet Rasulullaah ﷺ the following Hajj season. They then sent a message to Rasulullaah ﷺ requesting him to send someone to them who would call people towards the Book of Allaah because this would cause people to accept more readily.

Rasulullaah ﷺ therefore sent Hadhrat Mus'ab bin Umayr رضي الله عنه, who belonged to the Banu Abdud Daar tribe. He stayed among the Banu Ghanam tribe with Hadhrat As'ad bin Zuraarah رضي الله عنه. **There he taught them the sayings of Rasulullaah ﷺ and recited the Qur'aan to them.** Later on, Hadhrat Mus'ab bin Umayr رضي الله عنه continued his Da'wah while staying with Hadhrat Sa'd bin Mu'aadh رضي الله عنه. Allaah guided people at his hands until there was scarcely a home of the Ansaar that did not have Muslims in it. Even the leaders of the Ansaar accepted Islaam, including Hadhrat Amr bin Jamooh رضي الله عنه. The idols of the Ansaar were broken and Hadhrat Mus'ab bin Umayr رضي الله عنه returned to Rasulullaah ﷺ with the title of "Al Muqri" ("The Mentor"). (1)

Hadhrat Urwa رضي الله عنه has also narrated another lengthy report in which he mentions how Rasulullaah ﷺ presented the Da'wah of Islaam to the Ansaar. This will Insha Allaah be quoted in the chapter discussing the condition of the Ansaar رضي الله عنهم at the beginning. In this report, Hadhrat Urwa رضي الله عنه mentions that when the Ansaar returned to Madinah (after meeting Rasulullaah ﷺ during the Hajj season) and started calling people to Islaam secretly. They informed the people about Rasulullaah ﷺ, about the teachings Allaah had sent with him and called them towards the Qur'aan. Eventually there was scarcely a home among the Ansaar that did not have Muslims. **They then sent a message to Rasulullaah ﷺ requesting him to send someone to them who would call people towards the Book of Allaah because this would cause people to accept more readily. Rasulullaah ﷺ therefore sent Hadhrat Mus'ab bin Umayr رضي الله عنه, who belonged to the Banu Abdud Daar tribe.** He stayed among the Banu Ghanam tribe with Hadhrat As'ad bin Zuraarah رضي الله عنه. There he started calling people to Islaam, spreading Islaam and increasing its adherents. This he did in secrecy. Hadhrat Urwa رضي الله عنه proceeds further to mention the Da'wah Hadhrat Mus'ab bin Umayr رضي الله عنه gave to Hadhrat Sa'd bin Mu'aadh رضي الله عنه and how he became a Muslim, followed by the conversion of the entire Banu Abdil Ash'hal to Islaam. This will Insha Alaah be mentioned in the chapter discussing the Da'wah of

(1) Abu Nu'aym (Vol.1 Pg.107).

Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه.

Thereafter, the Banu Najjaar tribe pressurised Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه's host Hadhrat As'ad bin Zuraarah رضي الله تعالى عنه and Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه was forced to stay with Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه. There he continued his Da'wah and Allaah guided people at his hands until there was scarcely a home of the Ansaar that did not have Muslims in it. Even the leaders of the Ansaar accepted Islaam, including Hadhrat Amr bin Jamooh رضي الله تعالى عنه. The idols of the Ansaar were even broken. The Muslims became dominant in Madinah and their affairs ran smoothly. Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه later returned to Rasulullaah صلى الله عليه وسلم with the title of "Al Muqri" ("The Mentor"). (1)

Another narration states that the Ansaar sent Hadhrat Mu'aadh bin Afraa رضي الله تعالى عنه and Hadhrat Raafi bin Maalik رضي الله تعالى عنه to Rasulullaah صلى الله عليه وسلم to send someone to them who would call people towards the Book of Allaah because this would cause people to accept more readily. Rasulullaah صلى الله عليه وسلم therefore sent Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه. The rest of the narration is similar to the one above. (2)

Rasulullaah صلى الله عليه وسلم Dispatches Hadhrat Abu Umaamah رضي الله تعالى عنه to his People the Baahilah tribe

Hadhrat Abu Umaamah رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم sent him to invite his people to Allaah and to present the injunctions of Islaam to them. When he arrived, his people had already watered their camels, milked them and drunk the milk. When they saw him, they exclaimed, "Welcome O Suday bin Ajlaan(3)! We heard that you have defected to that man." He replied, "I have rather believed in Allaah and His Rasool صلى الله عليه وسلم and Rasulullaah صلى الله عليه وسلم has sent me to present Islaam and its injunctions to you." As they spoke, a platter of food was brought and placed before them. As they gathered around the platter to eat, they said, "Come and join us, O Suday!" He responded by saying, "Shame on you! I have just come to you from someone who forbids this sort of food save for those animals that you slaughter." They asked, "What has he to say?" Hadhrat Abu Umaamah رضي الله تعالى عنه told them that the following verse had been revealed in this regard:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَآ أُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ وَالْمُنْخَنِقَةُ وَالْمَوْقُوْذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيْحَةُ وَمَآ اَكَلَ السَّبُعُ اِلَّا مَا ذَكَّيْتُمْ قف وَمَا ذُبِحَ عَلَى النُّصُبِ وَاَنْ تَسْتَقْسِمُوْا بِالْاَزْلَامِ ط﴾ (سورة المائده: ٣)

Forbidden for you *(for you to eat)* is Mayta(4), blood *(that flows from an*

(1) Tabraani and Abu Nu'aym in Dalaa'il (Pg.108). Haythami (Vol.6 Pg.42) has commented on the Hadith.

(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.107) narrating from Zuhri رحمه الله تعالى

(3) This was his real name. Abu Umaamah was his pet name.

(4) Although commonly translated as "carrion", the Arabic word "Mayta" refers to the meat of animals that die without being slaughtered in the name of Allaah as well as the meat of a limb that is removed from a living animal. The only lawful things that can be eaten without slaughtering are fish and locusts.

animal's body), the meat of pigs, *(the meat of)* those animals that were sacrificed with *(the slaughterer taking)* the name of another besides Allaah, those *(animals)* that were strangled to death *(that suffocated to death or drowned)*, those that were beaten to death *(died through injuries)*, those that fell to their deaths, those killed by collision *(either by impact or after being gored by another animal)* and those eaten by wild beasts; except that which you slaughter *(Therefore, if an animal suffers any of the above injuries but dies only after being properly slaughtered, the animals meat will be Halaal). (Also forbidden for you are)* What *(that animal which)* has been slaughtered at the altars *(in the name of gods besides Allaah)* and distribution by arrows[1]. {Surah Maa'idah, verse 3}

Hadhrat Abu Umaamah رضي الله عنه says that as he invited them towards Islaam, they kept rejecting. He then said to them, "Shame on you! At least give me some water for I am extremely thirsty." They responded by saying, "No! We shall not give you any water but would rather leave you to die thirsty." He then tied his turban around his head and lay down on the scorching sand. He narrates, **"When I fell asleep, I saw a person come to me with a crystal glass so beautiful as no one had ever seen. In the glass was a drink that no one has ever tasted a drink as delicious. He gave the glass to me and I drank from it.** I woke up as soon as I had finished drinking and I swear by Allaah that after that I had never been thirsty nor even known what thirst is." [2]

A shorter version of this narration reported by Abu Ya'la states at the end that someone from Hadhrat Abu Umaamah رضي الله عنه's tribe said to the others, "One of your leaders has come to you and you could not even honour him!" The people then brought some milk for him to drink, but he said, **"I have no need for it now." He then (narrated the dream to them and) showed them his (full) stomach. Every one of them then accepted Islaam. A narration of Bayhaqi in Dalaa'il states that Hadhrat Abu Umaamah رضي الله عنه was sent to his tribe who were the Baahila tribe.** [3]

Rasulullaah ﷺ Sends a Person to the Banu Sa'd tribe

Hadhrat Ahnaf bin Qais رضي الله عنه narrates that he was once performing Tawaaf around the Kabah when a man from the Banu Layth tribe grabbed hold of his hand saying, "Shall I not give you glad tidings?" When Hadhrat Ahnaf bin Qais رضي الله عنه asked to be informed, the person said, "Do you not remember the time when Rasulullaah ﷺ sent me to invite your tribe to Islaam? When I presented Islaam to them and invited them to accept, you said to me, 'You are inviting us

(1) *The Mushrikeen Arabs used to predict future events using special arrows and also used such arrows in a form of gambling.*
(2) Tabraani as well as Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.7 Pg.94). Haythami (Vol.9 Pg.387) has commented on the Hadith.
(3) *Isaaba* (Vol.2 Pg.182). The Hadith is reported by Tabraani and Haakim (Vol.3 Pg.641).

towards something excellent. You are instructing us with a good thing and Rasulullaah ﷺ is certainly calling towards something of great merit.' When Rasulullaah ﷺ heard about this, he said, 'O Allaah! Forgive Ahnaf.'" It was on account of this that Hadhrat Ahnaf رضي الله تعالى عنه would always say, **"I have more hope in this (du'aa of Rasulullaah ﷺ) than any good act that I have carried out."**(1)
Imaam Ahmad and Tabraani have reported this Hadith thus: "Rasulullaah ﷺ sent me to covney the message of Islaam to your tribe the Banu Sa'd. It was you who said, "Rasulullaah ﷺ speaks only good" or (you said) "What I am hearing is only good". When I returned and informed Rasulullaah ﷺ about what you said, he prayed thus, 'O Allaah! Forgive Ahnaf." It was on account of this that Hadhrat Ahnaf رضي الله تعالى عنه would always say, "I have more hope in this (du'aa of Rasulullaah ﷺ) than any good act that I have carried out." (2)

Rasulullaah ﷺ sends a Person to a Man who was Influential during the Period of Ignorance

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once sent one of the Sahabah رضي الله تعالى عنهم to give Da'wah to a person who was influential during the Period of Ignorance. The person asked, "What is your Rabb towards whom you call made of? Is he made of iron? Is he made of copper? Is he made of silver? Is he made of gold?" When the Sahabi رضي الله تعالى عنه reported back to Rasulullaah ﷺ, Rasulullaah ﷺ sent him back (to repeat the invitation). However, the person repeated his remark. When the Sahabi رضي الله تعالى عنه reported back to Rasulullaah ﷺ the second time, Rasulullaah ﷺ sent him back for the third time. However, the person repeated his remark yet again. When the Sahabi رضي الله تعالى عنه again reported to Rasulullaah ﷺ, Rasulullaah ﷺ said, "Allaah has struck your friend with a bolt of lightning that incinerated him." It was then that the following verse was revealed:

﴿وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَّشَاءُ وَهُمْ يُجَادِلُوْنَ فِي اللّٰهِ ۚ وَهُوَ شَدِيْدُ الْمِحَالِ ۝﴾ (سورة الرعد: ١٣)

Allaah sends the bolts of lightning to strike whoever He wills while they are disputing about Allaah. Allaah is fiercely Powerful. {Surah Ra'd, verse 13}(3)

A report of Bazzaar states that the person was one of the tyrannical Arab leaders and that the Sahabi رضي الله تعالى عنه said, "O Rasulullaah ﷺ! He is more tyrannical than Fir'oun. This version of the report states that the Sahabi رضي الله تعالى عنه was still busy inviting the person to Islaam for the third time when Allaah sent a cloud above him that started to rumble with thunder. A bolt of lightning then emerged from the cloud and decapitated the man. (4)

(1) Ibn Abi Aasim and Haakim (Vol.3 Pg.614).
(2) Haythami (Vol.10 Pg.2) has commented on the Hadith.
(3) Abu Ya'la. Haythami (Vol.7 Pg.42) has mentioned that Abu Ya'la and Bazzaar have both quoted this narration.
(4) Tabraani has also reported a similar narration in his *Awsat.*

The narration of Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه has already passed in the chapter entitled "Inviting Towards Islaam on the Battlefield". In that narration, he mentions that when Rasulullaah ﷺ dispatched him to Yemen, Rasulullaah ﷺ said to him, "If you hear the Adhaan being called out among any nation you meet, leave them alone. However, if you pass a nation and hear no Adhaan from them, you should invite them to Islaam."

Insha Allaah, the narration shall soon be mentioned in which Rasulullaah ﷺ dispatched Hadhrat Amr bin Murra رضي الله تعالى عنه to give Da'wah to his people.

Rasulullaah ﷺ Dispatches Groups to Give Da'wah

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Rasulullaah ﷺ once summoned Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and said to him, "Prepare yourself because I want to send you out with a group." After some detail, the Hadith continues to mention that Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه left and met up with the some other Sahabah رضي الله تعالى عنهم. They all then left together until they reached a place called Dowmatul Jandal (this was a fortress between Madinah and Shaam to which several villages were attached).

When he arrived there, **Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه spent three days inviting the people to accept Islaam.** On the third day, their leader Asbagh bin Amr Kalbi رضي الله تعالى عنه who was a Christian accepted Islaam. Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه sent a letter with a person from the Juhayna tribe called Raafi bin Makeeth رضي الله تعالى عنه, reporting the events to him. Rasulullaah ﷺ wrote back to him with the instruction to marry the daughter of Asbagh. He therefore married her. This daughter of Asbagh was called Tumaadir from whom Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه had a son called Abu Salma. (1)

Rasulullaah ﷺ Sends Hadhrat Amr bin Al Aas رضي الله تعالى عنه to Banu Baliy to Encourage the people to Accept Islaam

Hadhrat Abdur Rahmaan Tameemi رضي الله تعالى عنه narrates that Rasulullaah ﷺ sent Hadhrat Amr bin Al Aas out رضي الله تعالى عنه to encourage the Arabs to accept Islaam. Rasulullaah ﷺ sent him to the Banu Baliy tribe because the mother of Aas bin Waa'il (his father) **was from this tribe and he would be able to identify with them.** When he reached a watering place called Salaasil (by which the Battle of Salaasil got its name) which was situated in the territory of the Judhaam, he sensed danger and sent a message for Rasulullaah ﷺ to dispatch reinforcements to assist him. Rasulullaah ﷺ then sent a battalion of the early Muhaajireen under the leadership of Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه. Among this battalion were the likes of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه. The Hadith continues further and will Insha Allaah be mentioned in the chapter concerning the appointment of leaders. (2)

(1) Daar Qutni as quoted in *Isaabah* (Vol.1 Pg.108).
(2) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.273).

Rasulullaah صلى الله عليه وسلم Dispatches Hadhrat Khaalid bin Waleed رضي الله تعالى عنه to Yemen

Hadhrat Baraa bin Aazib رضي الله تعالى عنه narrates that he was among the group that Rasulullaah صلى الله عليه وسلم dispatched to Yemen under the leadership of Hadhrat Khaalid bin Waleed رضي الله تعالى عنه to invite the people of Yemen to Islaam. **They stayed there for six months but no one was prepared to accept Islaam.** Thereafter, Rasulullaah صلى الله عليه وسلم sent Hadhrat Ali رضي الله تعالى عنه with instructions to relieve Hadhrat Khaalid bin Waleed رضي الله تعالى عنه and to send him back with his men **except those who preferred to remain behind with Hadhrat Ali رضي الله تعالى عنه.**

Hadhrat Baraa bin Aazib رضي الله تعالى عنه narrates that he was one of those who remained behind with Hadhrat Ali رضي الله تعالى عنه. When Hadhrat Ali رضي الله تعالى عنه and the Muslims drew close to the people of Yemen, they also marched forward to meet the Muslims. Hadhrat Ali رضي الله تعالى عنه then stepped forward and led the Muslims in salaah. Thereafter, he formed the Muslims into a single row, stepped forward in front of the Muslims and read out the letter that Rasulullaah صلى الله عليه وسلم had written. **In response to this, the entire Hamdaan tribe accepted Islaam.** Hadhrat Ali رضي الله تعالى عنه then wrote to Rasulullaah صلى الله عليه وسلم to inform him that the Hamdaan tribe had accepted Islaam. When Rasulullaah صلى الله عليه وسلم read the letter, he fell into Sajdah and then lifted his head and prayed, "Peace be to the Hamdaan! Peace be to the Hamdaan!" (1)

Rasulullaah صلى الله عليه وسلم Dispatches Hadhrat Khaalid bin Waleed رضي الله تعالى عنه to Najraan

Ibn Is'haaq narrates that Rasulullaah صلى الله عليه وسلم once dispatched Hadhrat Khaalid bin Waleed رضي الله تعالى عنه to Najraan with instructions to invite the Banu Haarith bin Ka'b to **Islaam for three days before engaging them in battle.** Rasulullaah صلى الله عليه وسلم told him that if the people accept Islaam, he should accept it from them, otherwise he should commence battle proceedings. Hadhrat Khaalid bin Waleed رضي الله تعالى عنه left Madinah and when he arrived in Najraan, he sent riders in every direction to meet the people and invite them to Islaam saying, "O people! Acept Islaam and remain in peace." Consequently, all the people accepted Islaam and entered **the Deen they had been invited towards. Hadhrat Khaalid bin Waleed رضي الله تعالى عنه stayed with the people to teach them Islaam, the Qur'aan and the Sunnah of Rasulullaah صلى الله عليه وسلم according to the directives that Rasulullaah صلى الله عليه وسلم** had given to him in the event that the people accepted Islaam without fighting. Hadhrat Khaalid bin Waleed رضي الله تعالى عنه the wrote the following letter Rasulullaah صلى الله عليه وسلم:

The Letter Hadhrat Khaalid bin Waleed رضي الله تعالى عنه Sent to Rasulullaah صلى الله عليه وسلم

In the name of Allaah the Most Kind, the Most Merciful
To Muhammad the Nabi and Rasool of Allaah صلى الله عليه وسلم

(1) Bayhaqi. Bukhari has also narrated it in brief as mentioned in *Al Bidaaya wan Nihaaya* (Vol.105 Pg.5).

From Khaalid bin Waleed
May peace be to you, O Rasulullaah ﷺ and the mercy and blessings of Allaah. Before you, I praise Allaah besides Whom there is none worthy of worship.
O Rasool of Allaah - may Allaah shower His special mercies on you - you sent me to the Banu Haarith bin Ka'b tribe with instructions to invite them to Islaam for three days without engaging them in battle. Your instructions were that I accept from them their conversion to Islaam, after which I should teach them the injunctions of Islaam, the Qur'aan and the Sunnah of Allaah's Nabi. Had they not accepted Islaam, I was to engage in battle with them.
When I arrived, I invited them to Islaam for three days according to the instructions of Allaah's Rasool ﷺ and sent riders among them saying, 'O Banu Haarith! Accept Islaam and live in peace." They all accepted Islaam without a fight and I am presently among them instructing them with that which Allaah has instructed and forbidding them from that which had forbidden them. I shall be teaching them the injunctions of Islaam and the Sunnah of Allaah's Nabi ﷺ until the Rasool of Allaah ﷺ writes back to me (with fresh instructions).
May peace be to you, O Rasulullaah ﷺ and the mercy and blessings of Allaah.

Rasulullaah ﷺ sent the following reply to Hadhrat Khaalid bin Waleed رضي الله عنه:

The Letter that Rasulullaah ﷺ sent in reply to Hadhrat Khaalid bin Waleed رضي الله عنه

In the name of Allaah the Most Kind, the Most Merciful
From Muhammad the Nabi and Rasool of Allaah ﷺ
To Khaalid bin Waleed
May peace be to you. Before you, I praise Allaah besides Whom there is none worthy of worship. Your letter sent with your messenger has reached me with the news that the Banu Haarith bin Ka'b tribe had surrendered without a fight and that they accepted the Islaam that you invited them towards. Your letter also informed me (about the excellent news) that they all testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul and that Allaah has guided them by His guidance. You should give them glad tidings (of Jannah) and warn them (against Jahannam).
Return (to Madinah) together with a delegation from them.
May peace be to you as well as the mercy and blessings of Allaah.

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه Returns to Rasulullaah ﷺ with a Delegation of the Banu Haarith

(After receiving the letter from Rasulullaah ﷺ) Hadhrat Khaalid bin Waleed رضي الله تعالى عنه returned to Rasulullaah ﷺ accompanied by a delegation from the Banu Haarith bin Ka'b tribe. When Rasulullaah ﷺ saw them arriving (in Madinah), he said, "Who are these people who resemble the people of India?" Someone said, "They are the Banu Haarith bin Ka'b tribe."

When they arrived in the presence of Rasulullaah ﷺ, they greeted him and said, "We testify that you are Allaah's Rasul and that there is none worthy of worship but Allaah." **Rasulullaah ﷺ said, "I also testify that there is none worthy of worship but Allaah and that I am Allaah's Rasul."** Addressing them further, Rasulullaah ﷺ asked, "Are you the people who came forward (accepted Islaam) when you were admonished?" They all remained silent without offering a reply. Rasulullaah ﷺ repeated the question a second and third time and still no one replied. When Rasulullaah ﷺ repeated the question the fourth time, Hadhrat Yazeed bin Abdil Madaan رضي الله تعالى عنه said, "Yes, O Rasulullaah ﷺ! It was us who came forward when we were admonished." He repeated the reply four times.

Thereafter Rasulullaah ﷺ said, "If Khaalid had not written to me with the news that you had accepted Islaam without a fight, I would have cast your heads beneath your feet." Hadhrat Yazeed bin Abdil Madaan رضي الله تعالى عنه said, "By Allaah! (When we accepted Islaam) We neither praised you nor Khaalid." "Who then did you praise?" asked Rasulullaah ﷺ. The reply was, "We praised Allaah Who used you to guide us, O Rasulullaah ﷺ!" Rasulullaah ﷺ said, "You are quite right." Thereafter, Rasulullaah ﷺ asked them, "How were you able to defeat your enemies during the Period of Ignorance?" They said, "We were unable to defeat our enemies." "Why not!" Rasulullaah ﷺ exclaimed, "You were certainly victorious over those whom you fought." **They said, "O Rasulullaah ﷺ! We would defeat our enemies because we remained united without breaking into factions and never oppressed anyone."** Rasulullaah ﷺ said, "You have spoken the truth." Rasulullaah ﷺ then appointed Hadhrat Qais bin Husayn رضي الله تعالى عنه as their leader. [1]

Rasulullaah ﷺ Calls people towards Fulfilling the Faraa'idh of Islaam

Rasulullaah ﷺ invites Hadhrat Jareer رضي الله تعالى عنه towards Imaan, Reciting the Shahaadah and fulfilling the Faraa'idh

Hadhrat Jareer bin Abdillaah رضي الله تعالى عنه narrates that Rasulullaah ﷺ once sent for him and (when he arrived) said to him, "O Jareer! What brings you here?" "I have come to accept Islaam at your hands, O Rasulullaah ﷺ!" came the reply.

(1) *Al Bidaaya wan Nihaaya* (Vol.5 Pg.98) as well as Isaaba (Vol.3 Pg.660).

Rasulullaah ﷺ then threw his shawl over Hadhrat Jareer رضي الله تعالى عنه and turned to the Sahabah رضي الله تعالى عنهم and said, **"Give due honour to the noble members of a community when they come to you."** Rasulullaah ﷺ then said, "O Jareer! I call you to testify that there is none worthy of worship but Allaah, that I am Allaah's Rasul, that you believe in Allaah, in the Last Day, in the predestination of all good and evil, that you perform Fardh salaah and that you pay the Fardh zakaah."

Hadhrat Jareer رضي الله تعالى عنه says that he complied with all of this and Rasulullaah ﷺ never failed to smile with him each time he saw him. (1)

Rasulullaah ﷺ Teaches Hadhrat Mu'aadh رضي الله تعالى عنه how to Call people towards the Faraa'idh of Islaam as he Leaves for Yemen

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when Rasulullaah ﷺ sent Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه to Yemen, he said to him, "You will certainly meet people from the Ahlul Kitaab. When you come to them, invite them to testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul. If they obey you in this, inform them that Allaah has made Fardh for them the five salaah during each day and night. If they obey you in this, inform them that Allaah has made Fardh for them zakaah that is taken from the wealthy amongst them and given to the poor amongst them. If they obey you in this, abstain from taking the best of their wealth (as zakaah) and beware of the curses of the oppressed because there is no barrier between it and Allaah." (2)

Rasulullaah ﷺ Calls Hadhrat Howshab Dhi Dhulaym رضي الله تعالى عنه towards Fulfilling the Faraa'idh of Islaam

Hadhrat Howshab Dhi Dhulaym رضي الله تعالى عنه narrates that when Allaah granted dominance to Rasulullaah ﷺ, he sent a letter with Abd Sharr and a band of forty horsemen to Rasulullaah ﷺ. When they arrived in Madinah, Abd Sharr asked, "Which of you is Muhammad?" When someone pointed Rasulullaah ﷺ out to him, he asked "What have you brought to us? I am willing to follow you if it is good." Rasulullaah ﷺ said to him, "You should establish salaah, pay zakaah, safeguard the blood of people, enjoin good and forbid from evil." Abd Sharr, "This is fine indeed. Stretch out your hands so that I may pledge my allegiance to you." Rasulullaah ﷺ then asked him what his name was. When he replied that it was Abd Sharr (servant of evil), Rasulullaah ﷺ said, "No, you are rather Abd Khayr (servant of good)." Rasulullaah ﷺ then accepted his pledge of allegiance to Islaam and replied to the letter of Hadhrat Howshab Dhi Dhulaym رضي الله تعالى عنه, who then also accepted Imaan. (3)

(1) Bayhaqi as mentioned in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.78). A similar report is narrated from Hadhrat Jareer رضي الله تعالى عنه in Tabraani and Abu Nu'aym as mentioned in *Kanzul Ummaal* (Vol.7 Pg.19).

(2) Bukhari and others as mentioned in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.100).

(3) Abu Nu'aym as quoted in *Kanzul Ummaal* (Vol.5 Pg.325). The narration is also reported by Ibn Mandah and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.1 Pg.84) as well as by Ibnus Sakan as mentioned in *Isaaba* (Vol.1 Pg.382).

Rasulullaah ﷺ Calls the Abd Qais Delegation towards Fulfilling the Faraa'idh of Islaam

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that when a delegation from the Abd Qais tribe met Rasulullaah ﷺ, he said to them, "Welcome to people who shall suffer neither remorse nor humiliation (in both worlds because they had accepted Islaam willingly)." They said, "O Rasulullaah ﷺ! The Mushrikeen tribe of Mudhar (who are famous war-mongers) live between yourself (Madinah) and us. We are therefore able to meet you only during one of the sacred months (during which they do not fight). We request you to inform us of something excellent that will lead us to Jannah when we carry it out and towards which we may call our people who have remained behind."

Rasulullaah ﷺ said to them, "I command you to do four things and forbid you from four things. (The things that I command you to do are) To believe in Allaah by testifying that there is none worthy of worship but Allaah, to establish salaah, to pay zakaah, to fast during the month of Ramadhaan and (an additional thing is) to pay one third of the spoils of war (to the public treasury). I forbid you from the following four things: From the drinks brewed in utensils made from marrow, utensils made from hollowed trunks, utensils that are oiled and green in colour and utensils covered in tar (therefore the drinks brewed in all these utensils cannot be consumed because they become intoxicating)." (1) Another narration(2) mentions that Rasulullaah ﷺ added, "Always bear this in mind and convey the message to those of your people who remained behind."

The Hadith of Hadhrat Alqama رضي الله عنه Concerning the Reality of Imaan, Giving Da'wah towards Imaan and the Faraa'idh

Hadhrat Alqama رضي الله عنه narrates that he was one of seven people from his tribe who came to meet Rasulullaah ﷺ. Rasulullaah ﷺ replied to their greeting and when they spoke to him, he liked what they said. Rasulullaah ﷺ asked them, "What are you?" "We are Mu'mineen," they replied. Rasulullaah ﷺ said, "Every statement has a reality (to substantiate it). What is the reality of your Imaan?" They replied, "Fifteen attributes (prove the existence of our Imaan). Five are those that you have commanded us to do, five are those that your messengers have commanded us to do and five are those that we have adopted from the Period of Ignorance and are still practising until now unless you forbid us from them O Rasulullaah ﷺ.

Rasulullaah ﷺ asked, "What are the five that I have commanded you to do?" They replied, "You have commanded us to believe in Allaah, in His angels, His books, His Ambiyaa and in the predestination of all good and evil." Rasulullaah ﷺ asked, "What are the five that my messengers have commanded you to do?"

(1) Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.46).
(2) Tayaalisi.

They replied, "Your messengers have commanded us to testify that there is none worthy of worship but the One Allaah Who has no partners and that you are Allaah's servant and Rasul. Furthermore, they instructed us to establish the obligatory salaah, to pay the obligatory zakaah, to fast during the month of Ramadhaan and to perform Hajj to the Kabah should we have the ability to do so."

Rasulullaah ﷺ asked, "And what are the attributes that you have adopted during the Period of Ignorance?" They replied, "Expressing gratitude when enjoying good fortune, exercising patience when experiencing difficulty, speaking the truth during occasions of confrontation, being happy with the decrees of fate and not expressing pleasure when an enemy is afflicted by calamity." (Addressing the Sahabah رضي الله عنهم,) Rasulullaah ﷺ exclaimed, "Intellectuals and well-cultured people! Their manners are close to those of the Ambiyaa because they are so excellent."

Rasulullaah ﷺ then smiled with them and said, "I shall advise you with another five attributes so that Allaah may complete your excellent attributes. Never store that which you cannot eat, never build that which you cannot live in, never compete to achieve that which you shall have to leave behind tomorrow, fear that Allaah to Whom you shall have to go and before Whom you shall be gathered and concern yourselves with that towards which you are heading and where you shall live forever." (1)

Hadhrat Suwayd bin Haarith رضي الله عنه narrates that he was one of seven person who met Rasulullaah ﷺ as a delegation. When they arrived in his presence and spoke to him, he was impressed by their mannerisms and appearance. Rasulullaah ﷺ asked them, "What are you?" They replied, "Mu'mineen." Rasulullaah ﷺ said, "Every statement has a reality (to substantiate it). What is the reality of your Imaan?" They replied, "Fifteen attributes (prove the existence of our Imaan). Five are those that your messengers have commanded us to believe in, five are those that your messengers have commanded us to carry out and five are those that we have adopted from the Period of Ignorance and are still practising until now unless you dislike them (in which case we are prepared to forsake them)..." The rest of the Hadith is similar to the one mentioned above except that in place of "predestination of all good and evil", he mentioned, "resurrection after death" and instead of "not expressing pleasure when an enemy is afflicted by calamity", he said, "steadfastness when enemies rejoice at our misfortunes."

A Hadith has already passed earlier in which an unnamed person from the Baladawiyyah tribe narrates the following conversation between his grandfather and Rasulullaah ﷺ: I asked, **"To what are you calling people?" "I am calling**

(1) Haakim as quoted in *Kanzul Ummaal* (Vol.1 Pg.69). Abu Sa'eed Nayshapoori has also reported the narration in Sharful Mustafa from Hadhrat Alqama bin Haarith رضي الله عنه. Askari and Rashaati have also reported the narration but from Hadhrat Suwayd bin Haarith رضي الله عنه. This is the more famous narration as mentioned in *Isaaba* (Vol.2 Pg.98). Abu Nu'aym has also reported the narration in *Hilya* (Vol.9 Pg.279).

the servants of Allaah to Allaah," Rasulullaah ﷺ responded. "What have you to say?" I asked further. He said, "That you should testify that there is none worthy of worship but Allaah, that Muhammad is the Rasul of Allaah, that you believe in everything revealed to me, that you renounce Laat and Uzza and that you establish Salaah and pay Zakaah." **"What is Zakaah?" I asked. "Wealth that our rich give to our poor,"** came the reply. I responded by saying, "These are excellent things you are calling towards."

Rasulullaah ﷺ Sends Letters to Various Kings and others, calling them Towards Allaah and Towards Accepting Islaam

Rasulullaah ﷺ Dispatches the Sahabah رضي الله عنهم to Faraway places and Encourages them to give Da'wah and not to Fall into Disputes

Hadhrat Miswar bin Makhrama رضي الله عنه narrates that Rasulullaah ﷺ once came to the Sahabah رضي الله عنهم and said, "Allaah has sent me as a mercy to all of mankind. Execute this responsibility on my behalf and Allaah shall shower you with mercy. Hadhrat Isa عليه السلام also placed a similar request to his disciples (to propagate the message far and wide) so do not fall into disputes as they fell into disputes before him. Those of them who were sent to far places disliked it (while only those sent nearby were prepared to do as asked) so Hadhrat Isa عليه السلام prayed to Allaah about this. The next day, Allaah made each one of them speak the language of the people to whom he had been sent (to propagate the religion). Hadhrat Isa عليه السلام then addressed them saying, "Allaah has made this task incumbent on you, so ensure that you carry it out."

The Sahabah رضي الله عنهم said, "O Rasulullaah ﷺ! We shall certainly execute the responsibility on your behalf so send us wherever you like. Rasulullaah ﷺ then sent Hadhrat Abdullaah bin Hudhafa رضي الله عنه to Kisra (the Emperor of Persia) while Hadhrat Saleet bin Amr was sent to Howdha bin Ali the chief of Yamamah, Hadhrat Alaa bin Hadhrami رضي الله عنه was sent to Mundhir bin Saawa the chief of Hajar and Hadhrat Amr bin Al Aas رضي الله عنه was sent to Jayfar and Abbaad the two sons of Julunda who both ruled over Ammaan. In addition to these messengers, Hadhrat Dihya Kalbi رضي الله عنه was sent to the Caesar (Emperor of Rome), Hadhrat Shuja bin Wahab Asadi رضي الله عنه was sent to Mundhir bin Haarith bin Abi Shimar Ghassaani and Hadhrat Amr bin Umayyah Dhamri رضي الله عنه was sent to Najaashi (the King of Abyssinia).

All of these messengers returned before the death of Rasulullaah ﷺ except Hadhrat Alaa bin Hadhrami رضي الله عنه who was still in Bahrain when Rasulullaah ﷺ passed away. (1)

Historians have mentioned that Rasulullaah ﷺ also sent Hadhrat Muhaajir bin Abi Ummayyah رضي الله عنه to Haarith bin Abd Kulaal while Hadhrat Jareer رضي الله عنه was sent to Dhul Kulaa, Hadhrat Saa'ib رضي الله عنه was sent to Musalama and Hadhrat Haatib bin Abi Balta'ah was sent to Maqowqis (the king of Egypt). (2)

Hadhrat Anas رضي الله عنه narrates that before his death, Rasulullaah ﷺ sent letters

(1) Tabraani. Haythami (Vol.5 Pg.306) has commented on the Hadith.
(2) *Fat'hul Baari* (Vol.8 Pg.89).

to emperors of Persia, Rome and Abyssinia as well as to every dictatorial leader, inviting them towards Allaah The Glorious and Magnificent. The king of Abyssinia referred to here was not the one (who accepted Islaam and) for whom Rasulullaah ﷺ led the funeral prayer. (1)

Hadhrat Jaabir رضي الله عنه narrates that before his death Rasulullaah ﷺ sent letters to the Emperors of Persia and Rome and to every other dictatorial leader. (2)

The Letter Rasulullaah ﷺ sent to Najaashi the King of Abyssinia

With reference to Hadhrat Ja'far bin Abi Taalib رضي الله عنه and other Sahabah رضي الله عنهم (who had migrated to Abyssinia), Rasulullaah ﷺ sent the following letter with Hadhrat Amr bin Umayyah Dhamri رضي الله عنه to Najaashi:

> In the name of Allaah the Most Kind, the Most Merciful
> From Muhammad the Rasool of Allaah ﷺ
> To Najaashi As'ham the king of Abyssinia
> Peace be to you. Before you I praise Allaah the Supreme Sovereign, Most Pure, Giver of peace and Protector. I testify that Isa عليه السلام was the spirit that Allaah created and His word that He cast to the chaste, pure and innocent Maryam. She bore Isa عليه السلام whom Allaah created from the spirit and breath from Him just as Allaah created Aadam عليه السلام by His hand and breath from Him.
> I call you towards the One Allaah Who has no partner and to dutifully obey Him. I invite you to follow me, to believe in me and in that which I have brought because I am the Rasul of Allaah. I have sent my cousin Ja'far to you together with a group of Muslims. When they arrive, do treat them as your guests without arrogance.
> I invite you and your forces to (the worship of) the Glorious and Magnificent Allaah. I have conveyed my message, given you good counsel so do accept my counsel.
> Peace be on the one who follows the guidance.

The Letter of Reply that Najaashi sent to Rasulullaah ﷺ

Najaashi sent the following letter in reply to Rasulullaah ﷺ:

> In the name of Allaah the Most Kind, the Most Merciful
> To Muhammad the Rasool of Allaah ﷺ
> From Najaashi As'ham bin Abjar

(1) Muslim, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.262).
(2) Ahmad, Tabraani. Haythami (Vol.5 Pg.305) has commented on the Hadith.

May the peace from Allaah, His mercy and blessings be showered on you, O Nabi of Allaah. There is none worthy of worship but He Who has guided me to Islaam.

O Rasulullaah ﷺ, your letter concerning Isa عليه السلام has reached me. I swear by the Rabb of the heavens and the earth that Isa عليه السلام himself never said more than what you have mentioned. We understand the letter you have sent to us and we have entertained your cousin and his companions.

I testify that you are the true and accepted Rasul of Allaah. I have pledged my allegiance to you at the hands of your cousin by whose hand I have accepted Islaam for the pleasure of Allaah the Rabb of the universe. I am sending to you (my son) Areeha bin As'ham bin Abjar.

I have control over none but my own self. O Rasulullaah ﷺ! If you wish that I come to you personally, I am prepared to do so for I testify that whatever you say is the absolute truth. (1)

The Letter Rasulullaah ﷺ sent to Heraclius the Emperor of Rome

Hadhrat Dihya Kalbi رضي الله عنه narrates that Rasulullaah ﷺ sent him with a letter to the Emperor of Rome. When he arrived there and handed over the letter, the emperor's nephew who was a blue-eyed boy with a reddish complexion and straight hair was present with him. When he opened the letter, he read, "From Muhammad the Rasool of Allaah to Heraclius the Roman leader." When he read this much, the Emperor's nephew snorted loudly and exclaimed, "This cannot be read today!" "Why not?" asked the Emperor. His nephew replied, "Because he started the letter with his name and wrote 'the Roman leader' instead of 'the Emperor of Rome.'" The Emperor instructed, "You shall definitely read it!"

When the letter had been read and the people dispersed from the Emperor's court, he summoned Hadhrat Dihya رضي الله عنه and also sent for the high priest who was his special advisor. The people had informed the high priest about what had happened and the Emperor also informed him and had the letter read out to him. The high priest said, "**He (Rasulullaah ﷺ) is the one whom we have been waiting for and about whom Isa عليه السلام had foretold.**" The Emperor asked him, "What do you advise me to do?" The high priest said, "As for myself, I certainly believe him and shall follow him." The Emperor said, "As for myself, I shall lose my kingship if I do so." Thereafter, everyone left the Emperor's court.

The Emperor then sent for Abu Sufyaan who happened to be there at the time (for trade). The Emperor asked Abu Sufyaan, "Tell me about this person who has appeared in your land. How is he?" Abu Sufyaan replied, "He is a young man." The Emperor asked further, "What is his pedigree amongst you?" Abu Sufyaan replied, "He enjoys a pedigree that none can surpass." The Emperor said, "This is a sure

(1) Bayhaqi from Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.83).

sign of prophethood. How is his honesty?" Abu Sufyaan replied, "He has never spoken a lie." The Emperor observed, "This is a sure sign of prophethood." He then asked, "Tell me about those of your people who have joined with him. Have any of them returned to you?" "None," came the reply. The Emperor again remarked, "This is a sure sign of prophethood. Is he ever defeated when he leads his companions to battle?" Abu Sufyaan replied, "His people have done battle with him. Sometimes they have defeated him and at other times he had defeated them." The Emperor said, "This is a sure sign of prophethood." He then sent for Hadhrat Dihya رضي الله عنه and said to him, **"Tell your leader that although I know well that he is a prophet, I cannot forsake my kingship."**

Hadhrat Dihya رضي الله عنه narrates further that the people used to gather before the high priest every Sunday when he would deliver lectures to them and advise them. However, when Sunday came, he did not go out to meet the people and remained in his home until the following Sunday. Hadhrat Dihya رضي الله عنه says that he used to meet with the high priest who would speak to him and ask him many questions. When the next Sunday came, the people again awaited his arrival. However, he did not meet them with the pretext of being ill. This he did for several Sundays until the people eventually delivered the ultimatum and sent a message to him stating, "You will come to us otherwise we shall come to you and kill you. We have noted the change in your attitude since the Arab has arrived."

The high priest then said to Hadhrat Dihya رضي الله عنه, "Take this letter to your leader. Greet him on my behalf and inform him that I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul. I believe in Rasulullaah ﷺ, accept what he says and follow him but my people dislike this. Also inform him about what you have seen." He then went to meet the people and they killed him. (1)

Some scholars of Hadith have narrated that Heraclius said to Hadhrat Dihya رضي الله عنه, "O dear! I swear by Allaah that I know that your leader is the sent prophet and that he is the one we have been waiting for and who is described in our scriptures. However, I fear that the Romans will take my life. Were it not for this fear, I would have certainly followed him. Go to the high priest Daghaatir and tell him about your leader for he is higher than me in status and more influential in Rome. When Hadhrat Dihya رضي الله عنه approached the high priest and informed him of matters, he said, **"I swear by Allaah that your leader is a sent prophet. We recognise him by his description and his name."**

The high priest then entered (his rooms), removed his clothing and wore white clothing. He then went out to meet the Roman people and testified to the true Shahaadah. They immediately attacked him and killed him. (2)

(1) Bazzaar, Haythami (Vol.8 Pgs.236,237) has commented on the Hadith. Tabraani has also narrates a similar report from Hadhrat Dihya رضي الله عنه. Haythami (Vol.5 Pg.306) has commented on this narration. Abu Nu'aym has also narrated a similar Hadith in *Dalaa'il* (Pg.121), which is more brief. A more detailed narration like this has been reported by Abdaan bin Muhammad Marwazi from Abdullaah bin Shaddaad.

(2) Abdaan from Ibn Is'haaq. Yahya bin Sa'eed Umawi has narrated a similar report in his *Maghaazi* as did Tabari who narrates from Ibn Is'haaq as mentioned in *Isaaba* (Vol.2 Pg.216).

Sa'eed bin Abi Raashid narrates that it was in Hims that he once saw the man from the Tanookh tribe whom Heraclius had sent to Rasulullaah ﷺ as an envoy. The man was his neighbour and had was extremely old, close to death. Sa'eed bin Abi Raashid asked the man, "Will you not tell me about the letter that Heraclius sent to Rasulullaah ﷺ and the letter that Rasulullaah ﷺ sent to Heraclius." He readily agreed and related that Rasulullaah ﷺ was in Tabook when he sent Hadhrat Dihya رضي الله عنه to Heraclius. When the letter of Rasulullaah ﷺ reached Heraclius, he summoned all the priests and learned scholars of Rome to his court and had all the doors locked. He then addressed them saying, "This person has reached the place you see (Tabook) and has sent to me a letter with three options. He invites me to (1) follow him in his religion, (2) to pay him our wealth (Jizya) in which case we keep our land or (3) to prepare for battle. By Allaah! You know from what you have read in the scriptures that he shall definitely take the land from beneath my feet. Come! Let us follow him in his religion or give him part of our wealth to keep our land."

(When those present heard this) They snorted simultaneously like the snort of a single person and threw down their hats shouting, "Are you proposing that we forsake Christianity and become the slaves of a villager from Hijaaz?!" When Heraclius sensed that they would incite a rebellion among the citizens if they left (in that condition), he added, Heraclius "I have said this only to test your steadfastness in your religion."

Thereafter, Heraclius sent for a person from the Tujayb tribe who had been the leader of the Arab Christians and said to him, "Get me someone with a good memory who speaks Arabic so that I may send him to that man (Rasulullaah ﷺ) with a reply to his letter." (The narrator of this report from the Tanookh tribe) says that it was he who was sent to Heraclius, who handed over to him a letter inscribed on the sternum of an animal. Heraclius then said to the man, "Take this letter to that person and from everything you hear him say, take careful note of three things. **See whether he mentions anything about the letter that he wrote to me. See whether he mentions the night when reading my letter and look carefully at his back to see for anything that puts you in doubt."**

The envoy carried the letter to Rasulullaah ﷺ in Tabook and found Rasulullaah ﷺ sitting with the Sahabah رضي الله عنهم near a watering place. When he asked for their leader, one of the Sahabah رضي الله عنهم pointed Rasulullaah ﷺ out to him. The envoy walked up to Rasulullaah ﷺ, sat before him and handed over the letter to him. Placing the letter in his lap, Rasulullaah ﷺ asked the man, "Which tribe do you belong to?" When he identified himself as a member of the Tanookh tribe, Rasulullaah ﷺ asked him, "Do you wish to enter into the religion of your father Ibraheem عليه السلام, which is far removed from all deviation and is securely on the straight path?" The envoy replied, "I am an envoy for a nation and follow their religion, I shall not leave their religion until I first return to them."

Rasulullaah ﷺ then recited the following verse of the Qur'aan:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝﴾

(سورة القصص: ٥٦)

Verily you *(O Rasulullaah ﷺ)* cannot guide those whom you love *(to Islaam)*, but Allaah guides whoever He wills. He is best aware of those who are *(deserving to be)* rightly guided *(to Imaan)*. {Surah Qasas, verse 56}

Rasulullaah ﷺ then said, "O my brother from the Tanookh! I have sent a letter to Najaashi(1) but he tore it up. Allaah shall therefore tear him and his kingdom apart likewise. I also wrote a letter to your leader (Heraclius) who held on to the letter (without tearing it up). Therefore, as long as good is destined in his life, people shall continue living in awe of him." The envoy narrates that he said to himself, "This is one of the three things that Heraclius instructed me to take note of." He therefore removed an arrow from his quiver and etched the words on his sheath. Rasulullaah ﷺ then handed over the letter to someone on his left hand side, to which the envoy asked, **"Who is your scribe who reads your letters?" "Mu'aawiya," came the reply. The letter contained the following:**

"Do you invite me to a Jannah the width of which spans the heavens and the earth, which has been prepared for those who have Taqwa? (If the Jannah occupies all this space) Then where is the fire?"

Rasulullaah ﷺ exclaimed, "Subhaanallaah! Then where is the night when the day appears?" Taking an arrow from his quiver, the envoy etched these words on his sheath. After reading the letter, Rasulullaah ﷺ said to the envoy, "You are an envoy and have a right over us. If we had anything with us, we would surely have rewarded you with it, but we are travellers whose provisions have been depleted." Then someone amongst a group called out, "I shall reward him." He then opened his satchel and brought a set of clothing from Safoora (a place in Jordan), which he placed in the envoy's lap. When the envoy asked who the donor of the clothing was, he was told that it was Hadhrat Uthmaan رضي الله تعالى عنه.

Continuing the report, the envoy says, "Thereafter, Rasulullaah ﷺ asked the Sahabah رضي الله تعالى عنهم, 'Who shall entertain the envoy?' A youth from the Ansaar volunteered for the job and stood up. I stood up with him. When I was leaving the gathering, Rasulullaah ﷺ called me back saying, 'O brother from the Tanookh!' I hastened back until I stood in the very place where I had been sitting before him. **Rasulullaah ﷺ then removed the shawl from his back and said, 'Here! Come over and do what you have been ordered.' I went around to his back and saw the seal of prophethood between his shoulder blades, which resembled the egg of a dove."** (2)

(1) Not the Najaashi (king of Abyssinia) who accepted Islaam.

(2) Abdullaah bin Ahmad and Abu Ya'la. Haythami (Vol.8 Pg.235,236) has commented on the Hadith. Ahmad has also reported the Hadith as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.15). Ya'qoob bin Sufyaan has also reported it as mentioned in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.27).

Hadhrat Abu Sufyaan رضي الله عنه and Heraclius

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that Hadhrat Abu Sufyaan رضي الله عنه told him that he went to Shaam with a trade caravan of the Quraysh during the period when Rasulullaah ﷺ had extended a peace treaty to Abu Sufyaan and the Kuffaar of the Quraysh. When they were at a place called Ilyia (Baytul Maqdas) when Heraclius summoned them. When they appeared in his court in the presence of the Roman ministers, Heraclius called for an interpreter.

Heraclius then asked, "Which of you is closest in lineage to the person who clams to be a prophet?" Abu Sufyaan replied, "I am closest to him in lineage." Heraclius then ordered that Abu Sufyaan be brought close to him while the others should be made to sit behind him. He then addressed the others through the interpreter saying, "I shall ask this man about that person (Rasulullaah ﷺ). Point out his lies if he lies to me." Abu Sufyaan thought to himself, "By Allaah! I would have certainly lied had I not feared being called a liar."

The first question Heraclius posed was: "How is his lineage amongst you?" "He is of extremely high lineage amongst us," was the reply. Heraclius asked further, "Has anyone from amongst you made such a claim before?" When Abu Sufyaan replied in the negative, the next question was, "Were there any kings amongst his forefathers?" "No," replied Abu Sufyaan. "Is it the nobles among people who follow him or the weak ones?" Abu Sufyaan replied, "The weak ones."

"Are his followers increasing or decreasing?" Heraclius asked. "They are increasing," replied Abu Sufyaan. Heraclius then asked, "Have any of them turned back to their religion out of displeasure for his religion after entering it?" When Abu Sufyaan replied in the negative, the next question was, "Have any of you accused him of lying before he made his claim?" "No," came the reply. "And has he ever broken a treaty?" came the question. "No," replied Abu Sufyaan, "But we are presently bound by a treaty with him and do not know what he will do." Abu Sufyaan says, "Besides this, there was nothing else I could add."

Heraclius continued, "Have you ever fought against him?" "Yes," replied Abu Sufyaan. "Then how did you fare?" the emperor asked. Abu Sufyaan said, "Wars are like the bucket of a well between us. Sometimes he defeats us and sometimes we defeat him." Heraclius asked, "What does he command you to do?" "He commands us to worship the One Allaah without ascribing partners to Him and to forsake what our forefathers said. He also commands us to perform salaah, to be truthful, to remain chaste and to join family ties."

Heraclius then instructed the interpreter saying, "Tell him that when I asked about his (Rasulullaah ﷺ's) lineage, he maintained that he is of extremely high lineage. Such are the prophets who are of high birth. Then I asked you if anyone had made such a claim (of prophethood) before him and you replied in the negative. Had anyone made such a claim before him, I would have said that he is a man aping what was said before him. You again replied in the negative when I asked whether any of his forefathers were kings. Had there been kings amongst his forefathers, I would have said that he is a man seeking the kingdom of his

father. Then I asked you whether any of you had ever accused him of lying before and you said that none had done so. I do realise that it is impossible for a person to abstain from lying about people and then lie about Allaah. I then asked you whether it is the nobles among people who follow him or the weak and you replied that they were the weak ones. These have always been the followers of the prophets. I also asked you whether his followers are increasing or decreasing and you said that they were increasing. Such is the case with Imaan until it is completed. Thereafter I asked you whether anyone had returned to his former religion out of displeasure after entering into his religion and you informed me that none had done so. Such is the condition of Imaan when it penetrates the depths of the heart. When I asked you whether he ever broke a treaty, you said that he had not. Such are the prophets. They never break their pledges. I then asked you what he commanded and you said that he commanded you to worship the One Allaah without ascribing partners to Him, that he forbade you from worshipping idols and that he commanded you to perform salaah, to speak the truth and to remain chaste. If whatever you say is true then he shall seize control of the ground I stand on. Although I was expecting his appearance, I had no idea that he would appear among you people. If I knew that I could reach him, I would have burdened myself to do so and had I been in his presence, I would have washed his feet."

He then called for the letter that Rasulullaah ﷺ sent with Hadhrat Dihya رضي الله تعالى عنه to the chief of Busra, which the chief of Busra has subsequently forwarded to Heraclius. The letter read:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allaah the Most Kind, the Most Merciful

From Muhammad the servant and Rasool of Allaah ﷺ

To Heraclius the Emperor of Rome

Peace be on the one who follows the guidance.

I call you with the invitation of Islaam. Accept Islaam, you will live in peace and Allaah shall double your reward. However, should you turn your back, the sin of all your subjects shall be burdened on you.

﴿قُلْ يٰٓاَهْلَ الْكِتٰبِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ اَلَّا نَعْبُدَ اِلَّا اللّٰهَ وَلَا نُشْرِكَ بِهٖ شَيْئًا وَّلَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ ؕ فَاِنْ تَوَلَّوْا فَقُوْلُوا اشْهَدُوْا بِاَنَّا مُسْلِمُوْنَ﴾

Say, "O People of the Book! Come to *(unite on)* a word *(a matter of belief)* that is common between us *(Muslims)* and You; that we worship none other but Allaah *(we proclaim that we are Muslims and monotheists)*, that we do not ascribe any as equal *(as partner)* to Him and that we do not take each other as gods besides Allaah *(we do not*

worship any prophet, saint, etc)." If they turn away *(refusing to accept the proposal)* then say, "Be witness that we are certainly Muslims *(we have surrendered ourselves to Allaah's commands).*" (1)

Abu Sufyaan narrates further, "After Heraclius had spoken and read the letter, there was a lot of noise about and people started speaking at the top of their voices. It was then that they sent us out. When we were sent out, I said to one of my companions, 'The affair of Ibn Abi Kabsha (Rasulullaah ﷺ) has grown so powerful that even the king of the yellow skins (the Romans) have begun to fear him.' **Thereafter, I remained convinced that Rasulullaah ﷺ would dominate until Allaah blessed me with Islaam."**

A person by the name of Ibn Naatoor was the governor of Ilyia, a good friend of Heraclius and the high priest of the Christians in Shaam. He narrates that once when Heraclius was visiting Ilyia (Baytul Maqdas) when he appeared extremely unwell and restless one morning. In fact, some of his pastors even told him that he did not seem himself. Heraclius was an astrologer and could read the stars so when they asked him (about the reason for his ill disposition) he said to them, **"When I gazed into the stars, I saw that the king of the circumcised people had made his appearance. Which nation practices circumcision?"** They told him, "It is only the Jews who practise circumcision, but you have nothing to fear from them. Simply circulate a command throughout your kingdom calling for all Jews to be killed."

They were still busy discussing this when an envoy arrived from the governor of Ghassaan, informing them about Rasulullaah ﷺ. When Heraclius had questioned the envoy, he instructed the pastors to investigate whether the envoy was circumcised. When they determined that he had been circumcised, he was asked whether the Arabs practiced circumcision. When he informed them that circumcision was customary amongst the Arabs, Heraclius said, "It is the king of this nation who has made his appearance." Heraclius then wrote a letter to a friend in Rome who was also an expert in astrology as he was. He then left for Hims. He had not yet reached Hims when a reply came from his friend which corresponded with the opinion of Heraclius that Rasulullaah ﷺ had made his appearance and that he was a Nabi.

Heraclius then invited the leading people of Rome to his castle in Hims and had all the doors locked. He then made an appearance and addressed them saying, "O leaders of the Roman people! Do you want to achieve success, good fortune and keep your kingdom? Simply follow this Nabi." When they heard this, everyone present started to flee like wild camels and headed for the doors, which they found locked. When Heraclius noticed their derision and lost hope in their accepting Imaan, he instructed his men to bring everyone back. He then said to them, "I told you this only to test your steadfastness in adhering to your religion. I have now witnessed it." They all prostrated before him and were satisfied with

(1) Surah Aal Imraan, verse 64.

him. This was the final stand of Heraclius (he never accepted Imaan) (1)

The Letter Rasulullaah ﷺ sent to Kisra the Emperor of Persia

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ sent a messenger with a letter addressed to Kisra, instructing the messenger to hand the letter over to the governor of Bahrain. The governor in turn had it sent to Kisra. However, Kisra tore the letter up and it was probably Ibn Musayyib who narrates that Rasulullaah ﷺ cursed Kisra by saying that Allaah should also tear him apart completely. (2)

Hadhrat Abdur Rahmaan bin Abd Qaari رضي الله تعالى عنه narrates that Rasulullaah ﷺ stood on the pulpit one-day to deliver a sermon. After praising Allaah, and reciting the Shahaadah, he said, "I intend sending some of you to the non-Arab kings so do not dispute before me as the Bani Israa'eel did in front of Isa the son of Maryam عليه السلام." To this, the Muhaajireen said, "O Rasulullaah ﷺ! We shall never ever dispute with you concerning anything. Issue the command and send us (wherever you wish)."

Rasulullaah ﷺ then sent Hadhrat Shujaa bin Wahab to Kisra. (When he arrived) Kisra had his palace decorated and gathered the leading personalities of his kingdom there before admitting Hadhrat Shujaa رضي الله تعالى عنه. When Hadhrat Shujaa رضي الله تعالى عنه entered, Kisra ordered that the letter of Rasulullaah ﷺ should be taken from Hadhrat Shujaa رضي الله تعالى عنه and handed over to him. However, Hadhrat Shujaa رضي الله تعالى عنه refused to surrender the letter and insisted that he wanted to personally hand the letter to Kisra as Rasulullaah ﷺ had commanded him. Kisra permitted him to draw close and when he did, he handed the letter over. Kisra then summoned one of his scribes from Heera who read the letter out. The letter read: "From Muhammad bin Abdillaah the Rasool of Allaah to Kisra the Emperor of Persia."

The fact that Rasulullaah ﷺ begun the letter with his name infuriated Kisra so much that he tore the letter to bits before being informed of what it contained. He then ordered Hadhrat Shujaa رضي الله تعالى عنه out of his court. Mounting his conveyance, Hadhrat Shujaa رضي الله تعالى عنه said, "By Allaah! Now that I have delivered the letter of Rasulullaah ﷺ, I have no concern about which of the two paths I am on (whether Kisra is pleased or not)."

When Kisra's anger had abated, he sent someone to call Hadhrat Shujaa رضي الله تعالى عنه back, but Hadhrat Shujaa رضي الله تعالى عنه had already left by then. The person searched for him until he reached Heera but Hadhrat Shujaa رضي الله تعالى عنه was already far ahead. When Hadhrat Shujaa رضي الله تعالى عنه reported back **Rasulullaah ﷺ and informed him**

(1) Bukhari. Imaam Bukhari رحمه الله تعالى has narrates this incident in several places in his *Saheeh* in different words. The other authors of the six most authentic Hadith compilations with the exception of Ibn Majah have also reported this narration from Zuhri رحمه الله تعالى who in turn narrates from Abaydullaah bin Abdullaah bin Utba bin Mas'ood from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه - *Al Bidaaya wan Nihaaya* (Vol.4 Pg.266). Ibn Is'haaq has also narrated from Zuhri رحمه الله تعالى as mentioned in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.262). Also narrating from Zuhri رحمه الله تعالى are *Abu Nu'aym in Dalaa'il* (Pg.119) and Bayhaqi (Vol.9 Pg.178).

(2) Bukhari.

that Kisra had torn up the letter, Rasulullaah commented, "Kisra has torn up his kingdom." (1)

Abu Salam bin Abdir Rahmaan narrates that after the letter of Rasulullaah had reached Kisra and he read it and tore it up, he wrote to Baadhaan the governor of Yemen instructing, "Sent two burly men to this man in Hijaaz with instructions to bring him to me." In compliance with the letter, Baadhaan sent his chief minister Abaanuh in the company of a Persian man called Jadd Jameerah. Abaanuh was a man proficient in Persian letters and numbers. Baadhaan sent a letter with them to Rasulullaah, instructing Rasulullaah to leave for the court of Kisra with the two of them. Baadhaan also instructed his chief minister to scrutinise Rasulullaah, to engage him in discussion and to report the details back to him.

The two left and finally reached Taa'if where they made enquiries about Rasulullaah from some businessmen of the Quraysh. They were informed that Rasulullaah was in Madinah. (Realising that the two men were out to take Rasulullaah to Kisra,) The businessmen became overjoyed and exclaimed, "Now that Kisra has stood up against him (Rasulullaah), we have nothing more to do."

When the two reached Madinah, Abaanuh spoke to Rasulullaah and said to him, "Kisra has written to Baadhaan with instructions to send someone to take you before him. He has sent me so that you come with me." Rasulullaah said to him, "You may leave now and return to see me tomorrow." **When the two arrived the next day, Rasulullaah informed them of the precise night of a particular month in which Allaah has killed Kisra and handed the kingdom over to his son Sherway.** The two men said, "Do you know what you are saying? May we write back to Baadhaan with this news?" "Certainly," replied Rasulullaah, "and tell him that if he accepts Islaam, I shall hand back to him control of all the lands he presently rules." Rasulullaah then gave Jadd Jameerah a belt decorated with gold and silver that had been given to him as a gift.

When the two returned to Yemen and informed Baadhaan about the events, he said, "This is not the speech of some king. We should definitely investigate the truth of what he said." They did not have to wait long before they received a letter from Sherway which after the formalities stated, "With the support of the Persian people, I have killed Kisra in a fit of fury because he saw nothing wrong in killing Persian nobles for no reason. Secure allegiance to me from all the people in Yemen and ensure that you cause no harm to the person (Rasulullaah) whom Kisra ordered you to capture."

After reading the letter of Sherway, Baadhaan said, "This man (Rasulullaah) must certainly be a Rasul." He then accepted Islaam and so did all the Persians living in Yemen. (2)

(1) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.269).

(2) Abu Sa'eed Nayshapuri in his book Sharaful Mustafa where he narrates from Ibn Is'haaq who narrates form Zuhri. Abu Nu'aym has also narrated it in *Dalaa'il* where the name Kharkhusra is mentioned in place of "Jadd Jameerah" while his companion is also named as *Abaanuh - Isaaba* (Vol.1 Pg.259).

Ibn Is'haaq narrates that Rasulullaah ﷺ sent Hadhrat Abdullaah bin Hudhaafa ﷺ with a letter addressed to Kisra in which Rasulullaah ﷺ invited him to accept Islaam. When he read the letter, he tore it up and wrote to Baadhaan his governor in Yemen. The rest of the Hadith is similar to the one above. However, this narration states that when the two men reached Madinah, Baadhaan spoke to Rasulullaah ﷺ and told him, "Indeed the king of all kings Kisra wrote to the governor Baadhaan instructing him to send someone to him who would bring you to him. If you comply (by going to Kisra), I shall send a letter with you that will benefit you. However, if you refuse, Kisra shall destroy you and your people and turn your land into ruins." Rasulullaah ﷺ said to him, "You may leave and return tomorrow." The rest of the Hadith is similar to the one above. (1)

Hadhrat Zaid bin Abi Habeeb narrates that Rasulullaah ﷺ sent Hadhrat Abdullah bin Hudhaafa ﷺ with a letter for Kisra bin Hurmuz who was the Emperor of Persia. The letter read:

> In the name of Allaah the Most Kind the Most Merciful
> From Muhammad the Rasool of Allaah ﷺ
> To Kisra the Emperor of Persia
> Peace be on the one who follows the guidance, who believes in Allaah and His Rasool and who testifies that there is none worthy of worship but the One Allaah Who has no partners and that Muhammad ﷺ is Allaah's servant and Rasul.
> I call you with the invitation of Allaah for I am the Rasul of Allaah to all of mankind who warns the living so that the decree (of punishment) becomes binding on the disbelievers. If you accept Islaam, you shall live in peace and if you refuse, then the sin of the fire-worshippers shall be on you.

Kisra tore up the letter when he read it and wrote to Baadhaan. The rest of the Hadith is as mentioned earlier from the narration of Ibn Is'haaq. However, this report adds that when the two men entered the presence of Rasulullaah ﷺ, their faces were shaven off and their moustaches were grown very long. Rasulullaah ﷺ therefore detested even looking at them and said, **"Woe to you! Who instructed you to do this?" Referring to Kisra, they said, "Our Rabb commanded us to do this." Rasulullaah ﷺ said to them, "My Rabb has commanded me to let my beard grow and to trim my moustache."** (2)

Hadhrat Abu Bakrah ﷺ narrates that when Rasulullaah ﷺ was sent to propagate the message, Kisra sent a message to his governor over Yemen and the surrounding areas of Arabia, who was called **Baadaam.** He stated in his letter, "It has reached me that a person has surfaced in your district who claims to be a Nabi. Tell him to stop what he is doing otherwise I shall send an army that will

(1) Ibn Abi Dunya in *Dalaa'ilun Nabuwwah.* He also narrates it very briefly from Sa'eed Maqbari *as mentioned in Isaaba* (Vol.1 Pg.169).
(2) Ibn Jareer as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.269).

kill him and his people."

When Baadaam's envoy conveyed the message to Rasulullaah ﷺ, Rasulullaah ﷺ said to him, "Had this (propagation) been something that I am doing of my own accord, I shall be able to stop it. However, the Glorious and Magnificent Allaah has sent me (to do it)."/The envoy stayed awhile and Rasulullaah ﷺ once said to him, "My Rabb has killed Kisra and there is no Kisra after this day. My Rabb has also killed Caesar and there is no Caesar after this day." The envoy wrote down the statement the moment Rasulullaah ﷺ said it, during the day in which he said it and during the month in which he said it. When he returned to Baadaan, he found out that Kisra had already died and that the Caesar has been killed. (1)

Hadhrat Dihya Kalbi رضي الله عنه narrates that Rasulullaah ﷺ sent him with a letter addressed to the Caesar. The Hadith is similar to that mentioned under the heading "The Letter Rasulullaah ﷺ sent to Heraclius the Emperor of Rome". However, at the end of this narration of Bazzaar, it is stated that when Hadhrat Dihya رضي الله عنه returned to Rasulullaah ﷺ, he found envoys of the San'aa governors with Rasulullaah ﷺ. They had sent their envoys to Rasulullaah ﷺ because Kisra had written a threat to the governor of Sa'aa instructing him to deal with the person from his region (Rasulullaah ﷺ) who had written to Kisra saying that he should either embrace his religion or pay Jizya. Kisra threatened the governor with death and other stern measures if he failed in his task. It was in response to this that the governor of San'aa sent the twenty five persons whom Hadhrat Dihya رضي الله عنه found with Rasulullaah ﷺ.

When their leader read out the letter to Rasulullaah ﷺ, (he gave them no reply) and left them for fifteen nights. **When the fifteen nights** had passed, they came before him and when he saw them, he said, "Go to your governor and inform him that my Rabb has killed his lord (Kisra) this night." When they returned and informed the governor likewise, he said to them, "Take note of that night." He then asked them, "Tell me how you found him?" They replied, **"We have not seen a king as blessed as he. He walks about freely without any fear, dresses most simply, has no bodyguards and no one raises their voice before him."** Hadhrat Dihya رضي الله عنه mentioned that the news later came that Kisra was killed on the very night that Rasulullaah ﷺ has mentioned. (2)

The Letter Rasulullaah ﷺ sent to Maqoqis the King of Alexandria

Hadhrat Abdullah bin Abd Qaari رضي الله عنه narrates that Rasulullaah ﷺ sent Hadhrat Haatib bin Abi Balta'ah رضي الله عنه with a letter addressed to Maqoqis the king of Alexandria. When Hadhrat Haatib رضي الله عنه arrived with the letter, Maqoqis kissed the letter and entertained Hadhrat Haatib رضي الله عنه most excellently. When he sent Hadhrat Haatib رضي الله عنه back to Rasulullaah ﷺ, he sent gifts for

(1) Tabraani. Haythami (Vol.8 Pg.287) has commented on the Hadith. It is also narrated by Ahmad and Bazzaar.

(2) Bazzaar, Haythami (Vol.5 Pg.309) has commented on the Hadith.

Rasulullaah ﷺ with him that included a suit of clothing, a saddled mule and two slave women. **The one slave woman (Maariya) was the mother of (Rasulullaah ﷺ's son) Ibraheem** and Rasulullaah ﷺ gave the other to Hadhrat Muhammad bin Qais Abdi رضي الله عنه. (1)

Hadhrat Haatib bin Abi Balta'ah رضي الله عنه narrates that Rasulullaah ﷺ sent him to Maqoqis the king of Alexandria. When he delivered the letter, Maqoqis hosted Hadhrat Haatib رضي الله عنه in his palace, where he stayed awhile. Maqoqis then gathered his high priests and called for Hadhrat Haatib رضي الله عنه. Maqoqis said to him, "I wish to pose a few questions and want you to understand them well." "By all means," replied Hadhrat Haatib رضي الله عنه.

Maqoqis asked, "Tell me about your leader. Is he really a prophet?" "He certainly is the Rasul of Allaah," replied Hadhrat Haatib رضي الله عنه. Maqoqis then asked further, "If he really is Allaah's prophet, why did he then not curse his people when they drove him out of his town (Makkah)?" Hadhrat Haatib رضي الله عنه responded by asking, "Do you not testify that Isa the son of Maryam عليه السلام was Allaah's Rasul?" "Indeed," came the reply. "Then when his people seized him to crucify him," began Hadhrat Haatib رضي الله عنه, "why did he not pray to Allaah to destroy them when Allaah raised him to the heavens?" Maqoqis said to Hadhrat Haatib رضي الله عنه, "You are a wise man who has come from the company of a wise man. Here are some gifts that I am sending with you to Muhammad ﷺ. I am also sending some guards with you to protect you until you reach your place of safety." Maqoqis sent two slave women to Rasulullaah ﷺ, one of whom was the mother of Rasulullaah ﷺ's son Ibraheem. Rasulullaah ﷺ gave another to Hadhrat Hassaan bin Thaabit رضي الله عنه. Besides this, Maqoqis also sent selected gifts that were acclaimed in their land. (2)

The Letter that Rasulullaah ﷺ sent to the People of Najraan

The grandfather of Abd Yasoo who was a Christian before accepting Islaam narrates that Rasulullaah ﷺ sent a letter to the people of Najraan before Surah "TaaSeen Sulaymaan" (Surah Naml) was revealed (the letter therefore does not begin with "Bismillaahir Rahmaanir Raheem" because it was only after the revelation of this Surah that Rasulullaah ﷺ started including "Bismillaah ir Rahmaanir Raheem" in his letters as this Surah mentions Hadhrat Sulaymaan عليه السلام did). The letter read:

> I begin in the name of the Ilaah of Ibraheem عليه السلام, Is'haaq عليه السلام and Ya'qoob عليه السلام.
> From Muhammad the Nabi and Rasool of Allaah
> To the high priest and people of Najraan
> Peace be to you. Before you I praise the Ilaah of Ibraheem عليه السلام,

(1) Bayhaqi.
(2) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.272). Ibn Shaaheen has also narrated this Hadith as mentioned in *Isaaba* (Vol.1 Pg.300).

Is'haaq عليه السلام and Ya'qoob عليه السلام.
I call you from the worship of Allaah's slaves to the worship of Allaah and from the friendship of Allaah's slaves to the friendship of Allaah. Should you refuse (to accept Islaam), you shall have to pay the Jizya and should you refuse even this, I shall have to declare war against you.
Was Salaam

When the high priest read the letter, he was alarmed and grew extremely frightened. He immediately sent for a person from Najraan called Shurahbeel bin Wadaa'ah who hailed from Hamdaan tribe. Whenever any problem arose, he was summoned even before the heroes, leaders and high-ranking people. The high priest handed over Rasulullaah ﷺ's letter to Shurahbeel, who read it. The high priest then asked, "O Abu Maryam! What is your opinion?" Shurahbeel said, "You know well that Allaah **promised Ibraheem عليه السلام prophethood in the progeny of his son Ismaa'eel عليه السلام**. It would come as no surprise if this is the very person (who has received the promised prophethood). I can offer no opinion in the matter of prophethood. Had the matter been a worldly one, I would have advised you and exerted myself to assist you." The high priest then bade Shurahbeel to step aside and be seated, which he did.
The high priest then sent for a man called Abdullaah bin Shurahbeel who was also from Najraan and belonged to the Dhu Asbah branch of the Himyar tribe. When the high priest read the letter to him and asked his opinion, his reply was similar to that of Shurahbeel. The high priest then bade Abdulaah to step aside and be seated, which he did.
He then sent for a man called Jabbaar bin Faydh who was also from Najraan and belonged to the Banu Haarith bin Ka'b branch of the Banul Himaas tribe. When the high priest read the letter to him and asked his opinion, his reply was similar to that of Shurahbeel and Abdullaah. He also took a seat when asked to do so.
Once they had all agreed on the matter, the high priest called for the bells to be tolled, fires to be lit and flags to be raised in the churches. This was their practice whenever trouble brewed during the day. When there was trouble during the night, they would only toll the bells and light the fires in the churches. Consequently, when the bells were tolled and the flags raised, all the people living on the top and bottom parts of the valley gathered. The valley was so long that it would take a speeding rider a complete day to pass and in it were seventy three villages comprising of one hundred and twenty thousand warriors.
When the high priest read the letter of Rasulullaah ﷺ to them, everyone agreed that Shurahbeel bin Wadaa'ah from the Hamdaan tribe, Abdullaah bin Shurahbeel from the Dhu Asbah tribe and Jabbaar bin Faydh from the Banu Haarith tribe should be sent to gather news about Rasulullaah ﷺ. The delegation left and finally arrived in Madinah. There they removed their traveling clothes and wore decorative long garments made in Yemen, which they had to

drag along. They also wore gold rings. When they approached Rasulullaah ﷺ and greeted him, he did not reply to their greeting. **The entire day they sought an opportunity to speak to Rasulullaah ﷺ but he refused to speak to them as long as they wore those clothes and gold rings.**

They then looked for Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه who knew them and eventually found them sitting with a group of Muhaajireen and Ansaar. They said, "O Uthmaan! O Abdur Rahmaan! Your Nabi wrote a letter to us and we have arrived in response to the letter. However, when we came to him and greeted him, he did not reply to our greeting and although we searched all day for an opportunity to speak to him, we have been unable to do so. What is your opinion? Do you think that we should return?"

Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه was also in the gathering, so the two of them asked him, "What do you think of these people, O Abul Hasan?" Addressing Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه said, "I think that they should remove these clothes and these rings and wear their traveling clothes. Thereafter they should return to Rasulullaah ﷺ. When they did this and again greeted Rasulullaah ﷺ, he replied to their greeting and said, "I swear by the Being Who has sent me with the truth that Iblees was certainly with you when you came to me the first time." Rasulullaah ﷺ then asked about them and they asked him questions. During the course of their questioning, they asked, "What have you to say about Isa عليه السلام? We are Christians and will be returning to our people. If you are a Nabi, we would be pleased to hear what you have to say about him."

Rasulullaah ﷺ said to them, "I have nothing much to say about him today. Stay a while longer until I am able to inform you what my Rabb has to say about Isa عليه السلام." By the following morning, the following verses of the Qur'aan had been revealed:

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ۝ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ ۝ فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ قف ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ۝﴾ (سورة آل عمران: ٥٩ تا ٦١)

Verily the likeness of Isa عليه السلام *(who was created without a father)* with Allaah is as the likeness of Aadam عليه السلام *(who was created with neither a father nor a mother)*. He *(Allaah)* created him *(Aadam عليه السلام)* from clay then said to him, "Be!" and he became *(a living man)*. This is the truth from your Rabb so do not be of those who doubt. Whoever disputes with you *(O Muhammad ﷺ)* concerning this *(concerning the incident of Isa عليه السلام)* after the knowledge *(revelation)* has come to you, then say to them, "Come! We shall call your sons and our sons, your wives and

our wives, yourselves and ourselves. Then we shall *(collectively)* pray sincerely *(to Allaah)* and place Allaah's curse on the liars." {Surah Aal Imraan, verses 59-61}

(After Rasulullaah ﷺ recited these verses to them,) They refused to accept it (and rather accepted the challenge of Mubaahala[1] offered in the last verse above). **Consequently, Rasulullaah ﷺ arrived the following morning (for the challenge) together with Hadhrat Hasan رضي الله عنه and Hadhrat Husayn رضي الله عنه wrapped in his shawl. Behind him came Hadhrat Faatima رضي الله عنها and his many wives.** (Seeing this) Shurahbeel said to his two companions, "You know well that the people from the entire top and bottom parts of our valley always return content with my decisions. I swear by Allaah that what I see here is an extremely serious and weighty affair. If he is a sent Rasul, we shall be the first Arabs to be an eyesore for him and the first to oppose him. This insult will not leave his heart nor the hearts of his companions until they destroy us. We are also the closest Arabs to them (and are most prone to any pending attacks). If he is a sent Rasul of Allaah, then to engage him in Mubaahala would even destroy the hairs and fingernails of each of us on earth."

The two asked him, "What then is your proposal, O Abu Maryam?" Shurahbeel said, "I propose that we negotiate (a treaty) with him for I do not see him to be one who would ever make futile clauses." The two said to him, "We leave you to do as you see appropriate." Shurahbeel went to see Rasulullaah ﷺ and said, "I propose something better than Mubaahala." "What is that?" asked Rasulullaah ﷺ. Shurahbeel replied, "You have today and tonight to pass judgement (formulate the clauses of a treaty). We are prepared to accept whatever clauses you make." Rasulullaah ﷺ asked him, "Perhaps there are people left behind who may criticise you (for this)." Shurahbeel said, "You may ask my two companions." When Rasulullaah ﷺ asked them, they said, "The people from the entire top and bottom parts of our valley always return content with the decisions of Shurahbeel." Rasulullaah ﷺ then returned home without carrying out the Mubaahala." The next day, they met Rasulullaah ﷺ and wrote the following letter:

> In the name of Allaah the Most Kind the Most Merciful
> This is the treaty that the Nabi and Rasool of Allaah Muhammad has written for the people of Najraan. He has determined that all their fruit crops, their gold, their silver, their produce and their slaves would remain their property on condition that they pay two thousand sets of clothing; a thousand every Rajab and the other thousand every Safar.

Other clauses are also mentioned in the narration. [2]

A narration of *Al Bidaaya wan Nihaaya* (Vol.5 Pg.55) adds that the witnesses to

(1) Mubaahala: When two conflicting parties collectively make du'aa to Allaah that He should destroy the party that is wrong.

(2) Bayhaqi as quoted in the *Tafseer* of Ibn Katheer (Vol.1 Pg.369).

this treaty were Abu Sufyaan bin Harb, Ghaylaan bin Amr, Maalik bin Auf of the Banu Nasr tribe, Aqra bin Haabis Handhali and Mughiera رضي الله عنهم. Rasulullaah ﷺ had the treaty written out and the three returned with it to Najraan. With their high priest at the time was his step brother who was also his cousin. His name was Basheer bin Mu'aawiya and he was commonly known as Abu Alqama. When the three handed over the letter of Rasulullaah ﷺ to the high priest. The high priest and Abu Alqama were mounted on their camels at the time and the high priest was busy reading the letter when Abu Alqama's camel tripped and fell. Abu Alqama also fell and without mincing his words, he cursed Rasulullaah ﷺ as he fell.

When this happened, the high priest said to him, "By Allaah! You have cursed a sent prophet!" (Affected by the words of the high priest,) Abu Alqama said, "If he is a true prophet, then I swear by Allaah that I shall not unfasten my satchels until I meet Rasulullaah ﷺ." Saying this, he turned his camel to the direction of Madinah. The high priest also turned his camel in the same direction and said, "Understand well what I have to say. I have said what I did in fear so that the Arabs may hear from me that we have acknowledged the right of Rasulullaah ﷺ, that we accepted his call and have submitted to him as the other Arabs did not even though we are the most noble of the Arabs and have the most homes (the largest population)." Abu Alqama said to him, "No! By Allaah! I shall never accept anything coming from your head!" Abu Alqama then hit his camel and left the high priest behind. As he rode, he spurred the camel on by reciting the following couplets:

(O Rasulullaah ﷺ) To you does the camel run with her rope shaking
In her belly lies her unborn child in a breeched position
Her (master's) religion is now other than Christianity

Abu Alqama met Rasulullaah ﷺ, accepted Islaam and lived his life with Rasulullaah ﷺ until he was finally martyred.

In the meantime, the three man delegation returned to Najraan and approached a monk called Ibn Abi Shimr who lived at the top of his monastery. The told him that a prophet had been sent to the Tihaamah district and told him about the Najraan delegation that met Rasulullaah ﷺ. They also informed him that Rasulullaah ﷺ had challenged them to Mubaahala, that they had declined the challenge and that Basheer bin Mu'aawiya (Abu Alqama) left to meet Rasulullaah ﷺ and had accepted Islaam.

The monk said, "Take me down from here before I throw myself down from this monastery." When they took him down, he took some gifts along with him and left to meet Rasulullaah ﷺ. Among these gifts were the shawl that the Khulafa wore, a cup and a staff. He stayed for some while with Rasulullaah ﷺ, listening to the revelation but he was not destined to accept Islaam. He left Rasulullaah ﷺ, promising to return shortly, but his return was not to be and Rasulullaah ﷺ passed away.

The high priest Abul Haarith came to Rasulullaah ﷺ in the company of several

leaders and high-ranking persons. They stayed some time with Rasulullaah ﷺ, listening to what revelation came to Rasulullaah ﷺ. Rasulullaah ﷺ wrote the following letter to the high priest and to all the priests of Najraan after him:

In the name of Allaah the Most Kind the Most Merciful
From Muhammad the Rasool of Allaah
To the high priest Abul Haarith, the priests, fortune-tellers and monks of Najraan
Everything they possess in large and small quantities shall enjoy the protection of Allaah and His Rasool. No priest, monk or fortune-teller shall lose his position nor the rights due to him nor any authority he may be enjoying. This protection of Allaah and His Rasool shall remain intact forever as long as they continue doing what is correct and remain well-wishers without supporting oppression or oppressors.

This letter was written by Hadhrat Mughiera bin Shu'ba ﷺ.

The Letter Rasulullaah ﷺ Sent to the Bakr bin Waa'il Tribe

Hadhrat Marthad bin Dhabiyaan ﷺ narrates that a letter from Rasulullaah ﷺ reached them and that they could find no one in their tribe to read it until a man from the Dabee'ah tribe read it to them. It read:

From Rasulullaah ﷺ
To the Bakr bin Waa'il tribe
Accept Islaam and live in peace. (1)

The Letter Rasulullaah ﷺ Sent to the Banu Judhaama Tribe

Hadhrat Ma'bad Judhaami ﷺ narrates that when Hadhrat Rifaa'ah bin Zaid Judhaami ﷺ met with Rasulullaah ﷺ, he wrote the following letter for them:

From Muhammad the Rasool of Allaah
(This letter has been) Handed to Rifaa'ah bin Zaid whom I have sent to his people and those included amongst them to invite towards Allaah and His Rasool. Whoever accepts Imaan shall be included in the legion of Allaah and His Rasool. As for those who turn their backs, they shall have only two months respite.

(1) Ahmad. Haythami (Vol.5 Pg.305) has commented on the chain of narrators. Bazzaar, Abu Ya'la and Tabraani have also narrated a similar Hadith from Hadhrat Anas ﷺ, the narrators of which are reliable according to Haythami (Vol.5 Pg.305).

When Hadhrat Rifaa'ah رضي الله عنه came to his people, they all accepted Imaan. [1]

Incidents About the Character and Actions of Rasulullaah ﷺ that Inspired People to Accept Islaam

The Conversion to Islaam of Hadhrat Zaid bin Su'na رضي الله عنه who had been a Jewish Rabbi

Hadhrat Abdullaah bin Salaam رضي الله عنه narrates that when Allaah decreed that Hadhrat Zaid bin Su'na رضي الله عنه should accept Islaam, Hadhrat Zaid bin Su'na رضي الله عنه himself said, "When I looked at Muhammad ﷺ, I recognised all the signs of Nabuwaat except for two signs that I had not tested; (1) that his self-control should outstrip his anger and (2) that his tolerance should conquer a display of extreme foolishness."

Hadhrat Zaid bin Su'na رضي الله عنه narrates further that Rasulullaah ﷺ had just emerged from his rooms one day with Hadhrat Ali bin Abi Taalib رضي الله عنه when a rider who appeared to be a Bedouin came to him. He said, "O Rasulullaah ﷺ! A few people from a certain tribe have accepted Islaam because I told them that they will receive an abundance in sustenance if they accepted Islaam. However, no rain has fallen and they are afflicted by a drought. O Rasulullaah ﷺ! I fear that they may leave the fold of Islaam out of greed just as they had entered out of greed. If you agree, we could perhaps sent them something to assist them."

Hadhrat Zaid bin Su'na رضي الله عنه says, "Rasulullaah ﷺ looked at the person beside him whom I assume was Hadhrat Ali رضي الله عنه. He said, 'O Rasulullaah ﷺ! I do not think that anything is left of that wealth.' I (Hadhrat Zaid bin Su'na رضي الله عنه) approached Rasulullaah ﷺ and said, 'O Muhammad! Do you wish to sell to me a fixed amount of dates from the orchard of a specific tribe (to be paid) before a specified term?' Rasulullaah ﷺ replied, 'Alright, but do not specify whose orchard it shall be.'" Hadhrat Zaid bin Su'na رضي الله عنه agreed and the deal was done. Hadhrat Zaid bin Su'na رضي الله عنه opened his purse and paid eighty Mithqaal[1] of gold for the specified amount of dates on a specified date. Rasulullaah ﷺ handed over the money to the person and said to him, "Take this to assist them."

Hadhrat Zaid bin Su'na رضي الله عنه narrates further that there were only two or three days left for the expiry of the term, when Rasulullaah ﷺ left his home to perform a funeral prayer. With him were Hadhrat Abu Bakr رضي الله عنه, Hadhrat Umar رضي الله عنه, Hadhrat Uthmaan رضي الله عنه and several other Sahabah رضي الله عنهم. When they approached a wall to sit by it, Hadhrat Zaid bin Su'na رضي الله عنه came to Rasulullaah ﷺ and grabbed hold of Rasulullaah ﷺ's collar. Staring angrily into the face of Rasulullaah ﷺ, he said. "O Muhammad! When are you going to pay my dues? By Allaah! All that the children of Abdul Muttalib have learnt is how

(1) Tabraani. Haythami (Vol.5 Pg.310) has commented on the chain of narrators. Umawi has also narrated the Hadith in his *Maghaazi* as reported in *Isaaba* (Vol.3 Pg.441).
(2) Approximately 400 grams.

to procrastinate! By mixing with you people, I now have first-hand knowledge of this!" Hadhrat Zaid bin Su'na رضي الله عنه says that as he was doing this, his gaze fell on Hadhrat Umar رضي الله عنه. He noticed that Hadhrat Umar رضي الله عنه's eyes were starting to roll with anger and he stared with fury. He said, "O enemy of Allaah! Do you speak to Rasulullaah صلى الله عليه وسلم like that and treat him in this manner!? Had it not been for respect of being in the company of Rasulullaah صلى الله عليه وسلم, I would have cut off your neck!" Hadhrat Zaid bin Su'na رضي الله عنه says that all the while, Rasulullaah صلى الله عليه وسلم looked at him in a most calm and unruffled manner. Rasulullaah صلى الله عليه وسلم then said to **Hadhrat Umar** رضي الله عنه, **"O Umar! All that the two of us need is for you to tell me to pay him quickly and to tell him to place his demands in a better manner. O Umar! Go with him and give him his dues. Also give him twenty Saa of dates extra in lieu of the threat you gave him."**

Hadhrat Zaid bin Su'na رضي الله عنه says that Hadhrat Umar رضي الله عنه took him along, paid him what was due and added another twenty Saa to it. When Hadhrat Zaid bin Su'na رضي الله عنه asked Hadhrat Umar رضي الله عنه what he twenty Saa extra were for, Hadhrat Umar رضي الله عنه said that it was the command of Rasulullaah صلى الله عليه وسلم because of the threat he had made. Hadhrat Zaid bin Su'na رضي الله عنه then asked, "O Umar! Do you recognise me?" "No," replied Hadhrat Umar رضي الله عنه. Hadhrat Zaid bin Su'na رضي الله عنه said, "I am Zaid bin Su'na." "The Rabbi?" asked Hadhrat Umar رضي الله عنه. "Yes, the Rabbi," was the reply. Hadhrat Umar رضي الله عنه then asked, "But why did you behave as you did? Why did you speak as you did?"

Hadhrat Zaid bin Su'na رضي الله عنه replied, "O Umar! When I looked at Muhammad صلى الله عليه وسلم, I recognised all the signs of Nabuwaat except for two signs that I had not tested; (1) that his self-control should outstrip his anger and (2) that his tolerance should conquer a display of extreme foolishness. I have now tested both these attributes. **O Umar! I make you witness to the fact that I am content with Allaah as Rabb, with Islaam as the true religion and with Muhammad صلى الله عليه وسلم as the Nabi.** I also make you witness to the fact that I give half of my wealth - and I am one of the wealthiest people - as charity to the entire Ummah of Rasulullaah صلى الله عليه وسلم." Hadhrat Umar رضي الله عنه said, "Say that it is for a part of the Ummah because you will be unable to give all of them." "Alright," said Hadhrat Zaid bin Su'na رضي الله عنه, "then for a part of the Ummah."

Hadhrat Umar رضي الله عنه and Hadhrat Zaid bin Su'na رضي الله عنه then returned to Rasulullaah صلى الله عليه وسلم and Hadhrat Zaid bin Su'na رضي الله عنه exclaimed, "I testify that there is none worthy of worship but Allaah and that Muhammad صلى الله عليه وسلم is Allaah's servant and Rasul." He therefore accepted Imaan and pledged his allegiance to Rasulullaah صلى الله عليه وسلم. He participated in many expeditions with Rasulullaah صلى الله عليه وسلم and was eventually martyred during the expedition to Tabook as he was advancing and not retreating. May Allaah shower His mercy on Hadhrat Zaid bin Su'na رضي الله عنه.(1)

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(1) Tabraani. Haythami (Vol.8 Pg.240) has commented on the chain of narrators. Ibn Hibbaan, Haakim, Abu Shaykh and others have also reported the Hadith. This is mentioned in *Isaaba* (Vol.1 Pg.566) together with commentary on the chain of narrators and an addition which states that a Jew said, "I have seen every description of Muhammad صلى الله عليه وسلم as mentioned in the Torah except for

The Incident of the Treaty of Hudaybiyyah

The Quraysh Prevent Rasulullaah ﷺ from Visiting the Kabah

Hadhrat Miswar bin Makhrama ؓ narrates that when Rasulullaah ﷺ left Madinah on the occasion of the Treaty of Hudaybiyyah, he said to the Sahabah ؓ when they had reached a particular place, "Khaalid bin Waleed and a group of horsemen have arrived at a place called Umaym to gather intelligence. Therefore, alter your course towards the right." Hadhrat Miswar ؓ swears by Allaah that Khaalid bin Waleed did not notice them until (the Muslims were almost on top of him) and he saw their dust fly. He then hastily returned to warn the Quraysh.

Rasulullaah ﷺ continued riding until he reached a valley that fell on the road to Makkah. It was there that his camel sat down. The camel's name was Qaswa. (According to their custom) When the Sahabah ؓ shouted, "Hal! Hal!" (to get her moving), she refused to budge. The Sahabah ؓ started saying, "Qaswa has become stubborn! Qaswa has become stubborn!" Rasulullaah ﷺ pointed out to them that she was not being stubborn for she normally never behaved in this manner. He then added, "The Being that stopped the people of the elephants from entering Makkah has stopped her as well." Thereafter, Rasulullaah ﷺ commented, "I swear by the Being in Whose control is my life that I shall grant the Kuffaar any request they make as long as it sanctifies those things that Allaah has made sacred."

Rasulullaah ﷺ then scolded his camel and she stood up again. He moved away from the road and settled at the end of the valley of Hudaybiyyah where there was a spring. The spring contained so little water that the Sahabah ؓ could only draw very little. They were hardly there long when all the water was finished. When the Sahabah ؓ complained about this to Rasulullaah ﷺ, he took out an arrow from his quiver and instructed them to fix it at the spring (which they did). **Hadhrat Miswar ؓ says, "By Allaah, the water of the spring then gushed forth for the Sahabah ؓ until they left the place."**

Budayl's Meeting with Rasulullaah ﷺ

While the Muslims were camped at Hudaybiyyah, Budayl bin Warqa Khuzaa'ee arrived with a group of his tribesmen from the Banu Khuzaa'a. This was the tribe who were well-wishers of the Muslims from the people of Tihaama. This tribe was from the Tihaamah region and was the friendliest tribe of the region towards the Muslims. He told Rasulullaah ﷺ that they had just passed by the tribes of Aamir bin Luway and Ka'b bin Luway, who were camped at some of the springs of Hudaybiyyah. They informed Rasulullaah ﷺ that these tribes were ready to engage in battle with the Muslims and prevent them from coming to the Kabah.

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the trait that his self-control..." The rest of the incident is as mentioned above. Abu Nu'aym has also quoted the narration in *Dalaa'il* (Pg.23).

In fact they were so intent on fighting the Muslims that they had arrived with (all their resources and even) those camels that were close to giving birth and those that had just given birth.

Rasulullaah ﷺ said, "I have not come to fight anyone, but wish only to perform Umrah. (It is surprising that the Quraysh want to fight because) Fighting has already weakened them and caused them much harm. If they want, we are prepared to enter into a treaty with them for a period. During this period, they should not interfere with my efforts on the people. If I dominate over the people (if they accept Islaam), the Quraysh have the choice of entering into the Deen which the others have entered into. On the other hand, if people get the upper hand over me, the Quraysh will have no worries. **However, if the Quraysh refuse (to accept Islaam and insist on fighting), then I swear by the Being in Whose control my life lies, I shall fight them for the sake of this Deen until either my head is separated from my neck or this Deen of Allaah flourishes."**

Budayl told Rasulullaah ﷺ that he would convey this message to the Quraysh. He then left and when he met with the Quraysh. He said to them, "We have just come from that man and have heard him say something. If you wish us to convey it to you, I shall oblige." Some foolish persons present said, "We have no need to be told anything about him." However, some intelligent ones said, "Tell us what you heard." Budayl then continued to tell them everything Rasulullaah ﷺ had told him.

Urwa bin Mas'ood's Meeting with Rasulullaah ﷺ

Urwa bin Mas'ood then stood up and said, "O people! Am I not like a father unto you?" "Indeed," they replied. He added, "And are you not like my children?" "Certainly," they responded. He asked further, "Do you have any doubts about me?" "Of course not," they asserted. Urwa asked, "Are you not aware of the fact that I mustered the support of the people of Ukaaz to assist you but when they refused, I presented myself with my family, my children and all who would obey me?" "We are well aware of that," they agreed.

Urwa then said to them, "He (Rasulullaah ﷺ) has presented a fine proposal. Accept it and allow me to negotiate with him." When they agreed that he negotiate with Rasulullaah ﷺ, Urwa met with Rasulullaah ﷺ and started the negotiation process. When Rasulullaah ﷺ told Urwa what he had told Budayl, Urwa said, "O Muhammad! If you ever annihilate your people, have you ever heard of any Arab before you who has annihilated his family? Nevertheless, if matters take the other course (if the Quraysh get the upper hand) then I do not see a group of loyal and trustworthy people around you. I see a mixed lot around who are prone to desert you and leave you all alone." At this, Hadhrat Abu Bakr رضي الله عنه said to Urwa, "Go suck Laat's genitals! Will we ever desert Rasulullaah ﷺ and leave him by himself!" "Who is this?" asked Urwa. "He is Abu Bakr," was the reply. Urwa responded by saying, "I swear by the Being in whose control is my life! Had it not been for a favour that I owe you and which I have not yet

repaid, I would have certainly replied to you."

Urwa then continued speaking with Rasulullaah ﷺ and would repeatedly touch the beard of Rasulullaah ﷺ as he spoke. Standing by Rasulullaah ﷺ's headside was Hadhrat Mughiera bin Shu'ba رضي الله عنه (Urwa's nephew) who was wearing a helmet at the time and carrying a sword. When Urwa raised his hand to touch Rasulullaah ﷺ's beard, Hadhrat Mughiera رضي الله عنه struck Urwa's hand with the handle of his sword saying, "Keep your hand away from Rasulullaah ﷺ's beard." Raising his gaze, Urwa asked, "Who is this?" When he was informed that it was Hadhrat Mughiera رضي الله عنه, Urwa said, "O betrayer! Have I not borne the brunt of your betrayal!" During the Period of Ignorance, Hadhrat Mughiera رضي الله عنه had befriended some people whom he later killed and robbed of their possessions. He later came to Rasulullaah ﷺ with all the stolen goods and accepted Islaam. However, Rasulullaah ﷺ said to him, "I shall accept your conversion to Islaam, but will have nothing to do with the wealth." (Urwa was referring to this incident).

Urwa then started observing the Sahabah رضي الله عنهم very closely. He says, "By Allaah! Even when Rasulullaah ﷺ would spit, someone would catch it and rub it on his face and body. Whenever he issued any command the Sahabah رضي الله عنهم would immediately carry it out and when he made wudhu, they get close to fighting with each other to get the water falling off his limbs. They always lower their voices when speaking to him and do not look him in the eye out of respect for him."

Urwa then returned to his people and said to them, "O people! I have been to the royal courts of Caesars, Kisras and Najaashi. I have never seen the followers of any ruler so devoted to him as the followers of Muhammad ﷺ are to him. By Allaah! Even when he spits, someone would catch it and rub it on his face and body. Whenever he issues any command the Sahabah رضي الله عنهم would immediately carry it out and when he made wudhu, they get close to fighting with each other to get the water falling off his limbs. They always lower their voices when speaking to him and do not look him in the eye out of respect for him. He had indeed forwarded a fine proposal to you so accept it."

A man from the Kinaana Tribe Meets with Rasulullaah ﷺ

Thereafter, someone from the Kinaana tribe said, "Allow me to meet him." "Go see him," the others said. When the man came to Rasulullaah ﷺ and the Sahabah رضي الله عنهم, Rasulullaah ﷺ said, "Here comes a man belonging to a tribe that honours sacrificial animals, so put some of them in front for him." When the animals were sent forward to him and the people met him reciting the Talbiya, he said, "Subhaanallaah! It is not correct to prevent these people from the Kabah." When he returned to his people, he said, "I saw the sacrificial animals already garlanded and marked for sacrifice. I do not think that they should be prevented from the Kabah."

Thereafter, another person by the name of Mikraz bin Hafs stood up and requested leave to meet with Rasulullaah ﷺ, which was granted. When he arrived to meet Rasulullaah ﷺ, Rasulullaah ﷺ said, "He is Mikraz who is an evil person." Mikraz started negotiating with Rasulullaah ﷺ and was still in the process of doing so when Suhayl bin Amr arrived.

Suhayl bin Amr's Meeting with Rasulullaah ﷺ and the Clauses of the treaty

Hadhrat Ma'mar رحمه الله تعالى narrates from Ayyoob and Ikrama that when Suhayl bin Amr arrived, Rasulullaah ﷺ (took a good omen from his name and) said, "Allaah has now made matters easier." Hadhrat Ma'mar رحمه الله تعالى further states that according to the narration of Zuhri رحمه الله تعالى, when Suhayl bin Amr arrived he said, "Come, let us write a treaty between ourselves." Rasulullaah ﷺ sent for a scribe and instructed him to write:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

"(We begin) In the name of Allaah the Most Kind the Most Merciful"

To this Suhayl bin Amr objected, "By Allaah! We do not know what 'Ar Rahmaan' is. As we usually do, why do you not rather write:

بِاسْمِكَ اللّٰهُمَّ

"(We begin) In Your name O Allaah"

The Muslim protested against writing anything but:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

"(We begin) In the name of Allaah the Most Kind the Most Merciful"

However, Rasulullaah ﷺ instructed the scribe to write:

بِاسْمِكَ اللّٰهُمَّ

"(We begin) In Your name O Allaah"

Thereafter, Rasulullaah ﷺ instructed the scribe to write, "This is what Muhammad the Rasool of Allaah has decided." Suhayl bin Amr again objected by saying, "By Allaah! Had we known that you are truly the Rasul of Allaah, we would not have prevented you from visiting the Kabah, nor would we have fought against you. Rather write, 'Muhammad the son of Abdullaah.'" To this, Rasulullaah ﷺ said, "By Allaah! I am certainly the Rasool of Allaah even though you people deny it." Addressing the scribe, Rasulullaah ﷺ said, "Write, 'Muhammad the son of Abdullaah.'"

Zuhri رحمه الله تعالى stated that these compromises were on account of what Rasulullaah ﷺ had stated earlier when he said, "I swear by the Being in Whose control is my life that I shall grant the Kuffaar any request they make as long as it sanctifies those things that Allaah has made sacred."

Rasulullaah ﷺ then said, "(The first clause is) that you allow us to perform Tawaaf of the Kabah." Suhayl bin Amr interjected by saying, "Never! By Allaah,

then the Arabs would say that we bowed before you. This will only be during the following year." Consequently, this was written (that the Muslims will be allowed to perform Umrah during the following year). (Proposing the next clause) Suhayl bin Amr said, "Should any man from our ranks join you, he would be returned to us even though he follows your religion." The Muslims exclaimed, "Subhaanallaah! How can he be returned to the Mushrikeen when he has come as a Muslim?"

The incident of Abu Jandal رضي الله عنه

Negotiations were still underway when Hadhrat Abu Jandal رضي الله عنه the son of Suhayl bin Amr arrived there chained in fetters. He had just left the lower part of Makkah and handed himself over to the Muslims. "This man O Muhammad," said Suhayl bin Amr, "is the first person I am demanding that you return to me in accordance with the treaty." "But we have not yet concluded the treaty," said Rasulullaah ﷺ. Suhayl bin Amr adamantly said, "Then I shall never negotiate any treaty with you!" Rasulullaah ﷺ said, "At least leave him to me." "I shall never leave him to you!" Suhayl bin Amr bellowed. "Why not? I am sure you can," Rasulullaah ﷺ requested. "I shall not," Suhayl bin Amr said stubbornly. Mikraz however said, "We shall not leave him to you." Hadhrat Abu Jandal رضي الله عنه addressed the Muslim saying, "O gathering of Muslim! Why should I be returned to the Mushrikeen when I have come as a Muslim? Have you not seen how I have suffered?" Hadhrat Abu Jandal رضي الله عنه had endured severe torture at the hands of the Mushrikeen.

Hadhrat Umar رضي الله عنه then approached Rasulullaah ﷺ and said, "Are you not the true Nabi of Allaah?" "I am indeed," replied Rasulullaah ﷺ. Hadhrat Umar رضي الله عنه asked further, "Are we not on the truth and our enemies on falsehood?" "Certainly," said Rasulullaah ﷺ. "Then," asked Hadhrat Umar رضي الله عنه, "why do we have to submit?" Rasulullaah ﷺ said to him, "I am certainly the Rasool of Allaah. I cannot disobey Him and He is my Helper." Hadhrat Umar رضي الله عنه asked, "Did you not tell us that we shall arrive at the Kabah and perform Tawaaf around it?" Rasulullaah ﷺ replied, "Indeed I did but did I tell you that it would be this year?" "No," said Hadhrat Umar رضي الله عنه. "Then you shall certainly arrive there and perform Tawaaf around it," Rasulullaah ﷺ assured him.

Hadhrat Umar رضي الله عنه then approached Hadhrat Abu Bakr رضي الله عنه and asked him, "Is he not the true Nabi of Allaah?" "He is indeed," replied Hadhrat Abu Bakr رضي الله عنه. Hadhrat Umar رضي الله عنه asked further, "Are we not on the truth and our enemies on falsehood?" "Certainly," said Hadhrat Abu Bakr رضي الله عنه. "Then," asked Hadhrat Umar رضي الله عنه, "why do we have to submit?" Hadhrat Abu Bakr رضي الله عنه said to him, "O person! He is certainly the Rasool of Allaah. He cannot disobey Allaah and Allaah is his Helper." Hadhrat Umar رضي الله عنه asked, "Did Rasulullaah ﷺ not tell us that we shall arrive at the Kabah and perform Tawaaf around it?" Hadhrat Abu Bakr رضي الله عنه replied, "He did indeed, but did he tell you that it would be this year?" "No," said Hadhrat Umar رضي الله عنه. "Then you shall certainly arrive there and perform Tawaaf around it," Hadhrat Abu Bakr رضي الله عنه assured

him. After narrating this incident, Hadhrat Umar رضى الله تعالى عنه says that he later carried out numerous good deeds to make amends for this behaviour.

After the treaty had been written, Rasulullaah ﷺ instructed the Sahabah رضى الله تعالى عنهم to slaughter their animals and to shave off their hair (an indication that they were to return without performing Umrah). The narrator of the Hadith says, "By Allaah! No one stood up to do this even though Rasulullaah ﷺ thrice repeated the instruction (because they all hoped that he would perhaps reconsider the situation)." **When he saw that no one was prepared to carry out the command, he went to (his tent where he met) his wife Hadhrat Umm Salma رضى الله تعالى عنها. When he informed her of the difficulty he was having, she said, "O Nabi of Allaah! Why do you rather not do this? Go out there without speaking a word to anyone, slaughter your animal, call for someone to shave your hair and have it shaved off."** Rasulullaah ﷺ then went out and did accordingly. He slaughtered his animal, called for someone to shave off his hair and had it shaved off. When the Sahabah رضى الله تعالى عنهم saw this, they all stood up, slaughtered their animals and started shaving each others' hair. In fact, they were so sad that it appeared that they could almost kill each other out of grief.

Thereafter, some Muslim women arrived there (to join the Muslims) and the following verse of the Qur'aan was revealed:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا جَآءَكُمُ الْمُؤْمِنٰتُ مُهٰجِرٰتٍ فَامْتَحِنُوْهُنَّ ۖ اَللّٰهُ اَعْلَمُ بِاِيْمَانِهِنَّ ۚ فَاِنْ عَلِمْتُمُوْهُنَّ مُؤْمِنٰتٍ فَلَا تَرْجِعُوْهُنَّ اِلَى الْكُفَّارِ ۖ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّوْنَ لَهُنَّ ۖ وَاٰتُوْهُمْ مَّآ اَنْفَقُوْا ۖ وَلَا جُنَاحَ عَلَيْكُمْ اَنْ تَنْكِحُوْهُنَّ اِذَآ اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ ۖ وَلَا تُمْسِكُوْا بِعِصَمِ الْكَوَافِرِ وَسْئَلُوْا مَآ اَنْفَقْتُمْ وَلْيَسْئَلُوْا مَآ اَنْفَقُوْا ۖ ذٰلِكُمْ حُكْمُ اللّٰهِ ۖ يَحْكُمُ بَيْنَكُمْ ۖ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝﴾

(سورة الممتحنه: ١٠)

O you who have Imaan! When Mu'mineen women come to you *(in a Muslim country)* as immigrants, then *(instead of sending them back)* examine them *(test whether they are sincere Muslims). (Of course, you can only judge the sincerity of their Imaan superficially because only)* Allaah best knows the *(true)* condition of their Imaan. If *(after examining them,)* you determine that they really are Mu'mineen women *(and not impostors),* then do not return them to the Kuffaar. Neither are these women lawful *(as wives)* for the Kuffaar men nor are the Kuffaar men lawful *(as husbands)* for these women. Return to them *(to their Kuffaar husbands)* what they have spent *(as dowry because the marriage has terminated). (Thereafter,)* There is no harm if you *(Muslim men)* marry these women when you give them their dowry. *(O Muslim husbands!)* Do not stubbornly cling to your Kuffaar wives *(who do no want to accept Islaam after you have accepted).* {Surah Mumtahina, verse 10}

In conformance with the above verse, Hadhrat Umar رضى الله تعالى عنه divorced two of his wives whom he had married as a Mushrik. Consequently, Mu'aawiya bin Abi Sufyaan married one of them while the other was married to Safwaan bin Umayyah.

The Incident of Hadhrat Abu Baseer رضى الله تعالى عنه and the Two Men who were sent after him

After the incident at Hudaybiyyah, Rasulullaah ﷺ returned to Madinah where a Muslim from the Quraysh called Abu Baseer رضى الله تعالى عنه came to him. However, the Quraysh had dispatched two men after him to remind Rasulullaah ﷺ about the treaty. Rasulullaah ﷺ therefore handed him over to the two men. The two men left with him and when they stopped to eat some dates at Dhul Hulayfah, Hadhrat Abu Baseer رضى الله تعالى عنه said to one of them, "By Allaah! I see that you have an extremely fine sword." The man drew the sword from the sheath and said, "By Allaah! It is fine indeed. I have tried it again and again." Hadhrat Abu Baseer رضى الله تعالى عنه said, "Let me have a look at it." When the man handed it over, Hadhrat Abu Baseer رضى الله تعالى عنه struck him, killing him instantly.

The other person dashed for Madinah and when he came running into the Masjid, Rasulullaah ﷺ commented, "It seems as if something terribly frightful has occurred to him." When the person reached the Rasulullaah ﷺ, he exclaimed, "My companion has been killed and I will also be killed." Following close behind him came Hadhrat Abu Baseer رضى الله تعالى عنه. He said, "O Rasulullaah ﷺ! Allaah has absolved you of your responsibility when you returned me. Allaah has now freed me from my captors." Rasulullaah ﷺ said, "Oh dear! This man is a true warmonger. If only there was someone who could do something for him." Hadhrat Abu Baseer رضى الله تعالى عنه understood from this that Rasulullaah ﷺ would return him again. He therefore left Madinah and settled along the coast.

Hadhrat Abu Jandal رضى الله تعالى عنه Joins up with Hadhrat Abu Baseer رضى الله تعالى عنه and they attack the Caravans of the Quraysh

Hadhrat Abu Jandal رضى الله تعالى عنه the son of Suhayl bin Amr managed to escape from the Quraysh and joined up with Hadhrat Abu Baseer رضى الله تعالى عنه. Thereafter, every man who accepted Islaam and left the Quraysh joined up with Hadhrat Abu Baseer رضى الله تعالى عنه until they grew into a large group. The narrator states, "By Allaah! Every caravan of the Quraysh travelling to Shaam that they heard about, they attacked, killing the people and taking their goods." The Quraysh eventually (grew weary and) sent a message to Rasulullaah ﷺ, imploring him in the name of Allaah and by the family ties they shared that he should call this group to Madinah. They also added that whoever came to Rasulullaah ﷺ (from Makkah) as a Muslim afterwards would be left in peace (without having to return to Makkah). Rasulullaah ﷺ then called them to Madinah. It was then that Allaah revealed the following verses of the Qur'aan:

﴿بَعْدِ اَنْ اَظْفَرَكُمْ عَلَيْهِمْ ؕ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ۝ هُمُ الَّذِيْنَ كَفَرُوْا وَصَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيَ مَعْكُوْفًا اَنْ يَّبْلُغَ مَحِلَّهٗ ؕ وَلَوْلَا رِجَالٌ مُّؤْمِنُوْنَ وَنِسَآءٌ مُّؤْمِنٰتٌ لَّمْ تَعْلَمُوْهُمْ اَنْ تَطَئُوْهُمْ فَتُصِيْبَكُمْ مِّنْهُمْ مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ ۚ لِيُدْخِلَ اللّٰهُ فِيْ رَحْمَتِهٖ مَنْ يَّشَآءُ ۚ لَوْ تَزَيَّلُوْا لَعَذَّبْنَا الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابًا اَلِيْمًا ۝ اِذْ جَعَلَ الَّذِيْنَ كَفَرُوْا فِيْ قُلُوْبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ﴾ (سورة الفتح: ٢٤ تا ٢٦)

It is Allaah Who restrained their hands from *(fighting)* you and your hands from *(fighting)* them right in Makkah *(at Hudaybiyyah)* after granting you dominance over them *(when the Muslims captured fifty Mushrikeen who intended to attack them)*. Allaah is always Watchful over what you do *(and makes events happen for the best. Therefore, although the Muslims would have defeated the Mushrikeen had a battle been fought, Allaah knew of more benefit in the treaty and did not allow a battle to take place)*. They *(the Mushrikeen of Makkah)* are the ones who committed kufr, prevented you *(Muslims)* from *(performing Umrah at)* the Masjidul Haraam and *(prevented)* the sacrificial animals *(which the Muslims brought to be sacrificed after Umrah)*, *(leaving them)* restrained *(prevented)* from reaching their destination *(Makkah, where they were to be sacrificed)*. If it were not for your trampling *(unintentionally harming)* many Muslim men and many Muslim women *(in Makkah)* about whom you were unaware and then unknowingly suffering harm on their account *(for harming them)*, the matter would have been concluded *(you would have been allowed to fight the Mushrikeen). (However, a battle did not take place)* So that Allaah enters whoever He wills into His mercy *(by allowing them to accept Islaam)*. If they *(these Muslim men and women still in Makkah)* were to separate *(from the Mushrikeen of Makkah)*, We would inflict a painful punishment on the Kuffaar of Makkah *(by allowing the Muslims to kill or capture them in battle)*. When the Kuffaar *(of Makkah)* took the prejudice within their hearts, *(which was)* the prejudice of the period of ignorance *(because of which they did not permit the writer of the treaty to write "Muhammad the Rasool of Allaah ﷺ", but "Muhammad the son of Abdullaah" instead)*. {Surah Fatah, verses 24-26}[1]

Rasulullaah ﷺ Sends Hadhrat Uthmaan رضي الله تعالى عنه to Makkah after Setting up Camp in Hudaybiyyah

Recounting Rasulullaah ﷺ's stay at Hudaybiyyah, Hadhrat Urwa رضي الله تعالى عنه narrates

(1) Bukhari. Ibn Katheer رحمه الله تعالى states in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.177) that there are valuable additions and elucidations in this narration which are not found in the narration Ibn Is'haaq narrates from Zuhri رحمه الله تعالى. Bayhaqi (Vol.9 Pg.218) has also narrated the Hadith in detail.

that the Quraysh became very scared when Rasulullaah ﷺ camped at Hudaybiyyah. Rasulullaah ﷺ decided to send one of the Sahabah رضي الله عنهم to the Quraysh so he called for Hadhrat Umar bin Khattaab رضي الله عنه for this ask. Hadhrat Umar رضي الله عنه said, "O Rasulullaah ﷺ! (Although I am willing to fulfil your command) I am the most detested person in their sight and if they cause me any harm, there shall be none from (my tribe) the Bani Ka'b who will stand up for me. Rather send Hadhrat Uthmaan رضي الله عنه because he has family in Makkah and he will be able to convey exactly what you want."

Rasulullaah ﷺ therefore called for Hadhrat Uthmaan bin Affaan رضي الله عنه and sent him to the Quraysh. Rasulullaah ﷺ briefed him saying, **"Tell them that we have not come to fight but have come only to perform Umrah. Invite them to Islaam as well." Rasulullaah ﷺ also instructed him to meet the Muslim men and women in Makkah and to give them the glad tidings of victory and that Allaah shall soon make His Deen dominant in Makkah so that none would have to keep their Imaan a secret.** Rasulullaah ﷺ sent Hadhrat Uthmaan رضي الله عنه with this message to give the Muslims courage.

Hadhrat Uthmaan رضي الله عنه left for Makkah and passed a group of the Quraysh at a place called Baldah. When they asked him where he was headed, he informed them that Rasulullaah ﷺ had sent him to invite them towards Allaah and towards Islaam and to tell them that the Muslims have not come to fight but only to perform Umrah. Hadhrat Uthmaan رضي الله عنه then gave them the Da'wah to Islaam as Rasulullaah ﷺ had instructed him. They said, "We hear what you say. You may proceed to fulfil your task." Abaan bin Sa'eed bin Al Aas then stood up, welcomed Hadhrat Uthmaan رضي الله عنه and guaranteed his safety. He saddled his horse and allowed Hadhrat Uthmaan رضي الله عنه to sit in front as they rode to Makkah.

Thereafter, the Quraysh sent Budayl bin Waraqaa and someone from the Banu Kinaana to meet Rasulullaah ﷺ. After this, they sent Urwa bin Mas'ood Thaqafi. The Hadith still continues further. (1)

The Words of Hadhrat Umar رضي الله عنه Concerning the Treaty of Hudaybiyyah

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that Hadhrat Umar رضي الله عنه said, "Rasulullaah ﷺ entered into a peace treaty with the people of Makkah and conceded to many things. Had Rasulullaah ﷺ appointed an Ameer over me who did as Rasulullaah ﷺ did, I would have not listened to or obeyed him. Amongst the clauses in their favour was that anyone from the ranks of the Kuffaar who joined the Muslims was to be returned while anyone who joined the Kuffaar would not have to be returned." (2)

(1) Ibn Asaakir and Ibn Abi Shayba as quoted in *Kanzul Ummaal* (Vol.5 Pg.288). Ibn Abi Shayba has also narrated it in detail from another source but also on the authority of Hadhrat Urwa رضي الله عنه. This is also quoted in *Kanzul Ummaal* (Vol.5 Pg.290). Bayhaqi (Vol.5 Pg.286) has also quoted it from Moosa bin Aqba.

(2) Ibn Sa'd as quoted in *Kanzul Ummaal* (Vol.5 Pg.286). The narration is authentic.

The Words of Hadhrat Abu Bakr رضي الله عنه Concerning the Treaty of Hudaybiyyah

Hadhrat Abu Bakr رضي الله عنه used to say, "There has never been a victory in Islaam greater than the victory at Hudaybiyyah but the people on that day were unable to understand what Muhammad ﷺ and his Rabb were doing. While man is hasty, Allaah does not have the haste man has because of which matters condense to what Allaah has intended. On the occasion of the Farewell Hajj I have seen Suhayl bin Amr standing at the place where animals were being slaughtered, taking Rasulullaah ﷺ's camel closer to him. Rasulullaah ﷺ slaughtered it with his own hand and then called for someone who shaved off his hair. I then saw Suhayl snatching up the hair of Rasulullaah ﷺ and even saw him placing it on his eyes. **I then thought that it was the same Suhayl who on the occasion of Hudaybiyyah had refused to allow the writing of بسم الله الرحمٰن الرحيم and had refused the writing of 'Muhammad the Rasool of Allaah'. I then praised Allaah Who had guided him to Islaam."** (1)

Hadhrat Amr bin Al Aas رضي الله عنه Accepts Islaam

Hadhrat Amr bin Al Aas رضي الله عنه narrates that when they left the trench after the Battle of Ahzaab, he gathered some people from the Quraysh who usually shared his opinions and who did as he said. He said to them, "As you know, I am of the opinion that the Deen of Muhammad shall dominate all others in a very unpleasant manner. However, I see a solution so tell me what you think." When the people asked what he thought, Hadhrat Amr bin Al Aas رضي الله عنه said, "I think that we should join Najaashi (in Abyssinia) and remain there. If Muhammad is victorious, we shall be with Najaashi and being under his rule is better than being under the rule of Muhammad. On the other hand, if our people are victorious, then they would still know us and we can expect only good from them." "This is an excellent opinion," they all agreed. Hadhrat Amr bin Al Aas رضي الله عنه then told them to collect some articles to offer as gifts to Najaashi and because Najaashi liked most the leather from these parts, they collected a large amount of leather. Taking this along, they finally reached Najaashi.

Hadhrat Amr bin Al Aas رضي الله عنه narrates further. He says, "By Allaah! We had reached the court of Najaashi when Amr bin Umayyah Damri arrived. Rasulullaah ﷺ had sent him to Najaashi to speak to him about Ja'far رضي الله عنه and other Sahabah رضي الله عنهم (who had migrated to Abyssinia). Amr bin Umayyah entered Najaasjhi's court and then came out again. I said to my companions, 'This is Amr bin Umayyah. If I go to Najaashi and ask request that he (Amr bin Umayyah) be handed over to me so that I could kill him, the Quraysh would feel that I have avenged them by killing the envoy of Rasulullaah ﷺ.' I then entered the court of Najaashi and bowed before him as I always did. He said, 'A hearty welcome to my friend. Have you brought me any gifts from your land?' 'Yes, O King,' I replied, 'I have brought you plenty leather.' I then brought it before him. He was well

(1) Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.286).

pleased because it was what he liked. I then said to him, 'O King! I happened to see someone leaving your presence who is an envoy of our enemy. Hand him over to me so that I may kill him because he has caused harm to our leaders and nobles.'"

Hadhrat Amr bin Al Aas says, "Najaashi became extremely angry. He extended his hand and hit his nose so hard that I thought he had broken it. Had the ground opened up just then, I would have certainly dived into it out of fear. I said to him, 'O King! I would have never mentioned this had I known that you would dislike it.' He said, 'You are asking me to hand over to you the envoy of that person who is visited by the great spirit (Hadhrat Jibra'eel) who visited Moosa so that you could kill him!?' I said, 'O King! Is he really?' Najaashi replied, 'Shame on you, O Amr! Listen to me. Follow him for I swear by Allaah that he is certainly on the truth. He shall definitely conquer those who oppose him just as Moosa the son of Imraan defeated Fir'oun and his armies.'"

Hadhrat Amr bin Al Aas then asked Najaashi, "Will you accept my pledge of allegiance on his behalf?" "Certainly," replied Najaashi. He then stretched out his hands and Hadhrat Amr bin Al Aas pledged his allegiance to Islaam. Hadhrat Amr bin Al Aas then met with his companions with a changed frame of mind and kept secret his conversion to Islaam. He later left to meet Rasulullaah and to accept Islaam at his hands and met Hadhrat Khaalid bin Waleed who was travelling from Makkah. This occurred not long before the conquest of Makkah.

Hadhrat Amr asked Hadhrat Khaalid, "Where are you heading, O Abu Salmaan?" Hadhrat Khaalid replied, "By Allaah! Matters are now crystal clear. The man is certainly a Nabi. By Allaah! I am going to accept Islaam. Until when (will we continue avoiding the issue)?" Hadhrat Amr bin Al Aas said, "By Allaah! I have also come to accept Islaam." The two then arrived in Madinah to meet Rasulullaah. Hadhrat Khaalid went forward, accepted Islaam and pledged his allegiance to Rasulullaah. Hadhrat Amr bin Al Aas then drew close to Rasulullaah and said, "O Rasulullaah! May I pledge my allegiance to you on condition that all my past sins be forgiven. I am also unaware of what sins may occur in the future." Rasulullaah said to him, "O Amr! You may pledge your allegiance because Islaam surely obliterates all past sins and Hijrah also obliterates all past sins." Hadhrat Amr bin Al Aas then pledged his allegiance to Rasulullaah and left. (1)

In a more detailed and appealing narration of Bayhaqi reported from Waaqidi, Hadhrat Amr bin Al Aas is stated to have said, "I travelled (from Abyssinia) until I reached a place called Hada where I noticed two men not far ahead of me who were pitching camp there. One of them was inside the tent while the other was holding on to the conveyances. When I looked carefully, I saw that it was Hadhrat Khaalid bin Waleed. When I asked him where he was headed, he

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.142). Ahmad and Tabraani have also reported the Hadith in detail from Hadhrat Amr bin Al Aas and Haythami (Vol.9 Pg.351) has mentioned that both chains of narrators are authentic.

replied, 'To Muhammad. Everyone is accepting Islaam and there is none with any discernment who has not. By Allaah! If I were to remain (a Mushrik), our necks would be grabbed just as a badger is grabbed from its den by the neck.' I said to him, 'By Allaah! I also intend meeting Muhammad ﷺ and accepting Islaam.' Hadhrat Uthmaan bin Talha رضي الله عنه then emerged from the tent and welcomed me. We all then settled down together. We travelled together until we reached Madinah."

Hadhrat Amr bin Al Aas رضي الله عنه continues the story saying, "I shall never forget the words of a person we met at Abu Utba well. (Calling for his slave) He shouted, 'O Rabaah!, O Rabaah! O Rabaah!' (Because Rabaah means success) We took a god omen from his call, which made us very happy. He then looked at us and I heard him say, 'After these two, Makkah has already given us her leadership.' I guessed that he was referring to myself and Hadhrat Khaalid bin Waleed رضي الله عنه. He then turned and rushed towards the Masjid to give Rasulullaah ﷺ the news of our arrival, I assumed. It was as I assumed. We then settled our camels at a place called Harra and wore the best of our clothing. the Adhaan was then called out for the Asr salaah and we left to meet Rasulullaah ﷺ. When we reached him, his face was resplendent like the full moon and the Muslims around him were delighted that we had come to accept Islaam."

"Hadhrat Khaalid bin Waleed رضي الله عنه went forward and pledged his allegiance to Rasulullaah ﷺ. Thereafter, Hadhrat Uthmaan bin Talha رضي الله عنه pledged his allegiance to Rasulullaah ﷺ. I then went forward and sat before him. By Allaah! I was unable to lift my gaze out of respect for him. I then pledged my allegiance to him on condition that all my past sins be forgiven and that I am unaware of what sins may occur in the future. Rasulullaah ﷺ said, 'Islaam surely obliterates all past sins and Hijrah also obliterates all past sins.' By Allaah! After accepting Islaam Rasulullaah ﷺ never equated any of the other Sahabah رضي الله عنهم with myself and Hadhrat Khaalid bin Waleed رضي الله عنه when it concerned matters that worried him (military matters)." [1]

Hadhrat Khaalid bin Waleed رضي الله عنه Accepted Islaam

Hadhrat Khaalid bin Waleed رضي الله عنه says that when Allaah decided that good head his way, Allaah created the desire within his heart to accept Islaam and opened many avenues to him. He says, "I said to myself, 'I fought every battle against Rasulullaah ﷺ but after each battle I got the feeling that all this running about was futile because there was no doubt that Rasulullaah ﷺ would eventually emerge victorious. When Rasulullaah ﷺ arrived at Hudaybiyyah, I led a contingent of Mushrikeen horsemen and faced Rasulullaah ﷺ at a place called Usfaan where we intended launching an attack. Rasulullaah ﷺ led the Sahabah رضي الله عنهم in the Zuhr salaah and we saw a perfect opportunity to attack. However, we were undecided and did not attack, which was best. Rasulullaah

(1) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.237)

ﷺ was aware of our intention (through revelation) and when he led the Asr salaah, he performed Salaatul Khowf[1]. This had an impact upon us and we were left saying, 'This man is certainly protected (by Allaah).' Rasulullaah ﷺ then steered clear of us and took a path towards the right that led away from the path of our horses."

Continuing the story, Hadhrat Khaalid bin Waleed رضي الله عنه says, "Rasulullaah ﷺ then entered into a treaty with the Quraysh at Hudaybiyyah when the Quraysh managed to save their necks (by opting for a treaty rather than a battle). I then said to myself, 'What is left now? Where shall I run? To Najaashi? He is already a follower of Muhammad ﷺ and the Sahabah رضي الله عنهم are living peacefully with him. Should I go to Heraclius where I will have to forsake my religion for Christianity or Judaism and live with foreigners? Should I rather stay at home with those left here?' I was still in this dilemma when Rasulullaah ﷺ came to Makkah to perform the Umrah they had missed the previous year. I made myself scarce and did not see them enter Makkah. My brother Waleed bin Waleed also arrived in Makkah with Rasulullaah ﷺ and looked for me. He was unable to find me and left a letter for me which read:

> In the name of Allaah the Most Kind the Most Merciful
> I have seen nothing more astonishing than the fact that someone as intelligent as you has not yet decided to accept Islaam. How can anyone remain in the dark about a religion as great as Islaam? When Rasulullaah ﷺ asked where you were, I told him that Allaah will soon bring you. He said, "How can a person like Khaalid remain unaware of a religion like Islaam? It would be best for him to spend his efforts and energies with the Muslims and we shall put him ahead of others."
> O my brother! You have missed tremendous opportunities so please make amends.

Hadhrat Khaalid bin Waleed رضي الله عنه says, "After reading this letter, I was inspired to leave for Madinah and my inclination towards Islaam increased. It pleased me to think that Rasulullaah ﷺ had actually asked about me. During this time, I dreamt that I was in a constricted and drought-stricken land after which I went to a land that was vast and fertile. This, I thought, is certainly a true dream. I thought that I should definitely relate this dream to Hadhrat Abu Bakr رضي الله عنه when I reached Madinah. (When he related it to Hadhrat Abu Bakr رضي الله عنه,) Hadhrat Abu Bakr رضي الله عنه said, 'Your leaving the place was the guidance Allaah gave you towards Islaam and the constricted place was the Shirk you had been

(1) This is a special method of performing salaah during threatening situations in which a part of the congregation faces the enemy while the other part performs the salaah. During the salaah, the group facing the enemy will join the congregation while the group that had already performed part of the salaah will stand facing the enemy. The details of this salaah can be found in the detailed books of Islaamic jurisprudence.

involved with.'"

"When I made up my mind to leave for Rasulullaah ﷺ, I wondered who would accompany me. I approached Safwaan bin Umayyah and said to him, 'O Abu Wahab! Do you not see the situation we find ourselves in? We are as few as the molars (in the mouth). Muhammad ﷺ has dominated the Arabs and non-Arabs. I feel that we should meet him and follow him then his honour shall be ours.' Safwaan vehemently rejected the offer and said, 'I shall never follow him even though I am the last person left!' Leaving him, I said to myself, 'Both his brother and father had been killed in the Battle of Badr (because of which he is so reluctant to accept Islaam).' I then met Ikrama bin Abi Jahal and told him what I had mentioned to Safwaan. His response was similar to that of Safwaan. Nevertheless, I told him to keep it a secret and he agreed not to breathe a word to anyone."

"I then went home and had my conveyance prepared. As I was riding out, I met Uthmaan bin Talha and said to myself, 'He is a good friend of mine. Perhaps I should tell him what I intend doing.' I then remembered that many of his relatives had been killed (by the Muslims in battle) and it would not be appropriate to mention it to him. However, it occurred to me that here was no harm in telling him since I was already on my way. I therefore spoke to him about the (unfavourable) results of our efforts (against the Muslims) and said, 'We are just like a fox in his hole who will have to emerge as soon as a bucket of water is thrown down the hole.' I also told him what I had mentioned to my two friends earlier. He immediately accepted what I said. I told him that I was leaving that very day and that my transport was ready and waiting at a place called Faj. We then decided to meet at a place called Yajuj where I was to wait for him if I arrived first, otherwise he would wait for me if he arrived first."

"We left our homes very early in the morning and met at Yajuj before the break of dawn. We then proceeded together from there and when we reached Hada, we met Hadhrat Amr bin Al Aas رضي الله عنه. After he had welcomed us and we had welcomed him, he asked us where we were heading. We asked him what had brought him from his home and he asked us the same question. We then said to him, 'We intend entering the fold of Islaam and following Muhammad ﷺ.' He responded by saying, 'That is exactly what has brought me.' We then joined forces until we reached Madinah where we left our conveyances at a place called Harra. Rasulullaah ﷺ was already informed about our arrival and was very pleased. I wore my best clothes and headed for Rasulullaah ﷺ."

"My brother met me and said, 'Hurry! Rasulullaah ﷺ has been informed about you and is pleased about your arrival. He is eagerly waiting for you." We walked hastily until we arrived and Rasulullaah ﷺ smiled with me until I came in front of him. I greeted him as the Nabi of Allaah and he replied to my greeting with a smiling face. I then said, 'I testify that there is none worthy of worship but Allaah and that you are Allaah's Rasul.' He called me closer and said, 'All praise belongs to Allaah Who has guided you. When I saw your intelligence I hoped that it would

inspire you only to do good.' I then said, "O Rasulullaah ﷺ! I keep thinking of the battles I fought against you in opposition to the truth. Pray to Allaah to forgive me.' Rasulullaah ﷺ said, **'Accepting Islaam obliterates all previous sins.'** I said, 'O Rasulullaah ﷺ! Despite that (still pray for me).' He prayed, 'O Allaah! Forgive Khaalid bin Waleed for all the efforts he exerted to prevent people from the path of Allaah.' Thereafter, Hadhrat Uthmaan bin Talha رضي الله عنه and Hadhrat Amr رضي الله عنه came forward and pledged their allegiance to Rasulullaah ﷺ. **We had arrived in Madinah during the month of Safar, eight years after the Hijrah. By Allaah! Rasulullaah ﷺ never equated any of the other Sahabah رضي الله عنهم with me when it concerned matters that worried him (military matters)."** (1)

The Conquest of Makkah

(زَادَهَا اللّٰهُ تَشْرِيفًا)

Rasulullaah ﷺ Leaves Madinah and Camps at Marruz Zahraan

Hadhrat Abdullaah bin Abbaas رضي الله عنهما narrates that when Rasulullaah ﷺ left Madinah (for Makkah), **he appointed Abu Ruhm Kulthoom bin Husayn Ghifaari رضي الله عنه as the Ameer of Madinah. He left on the tenth of Ramadhaan** while he and the Sahabah رضي الله عنهم were fasting. They broke their fasts when they reached Kudayd which was an oasis between Usfaan and Amj. Rasulullaah ﷺ then proceeded with the **ten thousand Sahabah** رضي الله عنهم until they set up camp at Marruz Zahraan. There were **also a thousand** people from the Muzayna and Sulaym tribes and every tribe had brought provisions and weapons. Every one of the Muhaajireen and Ansaar left with Rasulullaah ﷺ without anyone remaining behind.

The Leaders of the Quraysh Spy on the Muslims

By the time Rasulullaah ﷺ reached Marruz Zahraan, the Quraysh were still in the dark. No news about Rasulullaah ﷺ had reached them and they had no idea what he was doing. That night Abu Sufyaan bin Harb, Hakeem bin Hizaam and Budayl bin Warqa left Makkah on a spying expidition to see if they could see or hear any news.

Hadhrat Abbaas رضي الله عنه had joined Rasulullaah ﷺ on the road and it was also on the road from Madinah to Makkah that Abu Sufyaan bin Haarith bin Abdil Muttalib (Rasulullaah ﷺ's cousin) and Abdullaah bin Abi Umayyah bin Mughiera (Rasulullaah ﷺ's cousin and brother-in-law) came to meet Rasulullaah ﷺ to seek permission to join him. Hadhrat Umm Salma رضي الله عنها interceded on their behalf saying, "The one is your cousin (father's brother's son) and the other is your cousin (father's sister's son) as well as your brother-in-law

(1) Waaqidi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.238). Ibn Asaakir has also narrated a similar Hadith in much detail as quoted in *Kanzul Ummaal* (Vol.7 Pg.30).

(my brother)." Rasulullaah ﷺ said, "I have no need for either of them. As for my father's brother's son, he humiliated me in Makkah and my father's sister's son and brother-in-law is the one who made (derogatory) statements about me."
When the news reached the two, Abu Sufyaan who had a child with him said, "By Allaah! If Rasulullaah ﷺ does not permit me (to join him), I shall have to take this child in my hands and set out with him in the wilderness until we die of thirst and hunger." When Rasulullaah ﷺ heard about this statement, he felt them sorry and permitted them to join. They both joined the Muslims and accepted Islaam.

Hadhrat Abbaas رضي الله عنه Encourages the Quraysh to Appeal for Amnesty

When the Muslims camped at Marruz Zahraan, Hadhrat Abbaas رضي الله عنه said, "The Quraysh are destroyed! By Allaah! If Rasulullaah ﷺ were to enter Makkah by force before the Quraysh seek amnesty from him, it would signal the eternal destruction of the Quraysh." He then mounted the white mule belonging to Rasulullaah ﷺ and set out towards Makkah until he reached a place called Araak, thinking that he may meet some woodcutter, someone milking an animal or anyone else who had come out for some need. He could then inform them of where Rasulullaah ﷺ was so that they could seek amnesty from him before he entered Makkah by force.

The Incident of Abu Sufyaan with Hadhrat Abbaas and Hadhrat Umar رضي الله عنهما

Hadhrat Abbaas رضي الله عنه continues to say that he was still searching for someone when he heard the voices of Abu Sufyaan and Budayl bin Waraqa, who were talking to each other. Abu Sufyaan was saying, "By Allaah! To this day I have never seen such a large concentration of campfires nor as large an army." Budayl bin Waraqa said, "By Allaah! These are the campfires of the Khuzaa'ah tribe. It appears as if a war has lit them." Abu Sufyaan commented, "By Allaah! The Khuzaa'ah tribe is smaller than this. This cannot be their fires and army."
Recognizing the voice of Abu Sufyaan, Hadhrat Abbaas رضي الله عنه called out, "O Abu Handhala!" Recognising Hadhrat Abbaas t's voice, Abu Sufyaan called out, "O Abul Fadhl!" When Hadhrat Abbaas رضي الله عنه confirmed that it was he, Abu Sufyaan asked, "May my parents be sacrificed for you! What are you doing here?" Hadhrat Abbaas رضي الله عنه replied, "Shame on you, O Abu Sufyaan! Here is Rasulullaah ﷺ with the people! By Allaah! The Quraysh shall surely be destroyed!" Abu Sufyaan asked, "May my parents be sacrificed for you! What is the way out?" Hadhrat Abbaas رضي الله عنه replied, "If Rasulullaah ﷺ gets hold of you, he will surely have your head. Mount this mule with me so that I may take you to Rasulullaah ﷺ to seek amnesty from him." Consequently, Abu Sufyaan's two companions returned and he mounted the mule with Hadhrat Abbaas رضي الله عنه, who speedily took him to Rasulullaah ﷺ.

Whenever they passed by any Muslim campfire, people would ask, "Who goes there?" However, when they saw the mule of Rasulullaah ﷺ, they would say, "The uncle of Rasulullaah ﷺ on his mule." However, when they passed the campfire of Hadhrat Umar رضي الله عنه, he challenged, "Who goes there?" and stood up before them. When he saw Abu Sufyaan on the back of the mule, he called out, "The enemy of Allaah! All praise belongs to Allaah who has handed you over without any truce or amnesty." He then ran to Rasulullaah ﷺ and Hadhrat Abbaas رضي الله عنه spurred the mule on until he beat Hadhrat Umar رضي الله عنه as animals usually beat people on foot. Hadhrat Abbaas رضي الله عنه then leapt from the mule and met Rasulullaah ﷺ. Hadhrat Umar رضي الله عنه also arrived just then and said, "O Rasulullaah ﷺ! Here is Abu Sufyaan. Allaah has handed him over without any truce or amnesty. Allow me to execute him."

Hadhrat Abbaas رضي الله عنه intervened by saying, "O Rasulullaah ﷺ! I have granted him amnesty." Hadhrat Abbaas رضي الله عنه then sat with Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! There was none but I who spoke in confidence with Abu Sufyaan tonight." As Hadhrat Umar رضي الله عنه increased his protests concerning Abu Sufyaan, Hadhrat Abbaas رضي الله عنه said to him, "That will do. By Allaah! Had he been from (your tribe) the Banu Adi bin Ka'b, you would have not spoken like this. You are saying these things only because you know that he belongs to the Banu Abd Manaaf tribe." To this, Hadhrat Umar رضي الله عنه replied, "Take it easy, O Abbaas! Your entry into Islaam pleased me more than if my own father had accepted Islaam. This was only because I knew that your entry into Islaam pleased Rasulullaah ﷺ more than if Khattaab (my father) had accepted Islaam." Rasulullaah ﷺ then said to Hadhrat Abbaas رضي الله عنه, "Take him to your tent and bring him back in the morning." Hadhrat Abbaas رضي الله عنه then took Abu Sufyaan to his tent where he spent the night. The next morning, they proceeded to Rasulullaah ﷺ.

Abu Sufyaan Testifies to the Perfect Nature of Rasulullaah ﷺ and Enters the Fold of Islaam

When Rasulullaah ﷺ saw Abu Sufyaan, he said, "Shame on you, O Abu Sufyaan! Has the time not come for you to testify that there is none worthy of worship but Allaah?" Abu Sufyaan replied, "May my parents be sacrificed for you! You are so noble, lenient and good towards relatives! I am now convinced that had there been any deity besides Allaah, he would have surely been of some help to me." Rasulullaah ﷺ then said, "Shame on you, O Abu Sufyaan! Has the time not come for you to testify that I am Allaah's Rasul?" Abu Sufyaan replied, "May my parents be sacrificed for you! You are so noble, lenient and good towards relatives! Until now, I have always had reservations about this." Hadhrat Abbaas رضي الله عنه then said, "Shame on you, O Abu Sufyaan! Accept Islaam and testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul before you are executed." Hadhrat Abbaas رضي الله عنه narrates that it was then that Abu Sufyaan testified to the true Shahaadah and accepted Islaam.

Those to Whom Rasulullaah ﷺ Granted Amnesty on the Day the Muslims Conquered Makkah

Hadhrat Abbaas رضي الله عنه then said, "O Rasulullaah ﷺ! Abu Sufyaan enjoys fame, so allow him some." Rasulullaah ﷺ agreed and said, **"Whoever enters the house of Abu Sufyaan shall be safe. Whoever locks his door shall be safe.** Whoever enters the Masjid shall be safe." As Abu Sufyaan was leaving, Rasulullaah ﷺ said, "O Abbaas! Keep him in the valley at the point where the mountain protrudes so that he may witness the armies of Allaah marching by." Hadhrat Abbaas رضي الله عنه says that in compliance with the instruction of Rasulullaah ﷺ, he took Abu Sufyaan to the point where the valley narrowed.

The various tribes then began passing by him, each bearing their flags. When a tribe passed by, Abu Sufyaan asked, "Who are they, O Abbaas?" "They are the Banu Sulaym tribe," came the reply. To this, Abu Sufyaan would say, "What have I to do with the Banu Sulaym (Why should they be marching against us)?" When another tribe passed, Abu Sufyaan asked, "Who are they, O Abbaas?" When Hadhrat Abbaas رضي الله عنه informed him that they were the Muzaynah tribe, Abu Sufyaan said, "What have I to do with the Muzaynah tribe?" This continued until all the tribes had passed. Each time a tribe passed, Abu Sufyaan would ask, "Who are they, O Abbaas?" When informed, Abu Sufyaan would say, "What have I to do with them?"

Eventually, Rasulullaah ﷺ passed by with a large group that included the Muhaajireen and Ansaar. (Because of their armour and helmets) Nothing but the whites of their eyes were visible. Abu Sufyaan exclaimed, "Subhaanallaah! Who are they, O Abbaas!" "That," replied, Hadhrat Abbaas رضي الله عنه, "is Rasulullaah ﷺ with the Muhaajireen and the Ansaar." Abu Sufyaan said, "None has the power or capacity to resist them. O Abul Fadhl! I swear by Allaah! The empire of your nephew has certainly become enormous." Hadhrat Abbaas رضي الله عنه said, "O Abu Sufyaan! This is Nabuwaat (an not the average kingly empire)." Abu Sufyaan acknowledged this by saying, "Indeed, now that you mention it." Hadhrat Abbaas رضي الله عنه then said to him, "Go to your people (and inform them about what is happening)."

Abu Sufyaan then left and came to the people of Makkah, shouting at the top of his voice, "O Quraysh! Muhammad is on his way with an army that you have no power to restrain. Whoever enters the house of Abu Sufyaan shall be safe." His wife Hind bint Utba stood before him and grabbed hold of his moustache saying, "Kill this dark wretch! He brings ill news!" Abu Sufyaan said, "Shame on you people! Do not let this woman mislead you because Rasulullaah ﷺ is certainly approaching with an army that you have no power to restrain. Whoever enters the house of Abu Sufyaan shall be safe."

The people said, "Shame on you! Your house shall never accommodate all of us." Abu Sufyaan then said, "Whoever locks the door of his house shall be safe and whoever enters the Masjid shall be safe." The people then dispersed towards their

homes and the Masjid. [1]

The Manner in which Rasulullaah ﷺ Entered Makkah

Ibn Asaakir has narrated from Waaqidi a narration just like that of Hadhrat Abdullaah bin Abbaas رضي الله عنهما that Tabraani has narrated above. It also mentions that when Abu Sufyaan left (the presence of Rasulullaah ﷺ), Rasulullaah ﷺ said to Hadhrat Abbaas رضي الله عنه, "Take him to the point where the valley narrows as the mountain protrudes so that he may witness the armies of Allaah passing by." Hadhrat Abbaas رضي الله عنه then left the main road and took Abu Sufyaan to the point where the valley narrowed as the mountain protruded.

When Hadhrat Abbaas رضي الله عنه held Abu Sufyaan at this point, Abu Sufyaan protested, "Is this betrayal, O family of Haashim?" Hadhrat Abbaas رضي الله عنه replied by saying, "Verily, the people of Nabuwaat never betray. I have brought you here for a reason." Abu Sufyaan said, "Then why did you not do this at the beginning and inform me that you needed to bring me here. This would have put me at ease." Hadhrat Abbaas رضي الله عنه replied, "It did not occur to me and that you would look at it this way."

Rasulullaah ﷺ had already arranged the lines of the Sahabah رضي الله عنهم and each tribe began passing by with their leaders. **Each battalion also passed by carrying their flags.** The first battalion that Rasulullaah ﷺ sent forward was the Banu Sulaym tribe under the leadership of Hadhrat Khaalid bin Waleed رضي الله عنه. They numbered a thousand strong. They bore a small flag carried by Hadhrat Abaas bin Mirdaas رضي الله عنه as well as another carried by Hadhrat Khufaaf bin Nudba رضي الله عنه. The large flag was held high by Hadhrat Hajaaj bin Ilaat رضي الله عنه. Abu Sufyaan asked, "Who are they?" "That is Khaalid bin Waleed," replied Hadhrat Abbaas رضي الله عنه. "The youngster?" asked Abu Sufyaan. "Yes," was the response. When Hadhrat Khaalid bin Waleed رضي الله عنه drew alongside Hadhrat Abbaas رضي الله عنه with Abu Sufyaan at his side, the soldiers cried out, "Allaahu Akbar!" thrice before passing by.

Thereafter Hadhrat Zubayr bin Awaam رضي الله عنه passed by leading a battalion of five hundred men comprising of Muhaajireen and many unknown people. They carried a black flag and when Hadhrat Zubayr bin Awaam رضي الله عنه passed Abu Sufyaan, he called out "Allaahu Akbar!" thrice. His battalion echoed after him. Abu Sufyaan asked, "Who are they?" "That is Zubayr bin Awaam," replied Hadhrat Abbaas رضي الله عنه. "Your sister's son?" asked Abu Sufyaan. "Yes," was the reply.

Carrying their flag, Hadhrat Abu Dharr Ghifaari رضي الله عنه then passed with three hundred soldiers of the Ghifaar tribe. According to other scholars, it was Hadhrat Imaa bin Rahdah رضي الله عنه who carried the flag. They also procalimed "Allaahu Akbar!" thrice as they passed Abu Sufyaan. Abu Sufyaan asked, "Who are they, O Abul Fadhl?" "That is the tribe of Ghifaar," replied Hadhrat Abbaas رضي الله عنه. "What have I to do with the Ghifaar tribe?" responded Abu Sufyaan.

(1) Tabraani. Haythami (Vol.6 Pg.167) has commented on the chain of narrators. Bayhaqi has also narrated the Hadith in detail as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.291).

Next followed the Aslam tribe. They comprised of four hundred soldiers and bore two flags. One was carried by Hadhrat Buraydah bin Husayb ﷺ while Hadhrat Naajiya bin A'jam ﷺ carried the other. **They also called out "Allaahu Akbar!" thrice as they passed Abu Sufyaan.** Abu Sufyaan asked, "Who are they, O Abul Fadhl?" "That is the tribe of Aslam," replied Hadhrat Abbaas ﷺ. "What have I to do with the Aslam tribe?" responded Abu Sufyaan, "There has never been any dispute between us." Hadhrat Abbaas ﷺ said to him, "They are a nation who have entered the fold of Islaam."

Thereafter, five hundred men belonging to the Banu Ka'b bin Amr tribe passed by with Hadhrat Bishr bin Shaybaan ﷺ carrying their flag. Abu Sufyaan asked, "Who are they?" "They are the Ka'b bin Amr tribe," replied Hadhrat Abbaas MM. "O yes," acknowledged Abu Sufyaan, "they are the allies of Muhammad ﷺ." They also procalimed "Allaahu Akbar!" thrice as they passed Abu Sufyaan.

The Muzayna tribe passed next. They were a thousand strong who included a hundred horsemen and they carried three flags. Their flag bearers were Hadhrat Nu'maan bin Muqarrin, Hadhrat Bilaal bin Haarith and Hadhrat Abdullaah bin Amr ﷺ. They also cried "Allaahu Akbar!" thrice as they passed Abu Sufyaan. Abu Sufyaan asked, "Who are they?" "That is the Muzayna tribe," replied Hadhrat Abbaas ﷺ. "What have I to do with the Muzayna tribe?" responded Abu Sufyaan, "They have also come to me from the peaks of their mountains with their weapons clattering."

The Juhayna tribe passed next with their leader. They consisted of eight hundred soldiers and bore four flags. There was a flag with Hadhrat Abu Zur'ah Ma'bad bin Khaalid ﷺ, another with Hadhrat Suwayd bin Sakhr, a third with Hadhrat Raafi bin Makeeth ﷺ and the fourth with Hadhrat Abdullaah bin Badr ﷺ. They also cried "Allaahu Akbar!" thrice as they passed Abu Sufyaan.

Thereafter, came the Kinaana tribe that consisted of the Banu Layth, the Banu Dhamra and Banu Sa'd bin Bakr families. They numbered two hundred and Hadhrat Abu Waaqid Laythi ﷺ bore their flag. They also cried "Allaahu Akbar!" thrice as they passed Abu Sufyaan. Abu Sufyaan asked, "Who are they?" "That is Banu Bakr tribe," replied Hadhrat Abbaas ﷺ. Abu Sufyaan said, "Oh yes! By Allaah! They are a tribe of misfortune. It is because of them that Muhammad ﷺ is attacking us. [1] Swear by Allaah that they (the Quraysh) did not consult with me and I had no knowledge of the matter. When the news of what happened reached me, I was most disgusted. Nevertheless, the matter was predestined." Hadhrat Abbaas ﷺ said to Abu Sufyaan, "Allaah has destined good in this offensive of Rasulullaah ﷺ against you as you all enter the fold of Islaam."

Waaqidi has mentioned that he was informed by Abdullaah bin Aamir who narrates from Abu Amr bin Himaas that the Banu Layth marched all by themselves. They numbered two hundred and fifty and Hadhrat Sa'b bin

(1) After the Treaty of Hudaybiyyah, the Banu Bakr tribe struck up an allegiance with the Quraysh while the Banu Khuzaa'ah aligned with the Muslims. However, a joint attack on the Banu Khuzaa'ah by the Banu Bakr and the Quraysh led to the annulment of the Treaty, allowing the Muslims the opportunity to march on to Makkah. Abu Sufyaan was referring to this incident.

Juthaama رضي الله عنه carried their flag. They cried "Allaahu Akbar!" thrice as they passed Abu Sufyaan. When Abu Sufyaan asked who they were, Hadhrat Abbaas رضي الله عنه informed him that they were the Banu Layth tribe. The last battalion to pass was that of the Banu Ash'ja tribe who numbered three hundred. They had a flag carried by Ma'qal bin Sanaan رضي الله عنه and another carried by Hadhrat Nu'aym bin Mas'ood رضي الله عنه. Abu Sufyaan remarked, "Of all the Arabs, they were the staunchest opponents of Muhammad ﷺ." Hadhrat Abbaas رضي الله عنه commented, "Allaah has entered Islaam into their hearts. That is the grace of Allaah." Abu Sufyaan then remained silent for awhile.

Abu Sufyaan then asked, "Has the battalion of Rasulullaah ﷺ not passed?" Hadhrat Abbaas رضي الله عنه replied, "He has not yet passed. If you see the battalion of Rasulullaah ﷺ, you will see only steel, horses, brave men and an army that none has the power to withstand." Abu Sufyaan said, "O Abul Fadhl! By Allaah! I am now convinced of this. Who has the capacity to resist them?" When the battalion of Rasulullaah ﷺ appeared, all that could be seen was large masses and dust rising from the hooves of horses. As they marched by in a successive chain, Abu Sufyaan kept asking, "Has Muhammad ﷺ not passed yet?" Hadhrat Abbaas رضي الله عنه kept informing him that Rasulullaah ﷺ had not yet passed. Eventually, Rasulullaah ﷺ passed riding his camel Qaswa. He was between Hadhrat Abu Bakr رضي الله عنه and Hadhrat Usayd bin Hudhayr رضي الله عنه and speaking to the two of them.

Hadhrat Abbaas رضي الله عنه then said, "That is Rasulullaah ﷺ amongst a powerful battalion of Muhaajireen and Ansaar." The battalion carried many large and small flags. Every hero of the Ansaar carried a large and small flag. They were clad in steel armour and only the whites of their eyes were visible. Hadhrat Umar رضي الله عنه was also covered in armour and he was busy arranging the lines of the army with his booming voice. Abu Sufyaan asked, "O Abul Fadhl! Who is that man talking?" "He is Umar bin Khattaab," replied Hadhrat Abbaas رضي الله عنه. Abu Sufyaan remarked, "The Banu Adi (the tribe of Hadhrat Umar رضي الله عنه) were very few in number and possessed little honour. By Allaah! They have now assumed great prominence." Hadhrat Abbaas رضي الله عنه said, "O Abu Sufyaan! Allaah elevates whoever He wills as He wills. Umar is indeed amongst those whom Islaam has elevated." **The narrator of this report mentions that there were two thousand coats of armour in this battalion.**

Rasulullaah ﷺ had given his flag to Hadhrat Sa'd bin Ubaadah رضي الله عنه who was at the head of the battalion. When Hadhrat Sa'd رضي الله عنه passed by Abu Sufyaan with the flag of Rasulullaah ﷺ, he shouted to Abu Sufyaan, **"Today is the day of bloodshed!** Today, the sacredness of the Haram shall be lifted! Today Allaah shall disgrace the Quraysh!" As Rasulullaah ﷺ approached and drew alongside Abu Sufyaan, he called out, "O Rasulullaah ﷺ! Have you commanded that your people be killed as Sa'd and those with seemed to think as they passed us? He called out saying, 'O Abu Sufyaan! Today is the day of bloodshed! Today, the sacredness of the Haram shall be lifted! Today Allaah shall disgrace the

Quraysh!' Taking the name of Allaah, I plead with you on behalf of your people for you are the best of all people."

Hadhrat Abdur Rahmaan bin Auf رضي الله عنه and Hadhrat Uthmaan رضي الله عنه both said, "O Rasulullaah ﷺ! We fear that the Quraysh may suffer an attack from Sa'd." Rasulullaah ﷺ then said, "O Abu Sufyaan! Today is a day of mercy. **On this day shall Allaah give honour to the Quraysh."** Then he sent a message that **Hadhrat Sa'd** رضي الله عنه be relieved of the post (as flagbearer) and assigned the task of bearing the **flag to Hadhrat Qais** رضي الله عنه **(Hadhrat Sa'd's son).** (In this way) Rasulullaah ﷺ intended that the flag would really not leave the hands of Hadhrat Sa'd رضي الله عنه when it went to his son (and he would therefore not feel offended). However, Hadhrat Sa'd رضي الله عنه refused to surrender the flag until he received a signal from Rasulullaah ﷺ. **Consequently, Rasulullaah ﷺ sent his turban to Hadhrat Sa'd رضي الله عنه, by which he acknowledged the command and handed the flag over to his son Hadhrat Qais رضي الله عنه.** [1]

Hadhrat Abu Layla رضي الله عنه who reports that they were with Rasulullaah ﷺ when he informed them that Abu Sufyaan was at a place called Araak. The Sahabah رضي الله عنهم then went there and captured him. With their swords still sheathed, they surrounded him and brought him before Rasulullaah ﷺ. Rasulullaah ﷺ said to him, "Shame on you, O Abu Sufyaan! I have brought to you the world as well as the Aakhirah. Accept Islaam and live in peace."

Hadhrat Abbaas رضي الله عنه had been a friend of Abu Sufyaan, so he said, "O Rasulullaah ﷺ! Abu Sufyaan loves glory, so grant him some." Rasulullaah ﷺ therefore sent a crier to Makkah to announce, "Whoever locks his door shall be safe! **Whoever throws down his weapons shall be safe!** Whoever enters the house of Abu Sufyaan shall be safe!" Rasulullaah ﷺ then sent Abu Sufyaan with Hadhrat Abbaas رضي الله عنه and they both sat at the edge of the valley. When the Banu Sulaym tribe marched by, Abu Sufyaan asked, "Who are they?" "They are the Banu Sulaym tribe," replied Hadhrat Abbaas رضي الله عنه. Abu Sufyaan then said, "What have I to do with the Banu Sulaym tribe?"

Thereafter, Hadhrat Ali bin Abi Taalib رضي الله عنه came at the head of the Muhaajireen. It was when Rasulullaah ﷺ arrived amongst the Ansaar that Abu Sufyaan asked, "O Abbaas! Who are they?" Hadhrat Abbaas رضي الله عنه said, "They are the red death (people unafraid to spill the blood of their enemies). That is Rasulullaah ﷺ with the Ansaar." Abu Sufyaan commented, "I have seen the kingdom of the Kisra and the kingdom of the Caesar but I have never seen anything like the kingdom of your nephew." Hadhrat Abbaas رضي الله عنه said, "This is (not a mere kingdom but the greater kingdom of) Nabuwaat." [2]

Hadhrat Urwa رضي الله عنه narrates that Rasulullaah ﷺ left (Madinah) with an army of twelve thousand comprising of the Muhaajireen, the Ansaar, the Aslam tribe, the Ghifaar tribe, the Juhayna tribe and the Banu Sulaym tribe. They led with horses and (were so fast that) they reached Marruz Zahraan (close to Makkah) without the Quraysh even knowing about them. The Quraysh sent Hakeem bin

(1) *Kanzul Ummaal* (Vol.5 Pg.295).
(2) Tabraani. Haythami (Vol.6 Pg.170) has commented on the chain of narrators.

Hizaam and Abu Sufyaan to Rasulullaah ﷺ with instructions to either secure a peace treaty with Rasulullaah ﷺ or declare war against him. Abu Sufyaan and Hakeem bin Hizaam left (for Madinah). On the way they met Budayl bin Waraqa and asked him to accompany them.

When they reached an area of Makkah called Araak at the time of Isha, they noticed many tents and an army. They also heard the neighing of horses. This frightened them and they grew scared. They said, "This is the Banu Ka'b tribe whom war has gathered here." Budayl observed, "They are more than the Banu Ka'b. All of them combined cannot equal this number. Could the Hawaazin tribe be searching for grass in our territory? By Allaah! We cannot even say this. **These numbers are like those of people performing Hajj."**

Rasulullaah ﷺ had sent horsemen ahead of the army to capture spies. (In addition to this,) The Banu Khuzaa'ah tribe lived along the road and were not allowing anyone to pass. As soon as Abu Sufyaan and his companions entered the Muslim army, the horsemen captured them in the darkness of the night and took them to Rasulullaah ﷺ. Abu Sufyaan and his companions now feared that they would surely lose their lives. Hadhrat Umar رضي الله عنه stood up before Abu Sufyaan and slapped him on his neck. The people stuck close to Abu Sufyaan and took him away to be presented before Rasulullaah ﷺ. Abu Sufyaan feared that he would now be killed. Since Hadhrat Abbaas رضي الله عنه had been a close friend of Abu Sufyaan during the Period of Ignorance, he called out at the top of his voice, "Will you not hand me over to Abbaas?" Hadhrat Abbaas رضي الله عنه arrived and dispersed everyone from Abu Sufyaan. Hadhrat Abbaas رضي الله عنه requested Rasulullaah ﷺ to make Abu Sufyaan over to him. In the meantime, the news of Abu Sufyaan being there spread throughout the army. **Hadhrat Abbaas رضي الله عنه mounted his animal with Abu Sufyaan that night and rode around the army with him until they had seen him.**

When he slapped Abu Sufyaan on his neck, Hadhrat Umar رضي الله عنه told him, "By Allaah! You shall die before you even draw near to Rasulullaah ﷺ." He therefore sought help from Hadhrat Abbaas رضي الله عنه and said, "I shall surely be killed." Hadhrat Abbaas رضي الله عنه therefore protected him from assaulting him. When Abu Sufyaan saw the large numbers of people and their great discipline, he commented, "Never before have I seen a concentration of people as I see tonight." After rescuing him from the people, Hadhrat Abbaas رضي الله عنه said to Abu Sufyaan, "You will certainly be killed if you do not accept Islaam and do not testify that Muhammad ﷺ is Allaah's Rasool. As much as Abu Sufyaan wanted to say what Hadhrat Abbaas رضي الله عنه had told him, he could not get his tongue to do so. He then spent the night with Hadhrat Abbaas رضي الله عنه. As for Hakeem bin Hizaam and Budayl bin Waraqa, they both went to Rasulullaah ﷺ and accepted Islaam. Rasulullaah ﷺ then asked them about the people of Makkah.

When the Fajr Adhaan was called out, everyone gathered and waited for the salaah to begin. Abu Sufyaan became alarmed and asked, "O Abbaas! What are you people going to do?" Hadhrat Abbaas رضي الله عنه replied, "The Muslims are

awaiting the arrival of Rasulullaah ﷺ." Hadhrat Abbaas رضي الله عنه took Abu Sufyaan along with him outside. When Abu Sufyaan saw the Muslims, he asked, "Do they do anything that Rasulullaah ﷺ commands them?" "Yes," replied Hadhrat Abbaas رضي الله عنه, **"they will even stop eating and drinking if Rasulullaah ﷺ commands them." Abu Sufyaan then asked, "Ask him if he will forgive his people."** Hadhrat Abbaas رضي الله عنه then took him along to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Here is Abu Sufyaan."

Abu Sufyaan said, "O Muhammad! I prayed to my god for help and you prayed to yours for help. By Allaah! It is evident to me that you have defeated me. Had my god been true and yours false, I would have certainly defeated you." He then testified that that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul. Hadhrat Abbaas رضي الله عنه then requested, "O Rasulullaah ﷺ! Permit me to go to your people (the Quraysh in Makkah) to warn them about what is about to befall them and to invite them towards Allaah and His Rasool." When Rasulullaah ﷺ granted him permission, Hadhrat Abbaas رضي الله عنه asked, "What shall I tell them, O Rasulullaah ﷺ? Give me some assurance of safety so that they may rest at ease." Rasulullaah ﷺ said, "Tell them that the person will be safe who testifies that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ﷺ is Allaah's servant and Rasul. The person who throws down his weapons and **sits near the Kabah shall also be safe** and the person who locks his door will also remain safe."

Hadhrat Abbaas رضي الله عنه then said, "O Rasulullaah ﷺ! Abu Sufyaan is our cousin and he wishes to return with me. Allow him something that will give him repute." Rasulullaah ﷺ said, "(Also tell the people that) Whoever enters the house of Abu Sufyaan will be safe and whoever enters the house of Hakeem bin Hizaam will also be safe." Rasulullaah ﷺ said this because **Abu Sufyaan's house was in the upper end of Makkah and the house of Hakeem bin Hizaam was in the lower end.** Abu Sufyaan understood these announcements well. Rasulullaah ﷺ then gave Hadhrat Abbaas رضي الله عنه the white mule that Hadhrat Dihya Kalbi رضي الله عنه had given him as a gift and he left on it with Abu Sufyaan mounted behind him.

When Hadhrat Abbaas رضي الله عنه had left, Rasulullaah ﷺ sent some of the Sahabah رضي الله عنهم after him with instructions to catch up with him and call him back. Rasulullaah ﷺ also informed them about his fears concerning Abu Sufyaan. When the messenger conveyed the message to Hadhrat Abbaas رضي الله عنه, he did not like to return and said, "Does Rasulullaah ﷺ fear that Abu Sufyaan would forsake Islaam to join the few people (in Makkah) and commit kufr after accepting Imaan?" The messenger then told Hadhrat Abbaas رضي الله عنه to keep Abu Sufyaan there, which he did. When he did this, Abu Sufyaan asked, "Is this betrayal, O family of Haashim?" To this Hadhrat Abbaas رضي الله عنه replied, "We never betray anyone. I just need you to do something." "Tell me what it is so that I may do it for you," complied Abu Sufyaan. Hadhrat Abbaas رضي الله عنه responded by

saying, "You will know what it is when Khaalid bin Waleed and Zubayr bin Awaam arrive."
Hadhrat Abbaas waited by a narrow pass just ahead of Araak and Marruz Zahraan. Abu Sufyaan kept the words of Hadhrat Abbaas in mind as Rasulullaah dispatched the various battalions of horsemen one after the other. Rasulullaah divided the horsemen into two sections, the first with Hadhrat Zubayr bin Awaam (and Hadhrat Khaalid bin Waleed), followed by another comprising of soldiers from the Aslam, Ghifaar and Qudhaa'ah tribes. Abu Sufyaan asked, "O Abbaas! Is this Rasulullaah ?" "No," replied Hadhrat Abbaas , this is Khaalid bin Waleed."
Ahead of him, Rasulullaah had sent Hadhrat Sa'd bin Ubaadah together with a regiment of the Ansaar. Hadhrat Sa'd called out, "Today is the day of bloodshed! Today, the sacredness of the Haram shall be lifted!" Thereafter, Rasulullaah arrived with the battalion of Imaan, namely the Muhaajireen and Ansaar. When Abu Sufyaan saw so many faces that he did not recognise, he said, "O Rasulullaah ! You have given preference to these people over your people?" Rasulullaah replied, **"This is the result of your people's doings. These people believed in me when you people called me a liar and it was them who assisted me when you people expelled me (from Makkah)."**
On that day, Hadhrat Aqra bin Haabis, Hadhrat Abbaas bin Mirdaas and Hadhrat Uyayna bin Hisn Fazaari were with Rasulullaah . When he saw them around Rasulullaah , Abu Sufyaan asked, "Who are these people, O Abbaas?" Hadhrat Abbaas replied, "These are the battalion of Rasulullaah . With them is the red death. They are the Muhaajireen and the Ansaar. Abu Sufyaan then said, "Come on, O Abbaas! I have never seen an army or group as large as I have seen today."
Hadhrat Zubayr bin Awaam proceeded with his battalion until they reached Hajoon while **Hadhrat Khaalid bin Waleed penetrated further and entered the lower end of Makkah.** There he encountered some ruffians from the Banu Bakr tribe and had to fight them. Allaah granted Hadhrat Khaalid victory over them and **while some were killed at a place called Hazwara,** others fled to their homes. Those who were mounted on horseback climbed the Handama hill as the Muslims followed in pursuit. Rasulullaah eventually entered Makkah with the last group of people.
A crier announced, "Whoever locks himself in his house without fighting shall be safe." Abu Sufyaan was also calling out in Makkah, "Accept Islaam and remain safe." It was really through Hadhrat Abbaas that Allaah had protected the people of Makkah. Hind bint Utba (Abu Sufyaan's wife) grabbed hold of his beard and shouted, "O family of Ghaalib! Kill this madman!" He shouted at her, "Let go of my beard! I swear by Allaah that you will definitely be executed if you do not accept Islaam. Woe to you! Rasulullaah has come with the truth. Go home and hide." (1)

(1) Tabraani. Haythami (Vol.6 Pg.173) has commented on the chain of narrators. Ibn Aa'idh has also narrated the Hadith as quoted in *Fat'hul Baari* (Vol.8 Pg.4). Bukhari has also narrated it in brief from Hadhrat Urwa . Bayhaqi (Vol.9 Pg.119) has also narrated the same.

Suhayl bin Amr Accepts Islaam and Testifies to the Noble Character of Rasulullaah ﷺ

Hadhrat Suhayl bin Amr رضي الله تعالى عنه narrates that he entered his house and locked the doors when Rasulullaah ﷺ arrived victoriously in Makkah. He then sent his son Abdullaah bin Suhayl to secure amnesty for him from Rasulullaah ﷺ because he feared being killed. Abdullaah went and said, "O Rasulullaah ﷺ! Will you grant amnesty to my father?" "Certainly," replied Rasulullaah ﷺ, "he has the protection of Allaah. He may leave the house."

Addressing those around him, Rasulullaah ﷺ then said, "Whoeever meets Suhayl should not even look at him sternly so that he may leave his house in peace. **I swear by my life[1] that Suhayl surely possesses intelligence and esteem. Someone like him cannot be ignorant about (the beauty of) Islaam. He has already come to know that whatever his efforts (against Islaam) have been, they have borne no fruit."**

Abdullaah bin Suhayl reported back to his father what Rasulullaah ﷺ had said. Suhayl said, "By Allaah! He is an excellent person in youth and in old age. Suhayl would then go to and forth (to meet Rasulullaah ﷺ) and even accompanied Rasulullaah ﷺ in the Battle of Hunayn as a Mushrik. He eventually accepted Islaam at Ji'irrana and Rasulullaah ﷺ gave him a hundred camels from the booty.[2]

Rasulullaah ﷺ's Speech to the People of Makkah on the day Makkah was Conquered

Hadhrat Umar رضي الله تعالى عنه narrates that when Rasulullaah ﷺ was in Makkah on the day that Makkah was conquered, he sent for Safwaan bin Umayyah, Abu Sufyaan bin Harb and Haarith bin Hishaam. Hadhrat Umar رضي الله تعالى عنه then said, "Allaah has given us power over them today. I shall certainly remind them of what they had done in the past." As he was still saying this, Rasulullaah ﷺ said to them, "My example and yours is like that of Yusuf عليه السلام and his brothers." Rasulullaah ﷺ then recited (the following verse of the Qur'aan that quotes the words Hadhrat Yusuf عليه السلام said to his brothers):

﴿لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ۖ يَغْفِرُ اللّٰهُ لَكُمْ وَهُوَ اَرْحَمُ الرّٰحِمِيْنَ ﴾ (سورة اليوسف: ٩٢)

There shall be no blame on you today *(no revenge will be taken)*. May Allaah forgive you. He is the Most Merciful of those who show mercy."

{Surah Yusuf, verse 92}

Hadhrat Umar رضي الله تعالى عنه says that he covered his head in embarrassment before Rasulullaah ﷺ because it would look very bad if he had to say something without thinking whereas Rasulullaah ﷺ had mentioned what he already did.[3]

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(1) Taking oaths in the name of anyone besides Allaah was not yet prohibited at that stage.

(2) Waaqidi, Ibn Asaakir and Ibn Sa'd as quoted in *Kanzul Ummaal* (Vol.5 Pg.294). haakim has also narrated the Hadith in his *Mustadrak* (Vol.3 Pg.281).

(3) Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.292).

Hadhrat Ibn Abi Husayn narrates that when Rasulullaah ﷺ conquered Makkah, he entered the Kabah and when he came out, he placed his hands on the frames of the door and said (to the people gathered there), "What have you people to say?" Suhayl bin Amr said, "We say and we anticipate good from you. You are a big-hearted brother and the son of a big-hearted brother. You now have control over us." Rasulullaah ﷺ said, "I shall say as my brother Yusuf عليه السلام said:

﴿لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ ۞﴾

'There shall be no blame on you today *(no revenge will be taken)*.'" (1)

Part of a lengthy Hadith narrated by Hadhrat Abu Hurayra رضي الله تعالى عنه states that Rasulullaah ﷺ came to the Kabah and while holding the doorframe, asked, "What do you people have to say? What are your expectations?" The people responded, "We say that you are our nephew and a most lenient and merciful son of our uncle." This they repeated thrice. Rasulullaah ﷺ said, "I shall say as Yusuf عليه السلام said:

﴿لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ ۖ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ۞﴾

'There shall be no blame on you today *(no revenge will be taken)*. May Allaah forgive you. He is the Most Merciful of those who show mercy.'"

Hadhrat Abu Hurayra رضي الله تعالى عنه narrates further that the people then dispersed as if they had been revived from their graves and they accepted Islaam.

Imaam Bayhaqi states that in a narration of this incident that Imaam Shafi'ee رحمه الله تعالى narrated from Imaam Abu Yusuf رحمه الله تعالى it is mentioned that when the people gathered in the Masjidul Haraam, Rasulullaah ﷺ asked them, **"What do you think I shall do with you?" They said, "(You will do only) Good, for you are a big-hearted brother and the son of a big-hearted brother." Rasulullaah ﷺ then said to them, "Go! You are all free."** (2)

Hadhrat Ikrama bin Abi Jahal Accepts Islaam

Hadhrat Ikrama رضي الله تعالى عنه is Granted Amnesty on the Request of his Wife

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه narrates that on the day that Makkah was conquered, Ummu Hakeem bint Haarith bin Hishaam accepted Islaam. She was the wife of Hadhrat Ikrama bin Abi Jahal and therefore said, "O Rasulullaah ﷺ! Ikrama has run away from you to Yemen, fearing that you would execute him. Would you please grant him amnesty." Rasulullaah ﷺ said, "He has amnesty." Hadhrat Umm Hakeem رضي الله تعالى عنها therefore left in search of Hadhrat Ikrama in the company of her Roman slave. The slave tried to seduce her and she continuously gave him hope until they reached a tribe of the Uk from whom she sought assistance. The people caught him and tied him up.

She eventually managed to catch up with Hadhrat Ikrama who had already

(1) Ibn Zanjway in *Kitaabul Amwaal* as quoted in *Isaaba* (Vol.2 Pg.93).
(2) Bayhaqi (Vol.9 Pg.118).

reached one of the Tihaama coasts where he had boarded a ship. One of the sailors said to him, "Recite the words of sincerity." Hadhrat Ikrama asked him, "What should I say, "He replied, **"Say that there is none worthy of worship but Allaah." Hadhrat Ikrama said to him, "It is from this that I am fleeing."** As they spoke, Umm Hakeem arrived and started waving a cloth (to attract their attention) as she shouted, "O my cousin! I have come to you from he who best maintains family ties, who is the most pious of people and the best of people. Do not destroy yourself." He waited for her until she caught up with him. She then said to him, "I have secured amnesty for you from Rasulullaah ﷺ." "Have you really?" he asked. "Yes," she replied, "I spoke to Rasulullaah ﷺ and he granted you amnesty." Hadhrat Ikrama then returned with Umm Hakeem when she informed him about the details of her experiences with the Roman slave. (In a fit of rage) He killed the slave but had not yet accepted Islaam.

Hadhrat Ikrama Accepts Islaam and Testifies to the Perfect Excellence of Rasulullaah ﷺ

When Hadhrat Ikrama drew close to Makkah, Rasulullaah ﷺ said to the Sahabah رضي الله عنهم, "Ikrama the son of Abu Jahal is coming to you as a Mu'min and a Muhaajir so do not curse his father because cursing the dead only hurts the living without ever reaching the dead." **Hadhrat Ikrama kept making efforts to cohabit with his wife but she refused saying, "You are Kaafir while I am a Muslim." Hadhrat Ikrama رضي الله عنه remarked, "That which prevents you from me must be something very great."**

When Rasulullaah ﷺ saw Hadhrat Ikrama رضي الله عنه, **he hastened towards him without wearing his upper shawl out of happiness** at seeing Hadhrat Ikrama رضي الله عنه. Rasulullaah ﷺ then sat down while Hadhrat Ikrama رضي الله عنه stood before him alongside **his wife who donned a veil.** Hadhrat Ikrama رضي الله عنه said, "O Muhammad! This lady has informed me that you have granted me amnesty. Rasulullaah ﷺ responded by saying, "She has spoken the truth. Your safety is assured." Hadhrat Ikrama رضي الله عنه then asked, "Towards what do you invite?" Rasulullaah ﷺ replied, "I invite you to testify that that there is none worthy of worship but Allaah and that I am Allaah's Rasul. I also invite you towards establishing salaah and paying zakaah." Rasulullaah ﷺ then mentioned several other things that he was to do. Hadhrat Ikrama رضي الله عنه said, "By Allaah! You have invited to nothing but the truth and excellent and beautiful actions. By Allaah! Even before you started inviting towards your invitation, you had been the most truthful of us and the most righteous. I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." This pleased Rasulullaah ﷺ tremendously.

Hadhrat Ikrama رضي الله عنه then asked, "O Rasulullaah ﷺ! Teach me the best thing to say." Rasulullaah ﷺ told him to say:

"اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ"

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and messenger"

Hadhrat Ikrama رضي الله تعالى عنه then asked what else he could say. Rasulullaah ﷺ told him to say, "**I make Allaah and all present witness to the fact that I am a Muslim, Mujaahid and Muhaajir.**" Hadhrat Ikrama رضي الله تعالى عنه then said what Rasulullaah ﷺ told him.

The Da'wah that Rasulullaah ﷺ gave to Hadhrat Ikrama رضي الله تعالى عنه

Rasulullaah ﷺ then said to Hadhrat Ikrama رضي الله تعالى عنه, "I shall grant you anything you ask for if I am able to." Hadhrat Ikrama رضي الله تعالى عنه asked, "I ask you to seek forgiveness from Allaah for every type of enmity I have shown towards you, for every journey I have undertaken to oppose you, for every battle I have fought against you and for every harsh word I have said in your face or behind your back." Rasulullaah ﷺ made du'aa this, "O Allaah! Forgive him for every type of enmity he has displayed and for every journey he undertook to any place with the intention of extinguishing Your light. Also forgive him for every defamatory remark he has made in my face or behind my back." Hadhrat Ikrama رضي الله تعالى عنه remarked, "I am pleased, O Rasulullaah ﷺ."

Hadhrat Ikrama رضي الله تعالى عنه then went on to say, "O Rasulullaah ﷺ! I swear by Allaah that **every expense I bore opposing the Deen of Allaah, I shall spend double that amount in the path of Allaah. I swear also that every battle I fought opposing the Deen of Allaah, I shall fight double the number of battles in the path of Allaah.**" (True to his word) Hadhrat Ikrama رضي الله تعالى عنه exerted every effort to fight in Jihaad until he was martyred. Rasulullaah ﷺ upheld the marriage of Hadhrat Ikrama رضي الله تعالى عنه to his wife without renewing the Nikah.

Waaqidi has narrated that during the Battle of Hunayn (when the Muslims were suffering a temporarily defeat at the beginning), Suhayl bin Amr remarked, "The Muslims have never before experienced the likes of these two tribes (the Thaqeef and Hawaazin) before." To this, Hadhrat Ikrama رضي الله تعالى عنه responded by saying, "One should not speak like this. Everything lies in the control of Allaah and Muhammad ﷺ has no control over things. If he is defeated today, tomorrow shall hold promising results(1)." Suhayl mocked, "By Allaah! It was not long before this that you opposed Rasulullaah ﷺ!" Hadhrat Ikrama رضي الله تعالى عنه then replied by saying, "By Allaah! All our previous efforts have been futile. **Considering ourselves to be intelligent people, we used to worship stones that could neither harm nor give any benefit.**" (2)

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه has also narrated their incident but in fewer words. He says that when Hadhrat Ikrama رضي الله تعالى عنه reached the door of Rasulullaah ﷺ, Rasulullaah ﷺ was so overjoyed at his arrival that he jumped up into a standing position. A narration of Hadhrat Urwa bin Zubayr

(1) The Muslims shall either win victory or at least they shall learn that they ought to place all their trust in Allaah rather than in their superior numbers.

(2) Waaqidi and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.7 Pg.75).

رضي الله تعالى عنه quotes from Hadhrat Ikrama رضي الله تعالى عنه that when he met Rasulullaah ﷺ he said, "O Muhammad! This woman has informed me that you have granted me amnesty." Rasulullaah ﷺ replied, "Indeed. You have been granted amnesty." Hadhrat Ikrama رضي الله تعالى عنه then said, "I testify that there is none worthy of worship but the one Allaah Who has no partner and that Muhammad ﷺ is Allaah's servant and Rasul. I also would testify that you are the best of people, the most truthful person and one who best fulfils his promises." Hadhrat Ikrama رضي الله تعالى عنه says that out of embarrassment, his head was bowed as he said this.

He then said, "O Rasulullaah! Do seek forgiveness from Allaah for every type of enmity I displayed towards you and for every journey I undertook to promote Shirk." Rasulullaah ﷺ made the following du'aa, "O Allaah! Forgive Ikrama for all the enmity he displayed towards me and for every journey he undertook with the intention of preventing people from the Deen." Hadhrat Ikrama رضي الله تعالى عنه then said, "O Rasulullaah! Teach me the best that you know so that I may learn it (and practise)." **Rasulullaah ﷺ advised him that together with striving in the path of Allaah,** he should recite:

"اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ"

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul"

Hadhrat Ikrama رضي الله تعالى عنه then went on to say, "O Rasulullaah ﷺ! I swear by Allaah that every expense I bore to oppose the Deen of Allaah, I shall spend double that amount in the path of Allaah. I swear also that every battle I fought opposing the Deen of Allaah, I shall fight double the number of battles in the path of Allaah."

Hadhrat Ikrama رضي الله تعالى عنه strives in Jihaad and is martyred

Hadhrat Ikrama رضي الله تعالى عنه continued fighting in Jihaad and in turn he was martyred in the Battle of Ajnaadeen during Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه. Rasulullaah ﷺ appointed Hadhrat Ikrama رضي الله تعالى عنه to collect the zakaah of the Hawaazin tribe during the year that Rasulullaah ﷺ performed the farewell Hajj. When Rasulullaah ﷺ passed away, Hadhrat Ikrama رضي الله تعالى عنه was in a place called Tabaalah (in Yemen).[1]

Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه Accepts Islaam

Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه is Granted Amnesty at the request of Hadhrat Umayr bin Wahab رضي الله تعالى عنه

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه narrates that when Makkah was

(1) Haakim has also reported the narration in his *Mustadrak* (Vol.3 Pg.241). The incident of how Hadhrat Ikrama رضي الله تعالى عنه accepted Islaam has also been reported by Tabraani as quoted in Majma (Vol.6 Pg.174).

conquered, the wife of Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه accepted Islaam. Her name was Baghoom bint Mu'addal رضي الله تعالى عنها and she belonged to the Kinaanah tribe. Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه had run away from Makkah and reached some valley. (As they sat there) He said to his slave Yasaar who was alone with him, "O dear! What do you see?" Yasaar replied, "That is Umayr bin Wahab." "What am I to do with Umayr? By Allaah! He has come to kill me and has assisted Rasulullaah صلى الله عليه وسلم against me." When Hadhrat Umayr bin Wahab رضي الله تعالى عنه met him, Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه said, "Are you not satisfied with what you have already done to me? You placed the burden of settling your debts and caring for your family on me and now you have come to kill me?"

Hadhrat Umayr bin Wahab رضي الله تعالى عنه said to him, "O Abu Wahab! May my life be sacrificed for you! I have come to you from the best of people and the one who best maintains family ties." (Before coming to Hadhrat Safwaan رضي الله تعالى عنه) Hadhrat Umayr bin Wahab رضي الله تعالى عنه had mentioned to Rasulullaah صلى الله عليه وسلم, "O Rasulullaah صلى الله عليه وسلم! The leader of our people (Safwaan bin Umayyah) has run away from Makkah to throw himself into the ocean fearing that you shall not grant him amnesty. May my parents be sacrificed for you! Do grant him amnesty." Because Rasulullaah صلى الله عليه وسلم had granted the amnesty, Hadhrat Umayr bin Wahab رضي الله تعالى عنه had now come to Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه to inform him that he had been granted amnesty.

Rasulullaah صلى الله عليه وسلم sends his Turban to Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه to Confirm his Amnesty

Hadhrat Safwaan رضي الله تعالى عنه then said, "By Allaah! I shall never return with you (to Makkah) until you bring me a sign which I may identify." (When Hadhrat Umayr رضي الله تعالى عنه returned to Rasulullaah صلى الله عليه وسلم with this request) Rasulullaah صلى الله عليه وسلم said, "Take this turban of mine." Hadhrat Umayr رضي الله تعالى عنه then returned to Hadhrat Safwaan رضي الله تعالى عنه with the turban **which was actually a striped shawl that Rasulullaah صلى الله عليه وسلم tied on his head as a turban on the day the Muslims conquered Makkah.** Searching for Hadhrat Safwaan رضي الله تعالى عنه the second time, Hadhrat Umayr رضي الله تعالى عنه found him and bringing him the turban said, "O Abu Wahab! I have come to you from the best of people, the one who best maintains family ties, the most righteous of people and the most tolerant. His honour is yours, his dignity is yours and his kingdom is yours for his forefathers and yours are the same. I advise you to fear Allaah for your own good."

Hadhrat Safwaan رضي الله تعالى عنه said, "I fear that I shall be killed." Hadhrat Umayr رضي الله تعالى عنه said, "Rasulullaah صلى الله عليه وسلم invites you to accept Islaam. It would be best if you accept willingly. If not, **you have two month's grace.** Of all people, he best keeps his word and had even sent to you the shawl he wore as a turban when he entered Makkah. Do you recognise it?" "Certainly," replied Hadhrat Safwaan رضي الله تعالى عنه. When Hadhrat Umayr رضي الله تعالى عنه took out the turban, Hadhrat Safwaan رضي الله تعالى عنه said, "That it certainly is."

Hadhrat Safwaan رضي الله تعالى عنه then returned and reached Rasulullaah ﷺ as he was busy leading the Asr salaah in the Masjidul Haraam. While the two stood waiting, Hadhrat Safwaan رضي الله تعالى عنه asked, "How many salaahs do the Muslims perform each day and night." When Hadhrat Umayr رضي الله تعالى عنه informed him that they performed five salaahs daily, he asked, "Is Muhammad ﷺ leading them in salaah?" "Yes," came the reply.

When Rasulullaah ﷺ said the Salaam (to end the salaah), Hadhrat Safwaan رضي الله تعالى عنه called out, "O Muhammad! Umayr bin Wahab has brought me here with your shawl and says that you have asked me to come to you. He says that it would be best if I accept Islaam willingly otherwise you shall allow me two month's grace." Rasulullaah ﷺ said, "Dismount, O Abu Wahab." "By Allaah!" exclaimed Hadhrat Safwaan رضي الله تعالى عنه, "I shall never dismount until you verify this for me." Rasulullaah ﷺ said, "In fact, **you may have a grace period of four months.**" Hadhrat Safwaan رضي الله تعالى عنه then dismounted.

Hadhrat Safwaan رضي الله تعالى عنه Marches with Rasulullaah ﷺ Against the Hawaazin Tribe and Accepts Islaam

When Rasulullaah ﷺ marched against the Hawaazin tribe, **Hadhrat Safwaan رضي الله تعالى عنه marched with him while still a Kaafir.** Rasulullaah ﷺ sent someone to him to request that he loan some weapons to the Muslims. Hadhrat Safwaan رضي الله تعالى عنه **sent a hundred coats of armour** together with all the equipment that went with it and asked, "Shall this be taken with my permission or by force?" When Rasulullaah ﷺ told him that it was on loan and that it would be returned, he loaned it. According to the request of Rasulullaah ﷺ, he loaded it on his animal and took it to Hunayn. He therefore witnessed the Battles of Hunayn and Taa'if. He then accompanied Rasulullaah ﷺ to Ji'irraanah.

As Rasulullaah ﷺ was walking amongst the booty to have a look at it, Hadhrat Safwaan رضي الله تعالى عنه was with him. Hadhrat Safwaan رضي الله تعالى عنه then started looking at a valley filled with camels, goats and shepherds. Rasulullaah ﷺ watched his long stares at the scene and said to him, "O Abu Wahab! Do you like this valley?" When he replied in the affirmative, Rasulullaah ﷺ said to him, "It is all yours." Hadhrat Safwaan رضي الله تعالى عنه accepted Islaam on the spot and said, "It is only be the heart of a Nabi that can be so generous. I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." (1)

Another narration quotes from Hadhrat Safwaan رضي الله تعالى عنه that Rasulullaah ﷺ asked him to give some weapons on loan. He said, "Are you taking it away from me by force?" Rasulullaah ﷺ answered, "I wish to borrow them and **damages shall be paid back.**" It so happened that some of the coats of armour were destroyed. Rasulullaah ﷺ therefore approached Hadhrat Safwaan رضي الله تعالى عنه to

(1) Waaqidi and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.294). Ibn Is'haaq and Mhammad ibn Ja'far bin Zubayr have also narrated the Hadith from Hadhrat Urwa رضي الله تعالى عنه who narrates from Hadhrat Aa'isha رضي الله تعالى عنها as mentioned in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.308).

pay for the damages. Hadhrat Safwaan رضي الله تعالى عنه said, "O Rasulullaah صلى الله عليه وسلم! Today I have a greater desire to accept Islaam (than to be reimbursed)." (1)

Hadhrat Huwaytib bin Abdil Uzza رضي الله تعالى عنه Accepts Islaam

Hadhrat Abu Dharr رضي الله تعالى عنه invites Hadhrat Huwaytib bin Abdil Uzza رضي الله تعالى عنه to Islaam and he Accepts

Hadhrat Mundhir bin Jahm رضي الله تعالى عنه narrates from Hadhrat Huwaytib bin Abdil Uzza رضي الله تعالى عنه that he was terrified when Rasulullaah صلى الله عليه وسلم entered Makkah when it was conquered. He left his house and scattered his family in various places where they would be safe. He then hid himself in an orchard belonging to the Auf clan. He narrates, "One day, Abu Dharr suddenly arrived. We had been good friends before and friendship always bears fruit. However, as soon as I saw him, I started to run away." Hadhrat Abu Dharr رضي الله تعالى عنه called out, "O Abu Muhammad!" When Hadhrat Huwaytib رضي الله تعالى عنه responded, Hadhrat Abu Dharr رضي الله تعالى عنه asked, "What is the matter?" "Fear," replied, Hadhrat Huwaytib رضي الله تعالى عنه. "Have no fear," said Hadhrat Abu Dharr رضي الله تعالى عنه, "You have amnesty in the protection of Allaah." Hadhrat Huwaytib رضي الله تعالى عنه then went back and greeted Hadhrat Abu Dharr رضي الله تعالى عنه.

"You may go home," said Hadhrat Abu Dharr رضي الله تعالى عنه. "How am I to go home?" asked Hadhrat Huwaytib رضي الله تعالى عنه, "By Allaah! I do not see myself returning home alive. I shall be met on the street and killed or be killed by someone barging into my house. In addition, my family are scattered in various places." Hadhrat Abu Dharr رضي الله تعالى عنه said, "Then gather your family in one place and I shall escort you home." Hadhrat Abu Dharr رضي الله تعالى عنه then took Hadhrat Huwaytib رضي الله تعالى عنه home and announced, "Huwaytib has been granted amnesty and may not be harmed." When Hadhrat Abu Dharr رضي الله تعالى عنه went to Rasulullaah صلى الله عليه وسلم and informed him about the events, he said, "Has everyone not been granted amnesty besides those whose execution I have ordered?" This statement put Hadhrat Huwaytib t's heart at ease and he took his family home.

Hadhrat Abu Dharr رضي الله تعالى عنه again came to Hadhrat Huwaytib رضي الله تعالى عنه and said, "O Abu Muhammad! Until when? Where to? You have participated in all the battles. Although you have lost tremendous good, much good is still left for you. Go to Rasulullaah صلى الله عليه وسلم and accept Islaam. You will then be able to live in peace. **Rasulullaah صلى الله عليه وسلم is the most righteous of people, the one who best maintains family ties and the most tolerant of all people. His honour is yours and his dignity is yours."** Hadhrat Huwaytib رضي الله تعالى عنه then said to Hadhrat Abu Dharr رضي الله تعالى عنه, "I am prepared to accompany you to Rasulullaah صلى الله عليه وسلم." The two then met Rasulullaah صلى الله عليه وسلم at Bat'haa while Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه were with him. Hadhrat Huwaytib رضي الله تعالى عنه then asked Hadhrat Abu

(1) Ahmad (Vol.6 Pg.465).

Dharr رضي الله تعالى عنه, "What should be said when Rasulullaah ﷺ's is greeted?" Hadhrat Abu Dharr رضي الله تعالى عنه told him to say:

اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ

"May peace, the mercy of Allaah and His blessings be showered on you, O Nabi of Allaah"

When Hadhrat Huwaytib رضي الله تعالى عنه greeted Rasulullaah ﷺ with these words, Rasulullaah ﷺ replied, "Peace be to you too, O Huwaytib." Hadhrat Huwaytib رضي الله تعالى عنه then said, "I testify that that there is none worthy of worship but Allaah and that you are Allaah's Rasul." Rasulullaah ﷺ then said, "All praise belongs to Allaah Who has guided you." Hadhrat Huwaytib رضي الله تعالى عنه narrates that Rasulullaah ﷺ was happy that he accepted Islaam. Rasulullaah ﷺ asked him for a loan and he borrowed forty thousand Dirhams. He then participated in the Battles of Hunayn and Taa'if after which Rasulullaah ﷺ gave him a hundred camels from the booty received from the Battle of Hunayn. (1)

In a narration reported by Hadhrat Ja'far bin Mahmood bin Muhammad bin Salma رضي الله تعالى عنه, it is mentioned that Hadhrat Huwaytib رضي الله تعالى عنه said, "Amongst the elders of the Quraysh who remained on their religion up to the conquest of Makkah, there was none who disliked the conquest more than myself. However, whatever is predestined must take place. I was present with the Mushrikeen during the Battle of Badr when I witnessed many eye-opening lessons. **I saw the angels descending from the heavens to the earth and killing and shackling the Kuffaar.** I then said to myself that Rasulullaah ﷺ is a protected person, but I did not mention this to anyone. We were defeated and returned to Makkah where people gradually started accepting Islaam. I was also present when the Treaty of Hudaybiyyah was signed and was one of the people who took part in the negotiations until it was completed. However, it served only to promote Islaam further because Allaah does as He wills. Being the last witness when the treaty was signed, I said (to myself), 'Although the Quraysh are pleased to have forced Rasulullaah ﷺ to leave, they shall be seeing from him only what displeases them.'"

"When Rasulullaah ﷺ arrived to complete the missed Umrah and the Quraysh left Makkah, Suhayl bin Amr and myself were amongst those who remained behind to expel Rasulullaah ﷺ as soon as their time **(of three days) expired.** When the third day was over, Suhayl and myself approached Rasulullaah ﷺ and said, 'Your term has expired, so leave our town.' Rasulullaah ﷺ then called out, **"O Bilaal! (Announce that) No Muslim who has come with us should be in Makkah after the sun has set."'** (2)

Hadhrat Haarith bin Hishaam رضي الله تعالى عنه Accepts Islaam

Hadhrat Abdullaah bin Ikrama رضي الله تعالى عنه narrates that when Makkah was

(1) Haakim (Vol.3 Pg.493) as well as Ibn Sa'd in his *Tabaqaat* as mentioned in *Al Bidaaya wan Nihaaya* (Vol.1 Pg.364).

(2) Haakim (Vol.3 Pg.492).

conquered, Haarith bin Hishaam and Abdullaah bin Abi Rabee'ah went to Hadhrat Ummu Haani رضي الله تعالى عنها the daughter of Abu Taalib to seek protection. When they requested her protection, she granted amnesty to them both. Hadhrat Ali رضي الله تعالى عنه (her brother) then arrived, saw the two of them and drew his sword. When Hadhrat Ummu Haani رضي الله تعالى عنها came between them and grabbing Hadhrat Ali رضي الله تعالى عنه around the neck, she said, "From all people, you do this to me? You shall have to kill me before you get to them!" Hadhrat Ali رضي الله تعالى عنه said, "You give protection to the Mushrikeen!" He then left.

Hadhrat Ummu Haani رضي الله تعالى عنها herself narrates that she then went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! From the treatment I received from my own mother's son Ali, I seem unable to escape him. I granted amnesty to two of my Mushrikeen brothers-in-law and he attacked them to kill them." Rasulullaah ﷺ said, "He should not have done that. We shall protect whoever you protect and we grant amnesty to whoever you grant amnesty." When Hadhrat Ummu Haani رضي الله تعالى عنها returned and informed the two about this, they returned to their homes.

When Rasulullaah ﷺ was informed that Haarith bin Hishaam and Abdullaah bin Abi Rabee'ah were wearing saffron coloured clothing and sitting without fear, he said, "You can do nothing to harm them because we have already granted them amnesty." Hadhrat Haarith bin Hishaam رضي الله تعالى عنه says that he then started feeling shy when Rasulullaah ﷺ saw him because he remembered that Rasulullaah ﷺ also saw him in all the battles the Mushrikeen fought (against the Muslims). Then calling to mind the kind and merciful nature of Rasulullaah ﷺ, he met Rasulullaah ﷺ in the Masjid. Rasulullaah ﷺ met him with a smile and waited for him. He then went to Rasulullaah ﷺ, greeted him and recited the Shahaadah. Rasulullaah ﷺ then said, "All praise is for Allaah Who has guided you. It was not possible that someone like you could ever remain in the dark about Islaam." Haarith bin Hishaam رضي الله تعالى عنه says, "By Allaah! The likes of Islaam can never be unknown." (1)

Hadhrat Nudhayr bin Haarith رضي الله تعالى عنه Accepts Islaam

Muhammad bin Shurahbeel Abdari narrates that Hadhrat Nudhayr bin Haarith رضي الله تعالى عنه was amongst the most learned of people and used to say, "All praises belong to Allaah Who has honoured us with Islaam, has blessed us with Muhammad ﷺ and saved us from dying as our forefathers died (as Mushrikeen). I used to apply myself with the Quraysh every effort (against the Muslims) until the year arrived when Rasulullaah ﷺ conquered Makkah and then went to Hunayn. We left with him with the intention that should Muhammad ﷺ be defeated, we would assist (the enemy) against him. However, we never got the opportunity. By Allaah! I was still as I was (planning against the Muslims) when Rasulullaah ﷺ left for Ji'irraanah and I saw none

(1) Haakim (Vol.3 Pg.277).

but he meet me with a smiling face. He asked, 'Is it Nudhayr?' 'It is I,' I replied. He said, 'This opportunity is better than the one (which you lost) during the Battle of Hunayn?' I jumped up and drew closer to him. He said, 'The time has come for you to think about your religion.' When I told him that I had been thinking about this, he said, "O Allaah! Increase his steadfastness."'

"By the Being Who sent Rasulullaah ﷺ with the truth! (The effect of this du'aa was that) My heart became a rock of steadfastness in Deen and in assisting the cause of the true Deen. I had just returned to my tent when a man from the Banu Duwal came to me and said, 'O Abu Haarith! Rasulullaah ﷺ has ordered that a hundred camels be given to you. Would you please give me some because I have debts.' I decided not to take the camels thinking to myself that it was being given to me only to win me over and I would not want to be bribed to accept Islaam. **However, I then thought to myself that I had not wanted it nor asked for it. So I accepted the camels and gave ten to the man from the Banu Duwal tribe."** [1]

The Banu Thaqeef tribe of Taa'if Accept Islaam

Rasulullaah ﷺ Leaves the Thaqeef Tribe and Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه Accepts Islaam

Ibn Is'haaq narrates that when Rasulullaah ﷺ left the Thaqeef tribe, Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه (who belonged to the Thaqeef) followed him and caught up with him just before he reached Madinah. He accepted Islaam and requested permission to take the message of Islaam to his people. Rasulullaah ﷺ said to him, **"They would kill you."** (Rasulullaah ﷺ said this because) He knew from his experience with them that they were extremely proud and obstinate. However, Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه said to Rasulullaah ﷺ, **"I am more beloved to them than their virgins."** The fact was that he was greatly loved and obeyed by the Thaqeef.

Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه Invites his people to Islaam and is Martyred

Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه then left to invite his people to Islaam expecting that they would not oppose him because of his high status among them. However, when he invited them to Islaam standing on the balcony of his house and made his Deen clear to them, they fired arrows at him from every angle. He was martyred when one of the arrows struck him. He was asked, "What have you to say about your blood?" He replied, "Allaah has blessed me with great honour and brought to me the rank of martyrdom. I have also attained the rank of those martyrs who were killed while fighting with Rasulullaah ﷺ before leaving this world. Bury me with them." He was therefore buried with those Sahabah رضي الله تعالى عنهم. The Sahabah رضي الله تعالى عنهم believed that it was concerning him that Rasulullaah ﷺ said, **"His example amongst his people is like that of the**

(1) Waaqidi as mentioned in *Isaaba* (Vol.3 Pg.558).

person of Surah Yaaseen[1]."

The Thaqeef Tribe Sends Abd Yaaleel bin Amr with a Delegation to Rasulullaah ﷺ, who is Informed of their Arrival

It was only a few months after killing Hadhrat Urwa bin Mas'ood رضي الله عنه that the Thaqeef tribe consulted with each other and decided that they did not have the strength to fight all the Arabs around them who had already pledged allegiance to Rasulullaah ﷺ and accepted Islaam. They decided to send one of their people to Rasulullaah ﷺ. The person they sent was Abd Yaaleel bin Amr together with two persons from their allies and a third person from the Banu Maalik tribe. When they came close to Madinah and camped at a spring, they met Hadhrat Mughiera bin Shu'ba رضي الله عنه who was taking his turn to graze the riding animals of the Sahabah رضي الله عنهم. After meeting them, he rushed to Rasulullaah ﷺ to give him that glad tidings of their arrival.

He first met Hadhrat Abu Bakr رضي الله عنه and informed him that some riders from the Thaqeef had arrived and were prepared to pledge their allegiance and accept Islaam if Rasulullaah ﷺ accepted a few of their conditions and if a letter is written to their people. Hadhrat Abu Bakr رضي الله عنه said to Hadhrat Mughiera رضي الله عنه, "I ask you on oath not to go to Rasulullaah ﷺ before me so that I may be the first to inform him." Hadhrat Mughiera رضي الله عنه allowed this. Hadhrat Abu Bakr رضي الله عنه then went to Rasulullaah ﷺ and be informed him about their arrival. In the meanwhile, Hadhrat Mughiera رضي الله عنه went back to the delegation and brought them together with the grazing animals. Although Hadhrat Mughiera رضي الله عنه taught the delegation how to greet Rasulullaah ﷺ, they still greeted him like people greeted during the Period of Ignorance.

When the delegation arrived at the Masjid, a tent was pitched for them. The person who conducted negotiations between them and Rasulullaah ﷺ was Hadhrat Khaalid bin Sa'eed bin Al Aas رضي الله عنه. Whenever he brought food to them, they would not touch it until he had eaten from it himself. It was also he who wrote the letter to their people. Amongst the conditions that they made with Rasulullaah ﷺ was that he leaves their **idol (Laat)** alone for three years. However, Rasulullaah ﷺ and refused to allow this and they **continued reducing the number** of years until they requested for a single month starting from the day they arrived in Madinah. They requested for this period so that foolish people amongst them could gradually be won over. Rasulullaah ﷺ refused to allow them this period and decided to send **Hadhrat Mughiera bin Shu'ba رضي الله عنه and Hadhrat Abu Sufyaan bin Harb رضي الله عنه with them to destroy their idol.** Another condition was that they should **not be required to perform salaah** and that they should not have to **break their idols with their own hands.** Rasulullaah ﷺ said to them, "As for the breaking of your idols with your own hands, we

(1) A person known as Habeeb Najjaar who was also killed by his people when he exhorted them to accept the message of the Ambiyaa. His story is mentioned in Surah Yaaseen.

shall overlook this (we shall send people to it for you). However, as for the salaah, there is no good in a religion without salaah." They gave in saying, "We shall grant you this even though it is humiliating."

Hadhrat Uthmaan bin Abil Aas رضي الله تعالى عنه narrates that when the Thaqeef delegation came to Rasulullaah ﷺ, he accommodated them in the Masjid so that it would soften their hearts. They made the conditions that they should not be conscripted for Jihaad, that Ushr (zakaah on crops) should not be taken from them, that they should not be required to perform salaah and that a person from outside their tribe should not be appointed as their leader. Rasulullaah ﷺ said to them, "Granted that you will not be conscripted for Jihaad, that Ushr shall not be taken from you and that a person from outside your tribe should not be appointed as your leader. However, there is no good in a religion without Ruku (without salaah. This condition will therefore not be accepted)." Hadhrat Uthmaan bin Abil Aas رضي الله تعالى عنه said, "O Rasulullaah ﷺ! Teach me the Qur'aan and appoint me as the Imaam of my people." (1)

Hadhrat Wahab رحمه الله تعالى narrates that he asked Hadhrat Jaabir رضي الله تعالى عنه about the Thaqeef (delegation) when they pledged their allegiance to Rasulullaah ﷺ. He replied by saying that they made the conditions that they should not be required to pay zakaah or to fight in Jihaad. (Rasulullaah ﷺ accepted their conditions and) Hadhrat Jaabir رضي الله تعالى عنه says that he later heard Rasulullaah ﷺ say, "Soon when they accept Islaam, they will pay zakaah and wage Jihaad (without being told to do so)." (2)

Hadhrat Aws bin Hudhayfa رضي الله تعالى عنه narrates, "We came to meet Rasulullaah ﷺ with the Thaqeef delegation. While the allies of the Thaqeef stayed with Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه, Rasulullaah ﷺ accommodated the delegates of the Banu Maalik tribe in a tent of his. **He would meet us daily after Isha and address us while standing. He stood so long that he had to lean on each foot.** He often told us about the treatment that he received from his tribe the Quraysh and would say, 'I have no anguish about it. In Makkah we were regarded as the weak ones and were looked down upon. When we reached Madinah, victory in battles alternated between us and the Quraysh.' One night when Rasulullaah ﷺ arrived later that he usually did, we asked, 'You are late tonight?' He replied, **'A part of the portion of the Qur'aan I recite daily was not rendered and I disliked coming to you without completing it.'"** (3)

The Da'wah that The Sahabah رضي الله تعالى عنهم Gave to Individuals

Hadhrat Abu Bakr رضي الله تعالى عنه Gives Da'wah to Individuals

Ibn Is'haaq رحمه الله تعالى narrates, "When Hadhrat Abu Bakr رضي الله تعالى عنه accepted Islaam

(1) Ahmad and Abu Dawood.
(2) Abu Dawood as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.29).
(3) Ahmad, Abu Dawood, Ibn Majah as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.32). Ibn Sa'd (Vol.5 Pg.510) has also narrated it.

and made his Islaam known, he started inviting people towards Allaah. He was well acquainted with the people, well liked by his people, soft-natured and from all of the Quraysh he possessed the most knowledge of their family trees and the good and bad conditions that prevailed over them. He was a good-natured businessman of excellent character and because of his vast knowledge, his business expertise and his entertaining nature, his people used to come to him and confide in him in numerous matters. He therefore started calling all those people to Allaah and to Islaam who confided in him when they met him and sat in his company. As far as I am told, the following persons accepted Islaam at his hands: **Hadhrat Zubayr bin Awaam, Uthmaan bin Affaan, Talha bin Ubaydillaah, Sa'd bin Abi Waqqaas and Abdur Rahmaan bin Auf رضي الله تعالى عنهم.**

They all came to Rasulullaah ﷺ with Hadhrat Abu Bakr رضي الله تعالى عنه and Rasulullaah ﷺ presented Islaam to them, recited the Qur'aan to them and informed them about the rights Islaam had on them. They all accepted Imaan. **These eight persons[1] were the forerunners in Islaam who believed in Rasulullaah ﷺ and believed everything he brought from Allaah."** [2]

The Da'wah that Hadhrat Umar bin Khattaab رضي الله تعالى عنه Gave

Hadhrat Asbaq narrates that he was a slave of Hadhrat Umar bin Khattaab رضي الله تعالى عنه and a Christian. Hadhrat Umar رضي الله تعالى عنه used to present Islaam to him saying, "If you accept Islaam, I could take assistance from you in safeguarding my trusts because **it is not permissible for me to use you to safeguard the trusts of the Muslims when you do not belong to their religion.**" However, when Asbaq refused to accept Islaam, Hadhrat Umar رضي الله تعالى عنه would say, "There is no compulsion in Deen." Hadhrat Asbaq narrates further, "When Hadhrat Umar رضي الله تعالى عنه was on his deathbed, he freed me while I was still a Christian and said, 'You may go wherever you please.'" (Asbaq did accept Islaam afterwards.) [3]

Hadhrat Aslam (also a slave of Hadhrat Umar رضي الله تعالى عنه) narrates that when they were in Shaam, he brought some water for Hadhrat Umar رضي الله تعالى عنه to make wudhu with. Hadhrat Umar رضي الله تعالى عنه asked, "Where have you brought this water from? I have never seen any sweet water nor any rainwater as good as this." Hadhrat Aslam informed him that he had obtained the water from the house of an old Christian lady. When Hadhrat Umar رضي الله تعالى عنه had completed his wudhu, he approached the old lady and said, "O lady! Accept Islaam for Allaah has sent Muhammad ﷺ with the truth." The old lady then opened her hair which was as

(1) The five named together with Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه and Hadhrat Zaid bin Haaritha رضي الله تعالى عنه.

(2) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.29).

(3) Ibn Sa'd, Sa'eed bin Mansoor, Ibn Abi Shayba, Ibn Mundhir and Ibn Abi Haatim have all narrated similar reports in brief as mentioned in *Kanzul Ummaal* (Vol.5 Pg.50). Abu Nu'aym has reported a similar narration in *Hilya* (Vol.9 Pg.34) from a Roman slave called Wasaq. The only difference in this narration is that Hadhrat Umar رضي الله تعالى عنه said, "...in safeguarding the trusts of the Muslims because it is not befitting for me to use anyone to safeguard their trusts who does not belong to their religion."

white as the blossoms on a tree. She then said, "I am an extremely old woman and shall die at any moment." Hadhrat Umar رضي الله تعالى عنه said, "O Allaah! You be witness." (1)

The Da'wah that Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه Gave

The Da'wah that Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه gave to Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه who Accepts Islaam

Hadhrat Abdullaah bin Abi Bakr bin Muhammad bin Amr bin Hazm and many others narrate that Hadhrat As'ad bin Zuraarah رضي الله تعالى عنه took Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه to the locality of the Banu Abdil Ash'hal and the Banu Zafar tribes. They entered one of the orchards of the Banu Zafar tribe where there was a well called Bir Maraq. The two of them sat in the orchard and many Muslims gathered there with them. During those days, Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه and Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه were two leaders of the Banu Abdil Ash'hal tribe and were still Mushrikeen steadfast on the religion of their forefathers. Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه also happened to be the cousin of Hadhrat As'ad bin Zuraarah رضي الله تعالى عنه.

When these two leaders heard about the gathering, Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه said to Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه, "Have you no father (no self-respect)?! Go to those two men who have come to our locality to make fools of our gullible people. Admonish and reprimand them for coming to our area. I would have done this for you had it not been for the relation As'ad bin Zuraarah has with me as you know. He is my cousin and I cannot confront him." Hadhrat Usayd رضي الله تعالى عنه took his spear and went to them. When Hadhrat As'ad رضي الله تعالى عنه saw him approach, he said to Hadhrat Mus'ab رضي الله تعالى عنه, "He is the leader of his people. **He is coming to you so be sincere to Allaah when speaking to him." Hadhrat Mus'ab رضي الله تعالى عنه said, "I shall speak to him if he is willing to sit down."**

Hadhrat Usayd رضي الله تعالى عنه stood in front of them and began swearing them. He said, "Why have you come to us? Have you come to make fools of our gullible people? You will leave us alone if of you want to preserve your lives!" Hadhrat Mus'ab رضي الله تعالى عنه said to him, "Will you not be seated and listen awhile. If you like what you hear, you may accept it. Otherwise, we shall stop doing what you dislike." Hadhrat Usayd رضي الله تعالى عنه said, "That is a fair proposition." He then stuck his spear into the ground and sat down. Hadhrat Mus'ab رضي الله تعالى عنه then spoke to him about Islaam and recited the Qur'aan to him. Hadhrat Mus'ab رضي الله تعالى عنه and Hadhrat As'ad رضي الله تعالى عنه say that from the radiance and gentleness they saw in the face of Hadhrat Usayd رضي الله تعالى عنه, they recognised that he would accept Islaam before he could even mention it.

Hadhrat Usayd رضي الله تعالى عنه said, "How excellent and beautiful this is! What do you do

(1) Daar Qutni and Ibn Asaakir as mentioned in *Kanzul Ummaal* (Vol.5 Pg.142).

when you want to enter the fold of this religion?" They said to him, "Take a bath, cleanse yourself well, purify your two (upper and lower) clothes, recite the Shahaadah of truth and perform salaah." Hadhrat Usayd رضي الله عنه stood up, took a bath, washed his clothes, recited the Shahaadah and then stood up to perform two Rakaahs salaah. He then said to the two, "Behind me is a man whom I shall soon send to you. If he follows you, not a soul from his people will fail to follow him. He is Sa'd bin Mu'aadh."

Hadhrat Mus'ab رضي الله عنه Gives Da'wah to Hadhrat Sa'd bin Mu'aadh رضي الله عنه

Hadhrat Usayd رضي الله عنه then took his spear and went to the place where Hadhrat Sa'd bin Mu'aadh رضي الله عنه and his people were sitting in a gathering. When Hadhrat Sa'd bin Mu'aadh رضي الله عنه saw Hadhrat Usayd رضي الله عنه approaching, he said, "I swear by Allaah that Usayd is coming to you with a look that is very much different from the one he left you with." When Hadhrat Usayd رضي الله عنه stopped by the gathering, Hadhrat Sa'd رضي الله عنه asked, "What did you do?" Hadhrat Usayd رضي الله عنه replied, "I have spoken to the two men and see nothing wrong with what they say. I have also forbidden them from what they do and they accepted to do as I tell them. I have also found out that the Banu Haaritha tribe have left to kill As'ad bin Zuraarah because they have learnt that he is your cousin and thereby wish to insult you." Fearing the news that had reached him about the Banu Haaritha, Hadhrat Sa'd bin Mu'aadh رضي الله عنه filled with fury. He stood up and quickly grabbed hold a spear saying, "By Allaah! You have done nothing!"

He then went to Hadhrat As'ad رضي الله عنه and when he saw Hadhrat As'ad رضي الله عنه and Hadhrat Mus'ab رضي الله عنه sitting in peace, he realised that Hadhrat Usayd رضي الله عنه had wanted him to listen to them. He also stood in front of the two and swore them. He said to Hadhrat As'ad رضي الله عنه, "O Abu Umaamah! By Allaah! If it were not for the relationship between you and I, you would have never thought of doing this. You dare to introduce into our locality something that we detest!" Already before his arrival, Hadhrat As'ad رضي الله عنه had mentioned to Hadhrat Mus'ab رضي الله عنه, "O Mus'ab! By Allaah! Here comes the leader of all those behind him. Should he follow you, no two persons of his community would remain behind."

Hadhrat Mus'ab رضي الله عنه said to him, "Will you not be seated and listen awhile. If you like what you hear, you may accept it. Otherwise, we shall stop doing what you dislike." Hadhrat Sa'd رضي الله عنه said, "That is a fair proposition." He then stuck his spear into the ground and sat down. Hadhrat Mus'ab رضي الله عنه then spoke to him about Islaam and recited the Qur'aan to him. One of the narrators by the name of Moosa bin Aqba says that Hadhrat Mus'ab رضي الله عنه recited the beginning of Surah Zukhruf. Hadhrat Mus'ab رضي الله عنه and Hadhrat As'ad رضي الله عنه say that from the radiance and gentleness they saw in the face of Hadhrat Sa'ad رضي الله عنه, they recognised that he would accept Islaam before he could even mention it.

Hadhrat Sa'ad رضي الله عنه said, "What do you do when you want to enter the fold of

this religion?" They said to him, "Take a bath, cleanse yourself well, purify your two (upper and lower) clothes, recite the Shahaadah of truth and perform salaah." Hadhrat Sa'ad رضي الله عنه stood up, took a bath, washed his clothes, recited the Shahaadah and then stood up to perform two Rakaahs salaah. He then took his spear and returned to the gathering of his people who were still in the company of Hadhrat Usayd bin Hudhayr رضي الله عنه.

Hadhrat Sa'd bin Mu'aadh رضي الله عنه Gives Da'wah to the Banu Abdil Ash'hal Tribe

When his people saw him return, they said, "We swear by Allaah that Sa'd is returning to you with a look very different to the one he left you with." When Hadhrat Sa'd رضي الله عنه stopped by them, he said, "O Banu Abdil Ash'hal! How do you rate my status amongst you?" They replied, "You are our leader, the one with the best opinions and the most far-sighted." He then said, "It is now forbidden for me to speak to any of your men or women until you all believe in Allaah and His Rasool ﷺ." **The narrator says, "By Allaah! There was not a man or woman amongst the Banu Abdil Ash'hal tribe that did not accept Islaam by the evening."**

Hadhrat As'ad رضي الله عنه and Hadhrat Mus'ab رضي الله عنه then returned to Hadhrat As'ad t's house where Hadhrat Mus'ab رضي الله عنه continued calling people to Allaah. Eventually, there was not a single Ansaar household that was devoid of Muslim men or women. The only exceptions were the homes of the Banu Umayyah bin Zaid, the Khatma, the Waa'il and Waaqif, all of whom belonged to the Aws tribe.(1)

Tabraani and Abu Nu'aym in *Dalaa'ilun Nubuwwah* have narrated a lengthy report from Hadhrat Urwa رضي الله عنه mentioning the Da'wah Rasulullaah ﷺ gave to the Ansaar and how they accepted Islaam. This will appear in the chapter concerning the condition of the Ansaar at the beginning, Inshaa Allaah. The narration then continues to mention that the Ansaar then secretly invited their people to Islaam and finally asked Rasulullaah ﷺ to send someone to give Da'wah to the people. Rasulullaah ﷺ complied by sending Hadhrat Mus'ab رضي الله عنه. This has already been mentioned in the chapter entitled, "Rasulullaah ﷺ Dispatches Individuals to give Da'wah". The narration then continues to state that Hadhrat As'ad bin Zuraarah رضي الله عنه and Hadhrat Mus'ab رضي الله عنه once came to the well of Bir Maraq or close to it. There they sat and sent a message that the people of the area should come secretly.

As Hadhrat Mus'ab رضي الله عنه was speaking to the people and reciting the Qur'aan to them, Hadhrat Sa'd bin Mu'aadh رضي الله عنه was informed about them. Taking his weapons and spear along, he came and stood before them. He said, "Why have you come to us in our locality with this lonesome man who is an outcast and a stranger? With falsehood he is making fools of our gullible ones and inviting them. I do not want to see you two again in our vicinity." The people all returned.

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.152).

However, they returned a second time to Bir Maraq or nearby. When Hadhrat Sa'd رضي الله تعالى عنه was again informed about them, he gave them another warning which was less harsh than the first. When Hadhrat As'ad رضي الله تعالى عنه noticed that he had somewhat softened, he said to him, "O cousin! Give him a hearing at least. If you hear anything unpleasant, O Sa'd, you may refuse to accept it from him (another narration states, "You may rebut it with something better"). However, if you hear something good, then respond to this call from Allaah."
Hadhrat Sa'd رضي الله تعالى عنه said, "What has he to say?" Hadhrat Mus'ab رضي الله تعالى عنه then recited the following verses of the Qur'aan:

(سورة الزخرف: ١ تا ٣)

HaaMeem. By the oath of the Clear Book (the Qur'aan)! *We have made it an Arabic Qur'aan so that you* (O people of Arabia, who are the first recipients of the Qur'aan) *understand.* {Surah Zukhruf, verses 1-3}

Hadhrat Sa'd رضي الله تعالى عنه said, "I can certainly relate to what I hear." Allaah guided him and he returned to his people without announcing his acceptance of Islaam until he reached them. When he returned to his people, he invited the Banu Abdil Ash'hal to Islaam, thereby disclosing his acceptance of Islaam. He said, "Any young or old person, male or female **who has doubts should present something better** and we shall readily accept it. By Allaah! Such a thing had appeared before which necks are forced to bow." When Hadhrat Sa'd رضي الله تعالى عنه accepted Islaam and gave Da'wah to his people, the entire Banu Abdil Ash'hal accepted Islaam besides a negligible number of people. **The Banu Abdil Ash'hal were therefore the first family of the Ansaar whose members all accepted Islaam.** The rest of the narration is the same as appeared in the chapter entitled, "Rasulullaah ﷺ Dispatches Individuals to give Da'wah". The last part of the narration states that Hadhrat Mus'ab رضي الله تعالى عنه then returned to Rasulullaah ﷺ i.e. to Makkah.

Hadhrat Tulayb bin Umayr رضي الله تعالى عنه Gives Da'wah to his Mother Arwa bint Abdil Muttalib

Hadhrat Muhammad bin Ibraheem bin Haarith رضي الله تعالى عنه narrates that when Hadhrat Tulayb bin Umayr رضي الله تعالى عنه accepted Islaam, he went to his mother Arwa who was the daughter of Abdul Muttalib (Rasulullaah ﷺ's maternal aunt). He said to her, "I have accepted Islaam and am the follower of Muhammad ﷺ." Relating the incident, he also mentioned to her, "What prevents you from accepting Islaam and following Muhammad ﷺ? Even your brother Hamza has accepted Islaam." She replied, "I am waiting to see what my sisters do. I shall then do as they do." Hadhrat Tulayb رضي الله تعالى عنه states that he then said to his mother, "In the name of Allaah I beseech you to go to Rasulullaah ﷺ, to greet him, to believe in him and to testify that that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."
She immediately uttered:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

Thereafter, she continuously assisted Rasulullaah ﷺ with her words and encouraged her son to assist Rasulullaah ﷺ and to establish the Deen. (1)

Abu Salma bin Abdir Rahmaan رضي الله عنه narrates that Hadhrat Tulayb bin Umayr رضي الله عنه accepted Islaam in the house of Hadhrat Arqam رضي الله عنه. After leaving, he went to his mother who was Arwa bint Abdil Muttalib. He said to her, "I follow Muhammad ﷺ and have submitted to Allaah the Rabb of the universe Whose mention is most exalted." His mother said, "Your maternal uncle's son (Rasulullaah ﷺ) is certainly most deserving of your assistance. **By Allaah! If we women had the strength of men, we would certainly follow him and defend him.**" Hadhrat Tulayb رضي الله عنه says that he then asked her, "O beloved mother! Then what is it that prevents you from accepting Islaam?" The rest of the narration is the same as the one quoted above. (2)

Hadhrat Umayr bin Wahab Jumhi رضي الله عنه gives Da'wah and His Acceptance of Islaam

Umayr bin Wahab and Safwaan bin Umayyah

Hadhrat Urwa bin Zubayr narrates that shortly after their defeat at Badr, Umayr bin Wahab Jumhi who had been a Shaytaan from amongst the Shayaateen of the Quraysh was sitting with Safwaan bin Umayyah in the Hateem. Umayr bin Wahab رضي الله عنه used to harm Rasulullaah ﷺ and the Sahabah رضي الله عنهم, who suffered tremendous difficulty at his hands when in Makkah. His son Wahab bin Umayr was also one of the captives whom the Muslims had captured during the Battle of Badr. When Umayr bin Wahab mentioned what had happened to the people of the well (the well in Badr in which the corpses of seventy Mushrikeen were thrown), Safwaan bin Umayyah commented, "By Allaah! There is no enjoyment in life after their deaths." Umayr bin Wahab remarked, "That is true. By Allaah! Had it not been for the debts I have which I am unable to settle, and for my family whom I fear shall be destroyed without me, I would certainly ride to Muhammad ﷺ and kill him. In fact, I have an excuse to see him, my son is a captive in the hands of the Muslims."

Taking advantage of the situation, Safwaan bin Umayyah said, "I take the responsibility of settling your debts and I shall care for your family with my own and I shall do everything in my capacity to care for them as long as they live." Umayr bin Wahab said to him, "Keep this matter a secret between us." Safwaan bin Umayyah agreed and Umayr bin Wahab proceeded to have his sword sharpened and poisoned. He then left on his journey until he reached Madinah.

(1) Waaqidi as quoted in *Isti'aab* (Vol.4 Pg.225).

(2) Haakim in his *Mustadrak* (Vol.3 Pg.239). Ibn Sa'd has also reported a similar narration in his *Tabaqaat* (Vol.3 Pg.123). Comments on the chain of narrators have been made by Haakim (Vol.3 Pg.239) as well as in *Isaaba* (Vol.2 Pg.234).

In the meanwhile, Hadhrat Umar was in the company of a group of Sahabah who were busy discussing the Battle of Badr. They spoke about the victory that Allaah had blessed them with and the defeat of their enemy that Allaah had shown them. As they spoke, Hadhrat Umar noticed Umayr bin Wahab settling his camel at the door of the Masjid and carrying a sword around his neck. Hadhrat Umar exclaimed, "That dog and enemy of Allaah Umayr bin Wahab is up to no good. It was he who caused trouble during the Battle of Badr and who estimated our numbers for the enemy."

Umayr bin Wahab With Rasulullaah

Hadhrat Umar then came to Rasulullaah and said, "O Nabi of Allaah! The enemy of Allaah Umayr bin Wahab has come with a sword hanging from his neck. Rasulullaah said, "Allow him to meet me." Hadhrat Umar grabbed hold of the handle of Umayr bin Wahab's sword and pulled him towards Rasulullaah by the collar. He then said to the men of the Ansaar who were with him, "Go to Rasulullaah and sit with him. Watch this wretch closely for he cannot be trusted." He then brought Umayr bin Wahab to Rasulullaah. When Rasulullaah saw him with Hadhrat Umar pulling him by the handle of his sword at his collar, Rasulullaah said, "Leave him, O Umar! You may come closer, O Umayr."

When Umayr bin Wahab came closer to Rasulullaah he greeted with the words, "Blessed is your morning." This was the manner in which people greeted during the Period of Ignorance. Rasulullaah said, "Allaah has blessed us with a greeting better than your greeting, O Umayr. He has blessed us with the greeting of Salaam which is the greeting of the people of Jannah." "Well," said Umayr, "By Allaah! This is new to me, O Muhammad." Rasulullaah asked, "What brings you here, O Umayr?" Umayr replied, "I have come regarding this prisoner that you have with you. Please be kind to him." Rasulullaah asked, "Why then the sword around your neck?" Umayr cursed, "These swords! Have they ever done us any good?!" Rasulullaah said, "Tell me the truth. What have you come for?" "I have come only for this," lied Umayr.

Rasulullaah then said to him, "You and Safwaan bin Umayyah were sitting in the Hateem and discussing what had happened to the people of the well when you said, 'Had it not been for my debts and the family I have, I would have gone to kill Muhammad.' Safwaan then assumed responsibility for your debts and your family if you would kill me. However, Allaah stands between you and I."

Umayr bin Wahab Accepts Islaam and Gives Da'wah to the People of Makkah

Umayr exclaimed, "I testify that you are certainly the Rasool of Allaah. O Rasulullaah! We used to treat as a lie everything that you brought to us from the heavens and the revelation that descended on you. However, this is a matter that none witnessed but Safwaan and I. By Allaah! I am convinced that

none besides Allaah could have brought you this news. All praises belong to Allaah Who has guided me to Islaam and has pulled me in this way." He then recited the Shahaadah of truth. Rasulullaah ﷺ said to the Sahabah رضي الله تعالى عنهم, **"Educate your brother about his Deen, teach him the Qur'aan and free his prisoner."**

When the Sahabah رضي الله تعالى عنهم had done as they were commanded, Hadhrat Umayr رضي الله تعالى عنه said, "O Rasulullaah ﷺ! I made tremendous efforts to extinguish the Deen of Allaah and I used to cause great harm to those who followed the Deen of Allaah. I would now like you to permit me to go to Makkah and invite the people towards Allaah, His Rasool ﷺ and Islaam. Perhaps Allaah shall guide them. If they do not accept, I shall cause harm to them because of their religion as I used to cause harm to your companions because of their Deen." Rasulullaah ﷺ gave his permission and he arrived in Makkah.

After Hadhrat Umayr رضي الله تعالى عنه had left Makkah, Safwaan bin Umayyah had been telling the people, "Rejoice at the news that will come to you in a few days, which will make you forget the incident of Badr." Safwaan used to enquire about Hadhrat Umayr رضي الله تعالى عنه from every traveller (coming from Madinah) someone arrived and informed him that Hadhrat Umayr رضي الله تعالى عنه had accepted Islaam. Safwaan then took an oath saying that he will never speak to Umayr again and will never do him any good turn. (1)

A Large Number of People Accept Islaam at the Hands of Hadhrat Umayr رضي الله تعالى عنه

Ibn Jareer has also narrated this incident from Hadhrat Urwa رضي الله تعالى عنه but with the addition that when Hadhrat Umayr رضي الله تعالى عنه arrived in Makkah, he stayed there inviting people to Islaam and harassing those who opposed him. A large number of people accepted Islaam at his hands. (2)

The Comment of Hadhrat Umar رضي الله تعالى عنه Concerning the Conversion of Hadhrat Umayr t

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه has also reported a narration which states that the Muslims were overjoyed when Hadhrat Umayr bin Wahab رضي الله تعالى عنه accepted Islaam. Hadhrat Umar رضي الله تعالى عنه used to say, "There is no doubt that I liked a pig more than him the day he arrived. However, today he is more beloved to me than some of my own children." (3)

Hadhrat Amr bin Umayyah رضي الله تعالى عنه narrates that when Hadhrat Umayr رضي الله تعالى عنه returned to Makkah after accepting Islaam, he proceeded straight to his house without meeting Safwaan bin Umayyah. He made it public that he had accepted

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.313).
(2) *Kanzul Ummaal* (Vol.7 Pg.81). Tabraani has narrated a similar report and Haythami (Vol.8 Pg.286) has verified that the chain of narrators is sound.
(3) Tabraani has also narrated a similar report from Hadhrat Anas رضي الله تعالى عنه. Haythami (Vol.8 Pg.287) has commented on the chain of narrators. Ibn Mandah has also narrated it but *Isaaba* (Vol.3 Pg.36) has commentary on the chain of narrators.

Islaam and started inviting people to Islaam. When this news reached Safwaan, he said, "When he went to his family before coming to me, I knew that Umayr had become involved in the very thing he feared and had forsaken his religion. I shall never speak to him again and never do a good turn to him or his family."
As Safwaan stood in the Hateem one day, Hadhrat Umayr رضي الله عنه called for him. When Safwaan ignored him, Hadhrat Umayr رضي الله عنه said to him, "You are one of our leaders. Tell me. When we worshipped stones and sacrificed animals for them, was this any religion? I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." Safwaan did not utter a word in response. (1) The effort Hadhrat Umayr رضي الله عنه made to get Safwaan to accept Islaam has already been mentioned. (2)

Hadhrat Abu Hurayra رضي الله عنه Gives Da'wah to his Mother and She Accepts Islaam

Hadhrat Abu Hurayra رضي الله عنه says that he used to invite his mother to Islaam when she was still a Mushrik. One day as he was giving her the Da'wah, she told him things about Rasulullaah ﷺ that he did not like. He went crying to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! When I invite my mother to Islaam, she refuses to accept. When I did so today, she told me things about you that I did not like. Pray to Allaah to guide the mother of Abu Hurayra." Rasulullaah ﷺ made du'aa saying, "O Allaah! Guide the mother of Abu Hurayra."
Hadhrat Abu Hurayra رضي الله عنه narrates further, "Happy with the du'aa of Rasulullaah ﷺ, I left but when I tried to open the door of the house, I found it locked. Hearing my footsteps, my mother shouted, 'Stay where you are, O Abu Hurayra.' I then heard the pattering of water (as my mother took a bath to accept Islaam). She then wore her clothes and hastily donned a scarf. She opened the door and said, 'O Abu Hurayra!

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

'I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul.'"

Hadhrat Abu Hurayra رضي الله عنه says that he then returned to Rasulullaah ﷺ and informed him about what had happened. **Rasulullaah ﷺ praised Allaah and made du'aa in their favour.** (3)
According to another narration, Hadhrat Abu Hurayra رضي الله عنه used to say, **"By Allaah! Whenever any male or female Muslim hears my name, they take a liking to me."** "How do you know this?" the narrator asked. He then mentioned that he used to invite his mother to Islaam and the narration continues like the one mentioned above. However, this narration states at the end, "I then hurried

(1) Waaqidi as quoted in *Isti'aab* (Vol.2 Pg.486).
(2) Refer to the subheading "Hadhrat Safwaan bin Umayyah رضي الله عنه accepts Islaam" in the chapter concerning the conquest of Makkah.
(3) Muslim as well as Ahmad as mentioned in *Isaaba* (Vol.4 Pg.241)

back to Rasulullaah ﷺ crying out of happiness as I had been crying out of sorrow earlier. I said, 'Hear the good news. Allaah has accepted your du'aa and has guided the mother of Abu Hurayra to Islaam.' I then added, 'O Rasulullaah ﷺ! Pray to Allaah to make my mother and I beloved to every Mu'min male and female.' Rasulullaah ﷺ made du'aa saying, **'O Allaah! Make this little servant of Yours and his mother beloved to every Mu'min male and female.'** Therefore whenever any male or female Muslim hears my name, they take a liking to me."(1)

Hadhrat Ummu Sulaym Gives Da'wah

Hadhrat Ummu Sulaym رضي الله تعالى عنها Invites Hadhrat Abu Talha to Islaam when he Proposes to Her and he Accepts Islaam

Hadhrat Anas رضي الله تعالى عنه narrates that before he accepted Islaam, Hadhrat Abu Talha رضي الله تعالى عنه proposed for Hadhrat Ummu Sulaym رضي الله تعالى عنها. She said to him, "O Abu Talha! Do you not know that the god you worship is a tree growing from the ground?" He replied, "I do indeed." She then said, "Do you not feel ashamed to worship a tree? If you accept Islaam, I require no other dowry from you." Hadhrat Abu Talha رضي الله تعالى عنه said that he would ponder over the matter and left. He later came back and said:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

Hadhrat Ummu Sulaym رضي الله تعالى عنها then said (to her son), "O Anas! Get Abu Talha married." Hadhrat Anas رضي الله تعالى عنه then conducted the Nikaah. (2)

The Da'wah that The Sahabah رضي الله تعالى عنهم Gave to Various Tribes and Arabs

The Da'wah Hadhrat Dimaam bin Tha'laba Gave to the Banu Sa'd bin Bakr Tribe

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that the Banu Sa'd bin Bakr tribe sent Hadhrat Dimaam bin Tha'laba رضي الله تعالى عنه as their representative to Rasulullaah ﷺ. When he arrived (in Madinah), he seated his camel at he door of the Masjid and tied it up. He then entered the Masjid where Rasulullaah ﷺ was sitting with the Sahabah رضي الله تعالى عنهم. Hadhrat Dimaam رضي الله تعالى عنه was a large, hairy and heavily built man. He went forward and stood before Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم. He then asked, "Which of you is the descendant of Abdul Muttalib?" Rasulullaah ﷺ replied, "I am the descendant of Abdul Muttalib." "Are you Muhammad?" Hadhrat Dimaam رضي الله تعالى عنه clarified. "Yes," confirmed Rasulullaah ﷺ.

Hadhrat Dimaam رضي الله تعالى عنه then said, "O descendant of Abdul Muttalib! I want to

(1) Ibn Sa'd (Vol.4 Pg.328).
(2) Ahmad. Ibn Sa'd has also narrated a similar report as mentioned in *Isaaba* (Vol.4 Pg.461).

ask you some questions and I will be very blunt. So please do not take offence." Rasulullaah ﷺ said, "I will not take offence. You may ask whatever you please." Hadhrat Dimaam رضي الله عنه said, "I ask you in the name of that Allaah Who is your deity, the deity of those before you and the deity of those coming after you. Has Allaah sent you to us?" Rasulullaah ﷺ replied, "Yes, by Allaah!" Hadhrat Dimaam رضي الله عنه asked further, "I ask you in the name of that Allaah Who is your deity, the deity of those before you and the deity of those coming after you. Has Allaah commanded you to instruct us that we should worship only He Who is The One and that we should not ascribe anyone as partner to Him?"
Hadhrat Dimaam رضي الله عنه then enquired, "I ask you in the name of that Allaah Who is your deity, the deity of those before you and the deity of those coming after you. Has Allaah issued the command to you that we should perform these five salaahs?" Rasulullaah ﷺ again responded by saying, "Yes, by Allaah!" In this manner, Hadhrat Dimaam رضي الله عنه asked about each of the Faraa'idh of Islaam, about zakaah, fasting, Hajj as well as the other injunctions of the Shari'ah. Each time he asked about any Fardh injunction, he asked Rasulullaah ﷺ in the name of Allaah as he had done initially. When he had completed the questioning, he said:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

He said further, "I shall fulfil all these Faraa'idh and abstain from everything you have forbidden. Neither shall I add to this, nor reduce anything." He then went to his camel to return home. Rasulullaah ﷺ commented, "If this man with two locks of long hair is truthful, he shall definitely enter Jannah."

The Banu Sa'd Accept Islaam and the Statement of Hadhrat Abdullaah bin Abbaas رضي الله عنه Concerning Hadhrat Dimaam رضي الله عنه

Hadhrat Dimaam رضي الله عنه went to his camel, untied the rope and then rode away until he reached his people. The first thing he said was, "Laat and Uzza are most terrible!" The people said, "Do not say that Dimaam! Beware of white liver! Beware of leprosy! Beware of insanity!(The idols will inflict you with these diseases for saying this)." Hadhrat Dimaam رضي الله عنه said to them, "Shame on you! By Allaah! These two idols can neither do harm nor give benefit. Allaah has sent a Rasul and revealed a book to him to save you from what you are involved in. I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul. I have just come from him with the details of things he has commanded and those that he has forbidden."
The narrator of the reports states, "By Allaah! By the same evening every male and female present with Hadhrat Dimaam رضي الله عنه was a Muslim. Hadhrat Abdullaah bin Abbaas رضي الله عنه states, "We have never heard of any representative

of his tribe who was nobler than Hadhrat Dimaam bin Tha'laba رضي الله تعالى عنه. A narration of Waaqidi mentions that by the same evening every male and female present with Hadhrat Dimaam رضي الله تعالى عنه was a Muslim and that they built Masaajid and called out the Adhaan for salaah. (1)

Hadhrat Amr bin Murrah Juhani رضي الله تعالى عنه Gives Da'wah to his People

The Dream Hadhrat Amr bin Murrah رضي الله تعالى عنه had About the Risaalat of Rasulullaah صلى الله عليه وسلم

Hadhrat Amr bin Murrah رضي الله تعالى عنه narrates that he once performed Hajj with a group of his people during the Period of Ignorance. While in Makkah he had a dream in which he saw a light rising from the Kabah which extended its illumination to the mountains of Yathrib (now called Madinah) and the Ash'ar mountains in the region of the Juhayna tribe. He also heard a voice in the light saying, **"Darkness has been dispersed, light has spread and the seal of the Ambiyaa has been sent."** He then saw another light which illuminated for him the palaces of Heera and white buildings of Madaa'in. He again heard a voice in the light which said, "Islaam has become manifest, the idols are destroyed and family ties are fostered." He then woke up with a fright and said to his people, "By Allaah! Something astounding is going to take place amongst the tribe of the Quraysh." He then related the dream to them.

Hadhrat Amr bin Murrah رضي الله تعالى عنه Meets Rasulullaah صلى الله عليه وسلم and Accepts Islaam

When Hadhrat Amr bin Murrah رضي الله تعالى عنه reached his locality, the news reached him that a person called Ahmad has been sent as a Rasul. He left home and came to Rasulullaah صلى الله عليه وسلم. When he informed Rasulullaah صلى الله عليه وسلم about his dream, Rasulullaah صلى الله عليه وسلم said, **"O Amr bin Murrah! I am the Rasul of Allaah sent to all of mankind.** I invite you to Islaam and command you to protect life, to foster good family ties, to worship Allaah Alone, to forsake idols, to perform Hajj to the Kabah and to fast during Ramadhaan which is one of the twelve months of the year. Whoever accepts this shall have Jannah and whoever disobeys shall have the fire of Jahannam. Accept Imaan, O Amr bin Murrah and Allaah shall rescue you from the terror of Jahannam."

Hadhrat Amr bin Murrah رضي الله تعالى عنه said, "I testify that there is none worthy of worship but Allaah and that you are Allaah's Rasul. I believe in everything Halaal and Haraam that you have brought even though a great number of people reject it. The tribe of Hadhrat Amr bin Murrah رضي الله تعالى عنه had an idol and it was his father who tended to it. However, Hadhrat Amr bin Murrah رضي الله تعالى عنه broke the idol before coming to meet Rasulullaah صلى الله عليه وسلم. (After accepting Islaam,) Hadhrat Amr bin

(1) Ibn Is'haaq, Ahmad and Abu Dawood as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.60). Haakim has also reported it in his Mustadrak (Vol.3 Pg.54) with commentary. Imaam Dhahabi has verified the authenticity of the narration.

Murrah رضي الله تعالى عنه then recited to Rasulullaah ﷺ some couplets he had composed when he heard of Rasulullaah ﷺ. These are translated as follows:
"I testify that Allaah is True and without doubt
I am the first to forsake the gods of stone
I have folded up my trousers to migrate
Over difficult roads and inhospitable lands I travel to you (O Rasulullaah ﷺ!)
To be in the company of him who is the best of people in personality and lineage
Who is the messenger of the King of mankind and of everything above the heavens"
Rasulullaah ﷺ congratulated him on these couplets

Rasulullaah ﷺ Sends Hadhrat Amr bin Murrah رضي الله تعالى عنه to Give Da'wah to his People and Advises Him

Hadhrat Amr bin Murrah رضي الله تعالى عنه then said to Rasulullaah ﷺ, "May my parents be sacrificed for you! Do send me to my people. Perhaps Allaah shall bestow His grace on them through me as He has bestowed His grace on me through you." **When Rasulullaah ﷺ sent him, he first advised him saying, "Always adopt gentleness and honest speech. Never be ill-tempered, proud or jealous."**
Hadhrat Amr bin Murrah رضي الله تعالى عنه then went to his people and said, "O Rifaa'ah or I should rather say O gathering of the Juhayna tribe! I am the messenger of the Rasul of Allaah. I invite you to accept Islaam and command you to protect life, to foster good family ties, to worship Allaah Alone, to forsake idols, to perform Hajj to the Kabah and to fast during Ramadhaan, which is one of the twelve months of the year. Whoever accepts this shall have Jannah and whoever disobeys shall have the fire of Jahannam. O gathering of the Juhayna! Allaah has made you the best of the Arab tribes and even during the Period of Ignorance you detested the evil practices of that other Arab tribes liked. They used to join two sisters in one marriage, wage wars during the sacred months and succeed their fathers as husbands of their mothers. Accept the call of the Nabi that Allaah has sent from the lineage of Luway bin Ka'b and you will attain the honour of this world and great distinction in the Aakhirah."
Only one person came to him saying, "O Amr bin Murrah! May Allaah make your life bitter! Do you command us to forsake our gods and to create divisions within ourselves. Do you command us to oppose the religion of our forefathers who were all of extremely high character and to adopt the religion towards which the person of the Quraysh from the people of Tihaamah is calling? We have neither love for him nor any respect. The wretch then proceeded to say the following couplets, which mean:
"Ibn Murrah has come with a statement
A statement that cannot be from one who wishes reformation
I am sure that the words and actions of Ibn Murrah
Shall prove to be a lump in the throat even though some time may elapse
He makes fools of our noble predecessors

And whoever dares to do this can never attain success"
Hadhrat Amr bin Murrah رضي الله تعالى عنه said to the man, "May Allaah make life bitter for the one who is lying from the two of us. May Allaah make him dumb and blind as well." A narrator says, "By Allaah! Before the man died, he lost all this teeth, he became blind, went insane and was unable to taste any food."

Hadhrat Amr bin Murrah رضي الله تعالى عنه Comes to Rasulullaah ﷺ with Those from his Tribe who Accepted Islaam and Rasulullaah ﷺ has a Letter Written for them

Hadhrat Amr bin Murrah رضي الله تعالى عنه left his locality with those of his people who accepted Islaam and came to Rasulullaah ﷺ. Rasulullaah ﷺ greeted them and welcomed them. He also had the following letter written to their people:

> In the name of Allaah The Most Kind The Most Merciful
> This is a letter from the Mighty Allaah, expressed on the tongue of His Rasool who has come with the absolute truth and a Book that speaks the truth.
> It is entrusted with Amr bin Murrah and addressed to the Juhayna bin Zaid tribe.
> You may have for yourselves the low-lying lands and plains as well as the hills and backs of the valleys. You may also tend its crops and drink its water. All this is on condition that you pay one-fifth of booty, perform five salaahs, give two goats (as zakaah) for every flock of sheep or goats when they are together (and they number between 120 and 200) and one goat for every flock that is separate (and number between 40 and 119). There shall be no zakaah on animals used for ploughing fields and for drawing water. Allaah and all the Muslims present are witness to this settlement between us.

Hadhrat Qais bin Shammaas رضي الله تعالى عنه wrote this letter. (1)

Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه gives Da'wah to the Thaqeef Tribe

Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه Accepts Islaam, Gives Da'wah to his People and they Kill him

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه narrates that when the Muslims started performing Hajj during the ninth year after Hijrah, Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه came to Rasulullaah ﷺ as a Muslim. When he requested permission to go back to his people to preach Islaam, Rasulullaah ﷺ said, "I fear that they

(1) Rooyaani and Ibn Asaakir as mentioned in *Kanzul Ummaal* (Vol.7 Pg.64). Abu Nu'aym has also reported it in length as quoted in *Al Bidaaya wan Nihaaya* (Vol.2 Pg.351). Tabraani has also narrated it as mentioned in *Majma* (Vol.8 Pg.244).

will kill you." He said, "(They have so much respect for me that) If they find me asleep, they would not even wake me up." Rasulullaah ﷺ permitted him and he returned to his people.

It was at night when he returned and all the people of the Thaqeef tribe came to greet him. However, when he started calling them to Islaam, they levelled accusations against him, became furious at him, swore at him and finally killed him. Rasulullaah ﷺ said, "Urwa's example is like that of the person of Surah Yaaseen who called his people towards Allaah and they killed him." (1)

Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه Becomes Happy with his Martyrdom and Advises his People

Numerous scholars have reported this narration at length. Their reports mention that Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه reached home at night and went to his house. The people of the Thaqeef came to his house and greeted him in the manner people greeted during the Period of Ignorance. He refused to allow their greeting and said, "You should adopt the greeting of the people of Jannah which is Salaam." The people then started abusing him and hitting him but he tolerated it all. They then left him and started discussing about him.

When dawn broke, he went up to his balcony and called out the Adhaan for salaah. The people of the Thaqeef came out of their homes and came to him from every direction. A person from the Banu Maalik tribe called Aws bin Auf shot an arrow at Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه, which struck an artery. (Despite efforts) The blood would not stop flowing. When this happened, Ghaylaan bin Salma, Kinaana bin Abd Yaleel, Hakam bin Amr and several leading figure of their allied tribes took up their arms and got together. They announced, "Either we are killed or we shall take the lives of ten leaders of the Banu Maalik tribe in retaliaton."

When Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه saw the developments, he said, "Do not take any lives for my sake. I have donated my blood to the person who took it to preserve your unity. This death is a blessing that Allaah has bestowed on me for he has brought martyrdom to me. I testify that Muhammad ﷺ is Allaah's Rasul because he informed me that you would kill me." He then called for his family and said, "When I die you should bury me with those martyrs who were killed while fighting with Rasulullaah ﷺ before he left you." They then buried him with these martyred Sahabah رضي الله تعالى عنهم when he passed away. When the news of his martyrdom reached Rasulullaah ﷺ, he said, "Urwa's example..." The rest of the Hadith is the same as the one mentioned above. The narration describing the way in which the Thaqeef accepted Islaam has already been mentioned in the chapter entitled "Incidents About the Character and Actions of Rasulullaah ﷺ that Inspired People to Accept Islaam" (2). (3)

(1) Tabraani. Haythami (Vol.9 Pg.386) has commented on the chain of narrators. Haakim (Vol.3 Pg.616) has also reported a similar narration.
(2) This is found under the subheading "The Conquest of Makkah" and a further subheading titled "The Banu Thaqeef Tribe of Taa'if accepts Islaam".
(3) Ibn Sa'd (Vol.5 Pg.369).

Hadhrat Tufayl bin Amr Dowsi رضي الله تعالى عنه Gives Da'wah to his People

Hadhrat Tufayl bin Amr رضي الله تعالى عنه Arrives in Makkah and His Experience with the Quraysh

Muhammad bin Is'haaq says that despite the harsh treatment that Rasulullaah ﷺ saw his people mete out to him, he exerted all his efforts to guide them and to save them from the evils they were involved in. When Allaah protected Rasulullaah ﷺ from them, the Quraysh started warning the Arabs about Rasulullaah ﷺ when they came to meet him. Hadhrat Tufayl bin Amr رضي الله تعالى عنه was a highly respected and intelligent poet. He narrates that when he arrived in Makkah during the time when Rasulullaah ﷺ was still living there, some men from the Quraysh came to him and asked, "O Tufayl! You have come to our city. This person amongst us has caused us great difficulty and has disunited us. His speech is bewitching and he has caused division between fathers and sons, between brothers and between husband and wife. We fear that you and your tribe should not suffer as we have. **Do not speak to him and do not even listen to him.**"

Hadhrat Tufayl رضي الله تعالى عنه says, "By Allaah! They did not let go of me until I resolved not to hear anything Rasulullaah ﷺ said and not to speak to him. I **even went to the extent of stuffing pieces of wool in my ears** when I proceeded to the Masjid the following morning, fearing that any of his words may reach me without me intentionally listening to him."

Hadhrat Tufayl bin Amr رضي الله تعالى عنه Accepts Islaam

Hadhrat Tufayl bin Amr رضي الله تعالى عنه says, "When I went to the Masjid in the morning, Rasulullaah ﷺ was standing there, performing salaah near the Kabah. I stood close to him and Allaah destined that I should hear some of his words. What I heard were excellent words and I said to myself, **'Shame on you! I am supposed to be an intelligent poet who can distinguish between good and bad. What prevents me from listening to what this man has to say? If what he says is good, I shall accept and if it is not, I shall ignore it.'"**

Hadhrat Tufayl رضي الله تعالى عنه then waited until Rasulullaah ﷺ left for home. He then followed Rasulullaah ﷺ and met him when he entered his house. He then told Rasulullaah ﷺ what the Quraysh had told him and added, "By Allaah! They were so convincing that I even plugged my ears with wool so that I do not hear your words. Thereafter, Allaah destined that I should listen to you. What I heard were excellent words indeed. Present to me your case." Rasulullaah ﷺ then presented Islaam to him and recited the Qur'aan to him. Hadhrat Tufayl رضي الله تعالى عنه remarked, **"I swear by Allaah that I have never heard words more beautiful (than the Qur'aan) nor any matter as balanced (as Islaam)."** After accepting Islaam and reciting the Shahaadah, Hadhrat Tufayl رضي الله تعالى عنه said, "O Rasulullaah ﷺ! My people obey me so I shall return to them and invite them to Islaam.

Pray to Allaah to grant me a sign which will assist me in inviting them." Rasulullaah ﷺ made du'aa saying, "O Allaah! Grant him a sign."

Hadhrat Tufayl رضي الله تعالى عنه Returns to his People to Invite them to Islaam and Allaah Assists him by Granting him a Sign

Hadhrat Tufayl رضي الله تعالى عنه says that he then went to his people and was at a valley from which he could see the people present there **when a light radiated from between his eyes like a lantern. He then prayed, "O Allaah! Not on my face because my people will think that this is a form of punishment affecting my face because I had left my religion."** He narrates further, **"The light then moved to the top of my whip.** The people present then showed each other the light on my whip which resembled a suspended lantern as I descended the valley towards them. When I reached them it was still morning."

Hadhrat Tufayl رضي الله تعالى عنه invites his Father and Wife to Islaam and they Both Accept

Hadhrat Tufayl رضي الله تعالى عنه narrates that when he came to his people, his father who was an extremely old man came to him. Hadhrat Tufayl رضي الله تعالى عنه said, "Keep away from me, O father because you are not mine and I am not yours." "Why is it, O beloved son?" his father asked. Hadhrat Tufayl رضي الله تعالى عنه replied, "Because I have accepted Islaam and am a follower of Muhammad ﷺ." His father said, **"Your religion is mine." His father then took a bath, cleaned his clothes and came back to Hadhrat Tufayl رضي الله تعالى عنه who presented Islaam to him. He accepted Islaam.**

When his wife came to him, Hadhrat Tufayl رضي الله تعالى عنه said to her, "Keep away from me for I am not yours and you are not mine." "Why is it? May my parents be sacrificed for you!" Hadhrat Tufayl رضي الله تعالى عنه replied, "Islaam has separated me from you." She also accepted Islaam. Hadhrat Tufayl رضي الله تعالى عنه further says that when he invited the rest of the Dows tribe to Islaam, they displayed reluctance.

Rasulullaah ﷺ Makes Du'aa for the Dows Tribe After Which They Accept Islaam and Come to Rasulullaah ﷺ Along with Hadhrat Tufayl رضي الله تعالى عنه

Hadhrat Tufayl رضي الله تعالى عنه then went to Rasulullaah ﷺ in Makkah and said, "O Nabi of Allaah! The Dows tribe has overpowered me. Please invoke Allaah's curses on them." (Instead) **Rasulullaah ﷺ prayed, "O Allaah! Guide the Dows tribe."** Rasulullaah ﷺ then said to him, **"Return to your people, give them Da'wah and be gentle with them."** Hadhrat Tufayl رضي الله تعالى عنه then returned to his people and continued giving them Da'wah all the time until Rasulullaah ﷺ migrated (to Madinah) and the battles of Badr, Uhud and Khandaq were over. Thereafter, Hadhrat Tufayl رضي الله تعالى عنه went to Rasulullaah ﷺ together with all

those from his people who had accepted Islaam. At the time Rasulullaah was in Khaybar. Hadhrat Tufayl eventually reached Madinah with **seventy or eighty families from the Dows tribe.** (1)

Hadhrat Abdullaah bin Abbaas has also narrated from Hadhrat Tufayl bin Amr the story of how he accepted Islaam, how he gave Da'wah to his father, his wife and his people and his arrival in Makkah, just as it was mentioned in the previous narration. However, the narration of Hadhrat Abdullaah bin Abbaas adds that **Rasulullaah sent Hadhrat Tufayl to burn an idol called Dhul Kaffayn.** In addition, it also mentions that Hadhrat Tufayl thereafter left for Yamaamah where he saw a dream and was then **martyred in the Battle of Yamaamah.** (2)

Another narration states that when Hadhrat Tufayl arrived in Makkah, some people from the Quraysh told him about Rasulullaah and requested him to assess Rasulullaah. He therefore went to Rasulullaah and recited some of his poetry to Rasulullaah. Rasulullaah then recited Surah Ikhlaas and the Mu'awwadhatayn (Surahs Falaq and Naas) to him. He accepted Islaam on the spot and then returned to his people. The narration then goes on to speak about his whip and its light. The narrator mentions further that Hadhrat Tufayl then invited his parents to Islaam. His father accepted Islaam but his mother did not. When he invited his tribesmen, **it was only Hadhrat Abu Hurayra who accepted.**

Thereafter, Hadhrat Tufayl went to Rasulullaah and said, "Would you like a fortified stronghold with strong defences?" he was referring to the territory of the Dows tribe (which he wanted Rasulullaah to take hold of after cursing the Dows tribe). However, when Rasulullaah made du'aa for the Dows tribe instead, Hadhrat Tufayl said, "This is not what I wanted." Rasulullaah said, "There are many of them who are just like you."

Amongst the Dows tribe was a person called Jundub bin Amr bin Humama bin Auf who used to say during the Period of Ignorance, "I know that the Creation has a Creator but I do not know who it is." When he heard of Rasulullaah, he went to Rasulullaah along with seventy five men of his tribe and they all accepted Islaam. Hadhrat Abu Hurayra narrates that Jundub placed each man individually before Rasulullaah.

(Apart from the above,) Many narrations have already passed (that are also relevant to this discussion) such as the narrations mentioning the Da'wah Hadhrat Ali gave to the Hamdaan tribe(3), the Da'wah Hadhrat Khaalid bin Waleed gave to the Banu Haarith bin Ka'b(4) tribe and the Da'wah Hadhrat Abu Umaama gave to his tribe(5)

(1) Abu Nu'aym in Dalaa'il (Pg.78) as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.100). Commentary on the chain of narrators is mentioned in *Isaaba* (Vol.2 Pg.225). Ibn Sa'd has also narrated the Hadith.

(2) *Isti'aab* (Vol.2 Pg.232).

(3) In the chapter entitled "Rasulullaah dispatches groups to give Da'wah" under the subheading "Rasulullaah dispatches Hadhrat Khaalid bin Waleed to Yemen".

(4) In the chapter entitled "Rasulullaah dispatches groups to give Da'wah" under the subheading "Rasulullaah dispatches Hadhrat Khaalid bin Waleed to Yemen".

(5) In the chapter entitled "Rasulullaah dispatches individuals to give Da'wah" under the

The Sahabah رضي الله عنهم Dispatch Individuals and Groups to Give Da'wah

Hadhrat Hishaam bin Al Aas رضي الله عنه and others are sent to Heraclius

Hadhrat Hishaam bin Al Aas Umawi رضي الله عنه narrates that (during the Khilaafah of Hadhrat Abu Bakr رضي الله عنه) he and another person were sent with the invitation to Islaam to Heraclius the Emperor of Rome. He says that **when they arrived at Ghowtha meaning Damascus,** they went to see Jabala bin Ayham Ghassaani who happened to be lying on his bed at the time. He sent a messenger to speak to them. When the messenger came, the Sahabah رضي الله عنهم said, "By Allaah! We shall never speak to a messenger for we have been sent to see the king. If he grants permission, we shall speak to him but not to a messenger." When the messenger returned to the king with the news, he permitted them to enter and to speak. Hadhrat Hishaam bin Al Aas رضي الله عنه spoke to him and invited him to accept Islaam.

The king was wearing black clothing. When Hadhrat Hishaam bin Al Aas رضي الله عنه asked him why he was dressed in that manner, he replied, "I have vowed never to remove this clothing until I expel you from Shaam." The Sahabah رضي الله عنهم said to him, "By Allaah! We shall soon be taking from you this place where you sit and we shall also be taking the kingdom of your high emperor (Heraclius), Inshaa Allaah! Our Rasul Muhammad ﷺ has informed us of this." The king said, "You are not those people. They will be people who fast during the day and stand in worship during the night." The narration continues further and will Inshaa Allaah be quoted in the chapter dealing with the help received from the unseen. (1)

Hadhrat Moosa bin Uqba narrates that Hadhrat Hishaam bin Al Aas رضي الله عنه, Hadhrat Nu'aym bin Abdillaah رضي الله عنه and another person whom the narrator did name were sent to the Emperor of Rome during the Khilaafah of Hadhrat Abu Bakr رضي الله عنه. Hadhrat Hishaam رضي الله عنه says, "We came to Jabala bin Ayham who was in Damascus and noticed that he was wearing black and that everything around him was black. He said, 'You may speak, O Hishaam.'" Hadhrat Hishaam رضي الله عنه then spoke to him and invited him towards Allaah. The Hadith proceeds in detail as will be quoted ahead. (2)

The Sahabah رضي الله عنهم send Letters to Invite Towards Allaah and Islaam

Hadhrat Ziyaad bin Haarith Sudaa'ee رضي الله عنه Sends a Letter to his People

Hadhrat Ziyaad bin Haarith Sudaa'ee رضي الله عنه narrates that he met Rasulullaah

subheading "Rasulullaah ﷺ dispatches Hadhrat Abu Umaamah رضي الله عنه to his people the Baahilah tribe".

(1) Bayhaqi as quoted in The *Tafseer* of Ibn Katheer (Vol.2 Pg.251).

(2) Abu Nu'aym in Dalaa'il (Pg.9).

ﷺ, accepted and pledged his allegiance to Islaam at the hand of Rasulullaah ﷺ. He then heard that Rasulullaah ﷺ had already dispatched an army to his people. He said, "O Rasulullaah ﷺ! Call the army back for I take the responsibility of ensuring that my people accept Islaam and remain obedient." When Rasulullaah ﷺ told him to go and call the army back and he was forced to excuse himself because his camel was too slow. Rasulullaah ﷺ then sent someone else who called them back.

Hadhrat Ziyaad رضي الله تعالى عنه then wrote a letter to his people in response to which a delegation came to inform Rasulullaah ﷺ that they had accepted Islaam. Rasulullaah ﷺ said to Hadhrat Ziyaad رضي الله تعالى عنه, "Dear Sudaa'ee brother! It appears as if your people really obey you." Hadhrat Ziyaad رضي الله تعالى عنه replied, "(I cannot accept the credit because) It was Allaah Who has guided them to Islaam." **Rasulullaah ﷺ then asked, "Can I appoint you as their leader?" When Hadhrat Ziyaad رضي الله تعالى عنه accepted,** Rasulullaah ﷺ wrote a letter to confirm his appointment. Hadhrat Ziyaad رضي الله تعالى عنه then asked Rasulullaah ﷺ to reserve a share of the zakaah for them. Rasulullaah ﷺ agreed and then wrote another letter in this regard.

Hadhrat Ziyaad رضي الله تعالى عنه continues to relate that all this occurred during one of Rasulullaah ﷺ journeys. When Rasulullaah ﷺ camped at a place, the people there came to him and complained about the person who was appointed to collect their zakaah. They told Rasulullaah ﷺ that because there had been some friction between their tribe and his during the Period of Ignorance, he was being harsh with them. Rasulullaah ﷺ asked, "Is he really doing this?" "Yes," they confirmed. Rasulullaah ﷺ then turned to the Sahabah رضي الله تعالى عنهم with Hadhrat Ziyaad رضي الله تعالى عنه amongst them and said, "There is no good for a Mu'min in being appointed as a leader." Hadhrat Ziyaad رضي الله تعالى عنه says that this statement lingered in his heart.

Another person later came to Rasulullaah ﷺ to ask for something. Rasulullaah ﷺ said, **"The person who begs from people despite possessing sufficient wealth, his begging shall earn him nothing besides a headache and stomach disease."** The person then asked to be given from the zakaah money. Rasulullaah ﷺ said to him, "Allaah does not sanction the command of a Nabi or anyone else regarding the distribution of zakaah but issues the command Himself. Allaah has distributed it into eight parts so if you are amongst the eight, I shall give you." Hadhrat Ziyaad رضي الله تعالى عنه says that it then occurred to him that he had asked for zakaah even though he had sufficient wealth.

The Hadith then continues to a point where Hadhrat Ziyaad رضي الله تعالى عنه says that after Rasulullaah ﷺ had completed salaah, he approached Rasulullaah ﷺ with the two letters saying, "O Rasulullaah ﷺ! Absolve me of these two." Rasulullaah ﷺ asked, "What has happened to you?" He replied, "O Rasulullaah ﷺ! I heard you say that there is no good for a Mu'min in being appointed as a leader and I am a Mu'min who believes in Allaah and His Rasool. I also heard you say to the beggar that the person who begs from people despite possessing

sufficient wealth, his begging shall earn him nothing besides a headache and stomach disease. I had asked from you despite having sufficient wealth."
Rasulullaah ﷺ said, "That being as it is, you still have the option to either accept it to leave it." Hadhrat Ziyaad رضي الله عنه said, "I would rather leave it." Rasulullaah ﷺ then said to him, "Show me someone whom I may appoint as your leader." Hadhrat Ziyaad رضي الله عنه pointed out one of the persons who had come with the delegation and Rasulullaah ﷺ appointed him as the leader. (1)

Hadhrat Bujayr bin Zuhayr bin Abi Sulma رضي الله عنه Writes a Letter to his Brother Ka'b

Hadhrat Abdur Rahmaan bin Ka'b narrates that the two sons of Zuhayr who were Bujayr and Ka'b left on a journey and had reached a spring called Abraqal Azzaaf. Bujayr then said to Ka'b, "Stay here with the animals. I am going to see that person (Rasulullaah ﷺ) and hear what he has to say." Ka'b stayed and Bujayr left to meet Rasulullaah ﷺ. Rasulullaah ﷺ presented Islaam to him and he accepted. When the news reached Ka'b, he recited a few couplets which mean:
"Will you not convey this message to Bujayr
Woe be on another (Hadhrat Abu Bakr رضي الله عنه). To what has he led you?
He has led you to a way on which you will not find your parents
Neither will you find your brother
Abu Bakr has made you drink from a terrible cup
That slave has made you drink from it time and time again"
When Rasulullaah ﷺ heard about these couplets, he permitted Ka'b's execution when he said, "Whoever finds Ka'b should kill him!" Bujayr wrote to Ka'b informing him that Rasulullaah ﷺ had ordered his execution. He also wrote, "Save yourself! However, I do not think that you will be able to escape."
Bujayr later wrote back to Ka'b saying, "Rasulullaah ﷺ accepts the word of anyone who comes to him to testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul. You should therefore accept Islaam and come here as soon as this letter reaches you." Ka'b accepted Islaam and recited a poem in praise of Rasulullaah ﷺ. He then came (to Madinah) and sat his mount down at the door of the Masjid. He then entered the Masjid where he found Rasulullaah ﷺ sitting in the middle of the Sahabah رضي الله عنهم just as a tablecloth is placed at the center with people sitting around it. The Sahabah رضي الله عنهم thronged around Rasulullaah ﷺ forming several rings. At times, he turned towards a group while addressing them and at other times he turned towards another group.
Hadhrat Ka'b رضي الله عنه himself says, "I sat my mount down at the door of the Masjid and recognised Rasulullaah ﷺ by his features. I took a few steps forward and sat by him where it declared that I had accepted Islaam when I said,

(1) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.83). Baghawi and Ibn Asaakir have also reported the narration at length and verified its authenticity as mentioned in *Kanzul Ummaal* (Vol.7 Pg.37). Ahmad has also reported it as mentioned in *Isaaba* (Vol.1 Pg.557) as did Tabraani. Haythami (Vol.5 Pg.204) has commented on the chain of narrators.

'I testify that there is none worthy of worship but Allaah and that you are Allaah's Rasul. I seek amnesty, O Rasulullaah!" Rasulullaah asked, "Who are you?" "I am Ka'b bin Zuhayr." Rasulullaah said, "Was it you who said..." He then turned to Hadhrat Abu Bakr and asked, "What was it that he said, O Abu Bakr?" Hadhrat Abu Bakr recited the couplet which meant, *"Abu Bakr has made you drink from a terrible cup. That slave has made you drink from it time and time again."*

Ka'b interjected by saying, "I did not say it like this, O Rasulullaah." "Then how did you say it?" asked Rasulullaah. Ka'b said, "I said (he then altered a few words to compose a couplet which meant) *'Abu Bakr has made you drink from a quenching cup. That trustworthy man has made you drink from it time and time again.'"* Rasulullaah then said, "By Allaah! He certainly is a trustworthy man." Ka'b then recited the entire poem he had composed, which will be quoted shortly. [1]

Hadhrat Moosa bin Aqba says that Hadhrat Ka'b bin Zuhayr recited his poem "Baanat Su'aad" to Rasulullaah in his Masjid in Madinah until he reached the couplets which meant:

"Without doubt, Rasulullaah is a sword from which light is derived
And a drawn rapier from amongst the swords of Allaah.
He was with some youths of the Quraysh who had accepted Islaam
When one of them said (to the Kuffaar), 'Move out of the way!"

Rasulullaah then signalled to the Sahabah with his sleeve for them to listen attentively.

The narrator says that Hadhrat Bujayr had written to his brother Ka'b to warn him and to invite him to accept Islaam. He also wrote a few couplets in the letter which meant:

"Who will convey the message to Ka'b? Is he inclined towards that
which he wrongly criticised whereas it is most resolute
Come to the One Allaah and not towards Uzza nor Laat
Then you will attain salvation if you do this and will remain safe
You will then attain salvation on the day when none shall escape
from the Fire except the pure-hearted Muslim
The religion of (our father) Zuhayr is nothing but falsehood
And the religion of (our grandfather) Abu Sulma is forbidden to me" [2]

Hadhrat Khaalid bin Waleed Writes to the People of Persia

Hadhrat Abu Waa'il narrates[3] that Hadhrat Khaalid bin Waleed wrote the following letter to the Persian people, inviting them to Islaam.

(1) Haakim (Vol.3 Pg.579).
(2) Haakim (Vol.3 Pg.582). Haakim (Vol.3 Pg.583) and Haythami (Vol.9 Pg.394) have commented on the chain of narrators. Others have also narrated the Hadith as mentioned in *Isaaba* (Vol.3 Pg.395) and *Al Bidaaya wan Nihaaya* (Vol.4 Pg.382).
(3) Tabraani. Haythami (Vol.5 Pg.310) has commented on the chain of narrators. Haakim has also reported a similar narration in his *Mustadrak* (Vol.3 Pg.299).

In the name of Allaah The Most Kind The Most Merciful
From Khaalid bin Waleed-
To Rustam, Mahraan and the Persian leadership
Peace be on those who follow the guidance.
We invite you to accept Islaam. Should you refuse, you may pay the Jizya by hand as subjects. If you refuse even this, then I have people with me who love to be killed while fighting in the path of Allaah more than you Persians love wine.
Peace be on those who follow the guidance.

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه Writes to the People of Madaa'in

Hadhrat Sha'bi رحمه الله تعالى narrates that Banu Buqayla read to him the letter that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه wrote to the people of Madaa'in. It read:

From Khaalid bin Waleed
To the Persian leadership
Peace be on those who follow the guidance.
All praises belong to Allaah Who has fragmented your unity, taken away your kingdom and weakened your plans. Take note that whoever performs our salaah, faces our Qibla and eats what we slaughter, he is a Muslim who shall enjoy the privileges we have and also bear the responsibilities we bear.
After this I wish to add that when this letter reaches you, you should send securities to me (to ratify our peace agreement) and you may rest assured that I shall give you your protection. Otherwise, I swear by the Being besides Whom there is no other deity that I shall dispatch against you people who love death as you love life.

When the Persians in the Madaa'in district read this letter, they were taken aback. This occurred in the year 12 A.H. (1)

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه Writes to Hurmuz

Imaam Sha'bi رحمه الله تعالى says(2) that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه wrote a letter to Hurmuz before he left with Uzaadhiba the father of Ziyaadhiba, who was from Yamaamah. In those days, Hurmuz was in charge of defending the Persian borders. The letter read:

Accept Islaam and you will remain safe. Otherwise you may subject yourself and your people to our protection and accept to pay the Jizya. If not, you have none but yourself to blame for I shall march with people who love death as

(1) Ibn Jareer (Vol.2 Pg.553).
(2) Ibn Jareer in his *Taareekh* (Vol.2 Pg.554).

much as you people love life.

Another narration(1) states that when Hadhrat Khaalid bin Waleed رضي الله تعالى عنه conquered one of the two regions of Iraq's fertile plains, he summoned a person from the people of Heera. With this person he sent a letter to the Persians who were scattered in different groups in Madaa'in and taking support from each other after the death of (their leader) Ardsher. However, they had appointed Bahman Jaadhway as their leader stationed in a place called Buharseer where he commanded the army's frontline. With Bahman Jaadhway was Uzaadhiba and several other generals.

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه summoned another person from Salooba and sent two letters with the two envoys. **One letter was addressed to the senior leadership while the other was addressed to the regular commanders.** The one envoy was therefore from Heera while the other was a Nabti (from the non-Arab settlers of Iraq). When Hadhrat Khaalid رضي الله تعالى عنه asked the envoy from Heera what his name was, the man said that it was Murra (meaning 'bitter'). Hadhrat Khaalid رضي الله تعالى عنه said to him, "Take this letter to the Persians. Perhaps Allaah shall make their lives bitter or they shall accept Islaam and turn in repentance (to Allaah)." Hadhrat Khaalid رضي الله تعالى عنه then asked the Nabti envoy what his name was. When the man said that it was Hizqeel (derived from a word similar to one that means 'to destroy'), Hadhrat Khaalid رضي الله تعالى عنه told him to deliver the letter and then prayed, "O Allaah! Destroy them." Ibn Jareer says that the two letters contained the following:

In the name of Allaah The Most Kind The Most Merciful
From Khaalid bin Waleed
To the Persian royal family
All praises belong to Allaah Who has thrown your establishment in mayhem, Who has weakened your plans and fragmented your unity. It would have been worse for you if He had not done this. Enter our Deen and we shall leave you and your land and pass by you to proceed to other people. Otherwise (if you do not willingly enter the Deen) you will still be subject to our authority and forced to suffer defeat at the hands of people who love death like you love life.

In the name of Allaah The Most Kind The Most Merciful
From Khaalid bin Waleed
To the Persian leaders
Accept Islaam and you may live in peace. If not, you may submit to my protection and pay the Jizya. Otherwise I shall march to you with people who love death more than you people love to drink wine."

(1) Ibn Jareer (Vol.2 Pg.571).

The Sahabah رضي الله تعالى عنهم Give Da'wah in the Battlefield During the Time of Rasulullaah ﷺ

The Da'wah that Hadhrat Haarith bin Muslim Tameemi رضي الله تعالى عنه Gave

Hadhrat Haarith bin Muslim Tameemi رضي الله تعالى عنه narrates that Rasulullaah ﷺ once sent them on a military expedition. When they reached the place they intended to attack, he spurred his horse and soared ahead of the others. However, the people of the town were weeping as they met them. Hadhrat Haarith bin Muslim رضي الله تعالى عنه said to them, "Say 'Laa Ilaaha Illallaah' and you will be saved." The people then said what they were told. When the other Sahabah رضي الله تعالى عنهم arrived there, they rebuked Hadhrat Haarith bin Muslim رضي الله تعالى عنه and said, "You have deprived us of the booty after it already become cold in our hands."

When they returned to Madinah and mentioned the incident to Rasulullaah ﷺ, he called Hadhrat Haarith bin Muslim رضي الله تعالى عنه and congratulated him for what he had done. Rasulullaah ﷺ also told him that Allaah had granted him tremendous rewards for every one of the people of the town. One of the narrators by the name of Abdur Rahmaan says that it was he who forgot the specific rewards that Rasulullaah ﷺ mentioned. Rasulullaah ﷺ then said to him, "I shall write a bequest in your favour to all the Muslim leaders who come after me." Rasulullaah ﷺ did so, sealed the letter and handed it over to him. **Thereafter, Rasulullaah ﷺ said to him, "When you have performed your Fajr salaah, recite seven times:**

"O Allaah! Save me from the Fire" ...... اَللّٰهُمَّ اَجِرْنِىْ مِنَ النَّارِ

If you die during that day, Allaah shall record your safety from the Fire. Then when you have performed your Maghrib salaah, again recite seven times:

"O Allaah! Save me from the Fire" ...... اَللّٰهُمَّ اَجِرْنِىْ مِنَ النَّارِ

If you die during that night, Allaah shall record your safety from the Fire."

Hadhrat Haarith bin Muslim رضي الله تعالى عنه says, "When Allaah took Rasulullaah ﷺ away, I went to Hadhrat Abu Bakr رضي الله تعالى عنه who opened the seal, read the letter and gave me some wealth (as Rasulullaah ﷺ instructed). Thereafter, he sealed the letter. Afterwards (after the death of Hadhrat Abu Bakr رضي الله تعالى عنه) I went to Hadhrat Umar رضي الله تعالى عنه, who did the same. Thereafter, I went to Hadhrat Uthmaan رضي الله تعالى عنه (when he was the Khalifah) and he did exactly the same."

Muslim bin Haarith says, "(My father) Hadhrat Haarith bin Muslim رضي الله تعالى عنه passed away during the Khilaafah of Hadhrat Uthmaan رضي الله تعالى عنه and the letter stayed with us until Hadhrat Umar bin Abdul Aziz رحمه الله تعالى became the Khalifah. He wrote a letter to the governor of the region where we stayed instructing him to send Muslim the son of Haarith bin Muslim رضي الله تعالى عنه to him with the letter that Rasulullaah ﷺ had written for his father. When I was sent to him, he read the letter, ordered that I be given some wealth and then sealed it." (1)

(1) Hasan bin Sufyaan and Abu Nu'aym as quoted in *Kanzul Ummaal* (Vol.7 Pg.28) and Muntakhab (Vol.5 Pg.162).

The Da'wah that Hadhrat Ka'b bin Umayr Ghifaari رضي الله تعالى عنه Gave

Hadhrat Zuhri رحمه الله تعالى narrates that Rasulullaah ﷺ sent Hadhrat Ka'b bin Umayr Ghifaari رضي الله تعالى عنه with a group of fifteen men. They rode to a place in Shaam called Dhaat Itlaa where they encountered a very large concentration of people. When they invited these people to Islaam, they refused to accept and started firing arrows at them. Seeing this, the Sahabah رضي الله تعالى عنهم started fighting them most fiercely but all of them were martyred except one man who was left wounded amongst the dead. When night arrived, he somehow managed to get himself to Rasulullaah ﷺ. Rasulullaah ﷺ was on the verge of sending a battalion after them when the news reached him that the people had moved on to another place. (1)

Ibn Abil Awjaa رضي الله تعالى عنه Gives Da'wah

Imaam Zuhri رحمه الله تعالى narrates that it was in Dhul Hijjah 7 A.H. that Rasulullaah ﷺ returned from performing the Umrah he had missed. He then sent Hadhrat Ibn Abil Awjaa Sulami رضي الله تعالى عنه on a military expedition with fifty horsemen. However, an enemy spy forewarned his people and informed them (about the Sahabah رضي الله تعالى عنهم). The people therefore prepared a very large army. When Hadhrat Ibn Abil Awjaa رضي الله تعالى عنه arrived, they were already prepared (for battle). When he saw them all there, he invited them to accept Islaam but they started firing arrows at him without even listening. They said, "We have no need for what you are calling us towards." They continued firing arrows for a long time and reinforcements started pouring in until the Sahabah رضي الله تعالى عنهم were surrounded on all sides. The Sahabah رضي الله تعالى عنهم fought very fiercely until eventually most of them were martyred. Hadhrat Ibn Abil Awjaa رضي الله تعالى عنه was seriously wounded but managed to carry himself back to Madinah along with the other survivors. They returned on the first of Safar 8 A.H. (2)

The Sahabah رضي الله تعالى عنهم Give Da'wah in the Battlefield During the Time of Hadhrat Abu Bakr رضي الله تعالى عنه who Advised his Commanders to do so

Hadhrat Abu Bakr رضي الله تعالى عنه Instructs his Commanders to give Da'wah When he Dispatched Armies to Shaam

Hadhrat Sa'eed bin Musayyab رحمه الله تعالى narrates that when Hadhrat Abu Bakr

(1) Waaqidi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.241). Ibn Sa'd has also reported the narration in his *Tabaqaat* (Vol.2 Pg.127). Many others have also reported it as mentioned in *isaaba* (Vol.3 Pg.301). These narrations mention that Hadhrat Ka'b bin Umayr رضي الله تعالى عنه was also martyred on that day and that the incident occurred in Rabee'ul Awwal 8 A.H.

(2) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.235). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.2 Pg.123).

رضي الله تعالى عنه sent armies to Shaam, he appointed Hadhrat Yazeed bin Abi Sufyaan رضي الله تعالى عنه, Hadhrat Amr bin Al Aas رضي الله تعالى عنه and Hadhrat Shurahbeel bin Hasana رضي الله تعالى عنه as commanders. When they were mounted, Hadhrat Abu Bakr رضي الله تعالى عنه walked with them up to Thaniyyatul Wadaa to see them off. The commanders said, **"O Khalifah of Rasulullaah ﷺ! You are walking while we ride?" Hadhrat Abu Bakr رضي الله تعالى عنه said, "I am taking these steps with the intention of being rewarded for taking them in the path of Allaah."**

He then advised them saying, "I advise you to be ever-conscious of Allaah. Wage war in the path of Allaah and fight all those who reject Allaah. Indeed, Allaah shall assist His Deen. Do not steal from the booty, do not deceive, do not be cowardly, do not spread corruption on earth and do not go against your orders. If Allaah decrees that you meet the enemy who are Mushrikeen, invite them to accept one of three options. Should they accept any of the option, acknowledge it and refrain from harming them. (Firstly) Invite them to accept Islaam. If they accept, acknowledge it and refrain from harming them. Thereafter (if they accept Islaam) invite them to move from their homes to the home of the Muhaajireen. If they are prepared to do this, inform them that they shall enjoy the privileges that the Muhaajireen enjoy and shall have to bear the same responsibilities that the Muhaajireen bear. If after accepting Islaam they prefer their own homes to that of the Muhaajireen, inform them that they will assume the status of the Muslims in the outlying areas. The injunctions that Allaah has enjoined for all Muslims shall still apply to them but they shall receive no share of Fay(1) or booty unless they participate in the battle."

"However, if they refuse to enter the fold of Islaam then invite them to (the second option which is to) pay the Jizya. If they accept, acknowledge it and refrain from harming them. If they refuse this, then (the third course of action is that you) **entreat Allaah for help and fight them if this is what Allaah decrees.** (When you are fighting) You should never chop down or burn any date palms nor destroy any animals or any fruit-bearing trees. Do not destroy any places of worship or kill any children, elderly people or women. You will also find people who have secluded themselves in monasteries. Leave them to that which they have secluded themselves. **You will also find people who have made nests for Shaytaan on their heads(2). When Allaah decrees that you find these people, cut off their heads.** (3)

Hadhrat Abu Bakr رضي الله تعالى عنه's Instructions to Hadhrat Khaalid bin Waleed رضي الله تعالى عنه when he Sent him to Fight the Murtaddeen

Hadhrat Urwa رضي الله تعالى عنه narrates that when Hadhrat Abu Bakr رضي الله تعالى عنه sent Hadhrat

(1) The booty received from conquered lands when the enemy surrenders without a fight.

(2) They always entertain the whispers of Shaytaan and do as he commands. It may also refer to people who have shaved off the top part of their hair in the shape of a nest as a form of recognition.

(3) Bayhaqi (Vol.9 Pg.85) and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.2 Pg.295). Many others have also narrated it as mention in *Kanzul Ummaal* (Vol.2 Pg.295,296).

Khaalid bin Waleed رضي الله تعالى عنه to fight those Arabs who had forsaken Islaam (the Murtaddeen), he instructed him to invite them back to Islaam and to explain to them their privileges and responsibilities. Hadhrat Abu Bakr رضي الله تعالى عنه eagerly desired that they receive guidance and also instructed Hadhrat Khaalid bin Waleed رضي الله تعالى عنه that he should acknowledge their acceptance whether they are white or black. He said that this was because the only people to be fought were those who chose to disbelieve in Allaah rather than believe in Him. Once a person accepted Islaam and displays sincere Imaan, there was no way to harm him because Allaah shall judge him. Only those Murtaddeen were to be fought who do not accept the Islaam they are invited towards. (1)

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه Gives Da'wah to the people of Heera

Hadhrat Saalih bin Kaysaan رحمه الله تعالى narrates that when Hadhrat Khaalid bin Waleed رضي الله تعالى عنه arrived in Heera, the nobles of Heera accompanied by Qabeesa bin Ayaas bin Hayya Taa'ee left to meet him. Qabeesa had been appointed governor of Heera by the Kisra after Nu'maan bin Mundhir. Addressing Qabeesa and the others, Hadhrat Khaalid bin Waleed رضي الله تعالى عنه said, "I invite you towards Allaah and towards Islaam. If you accept, you shall be part of the Muslim Ummah and shall enjoy the privileges that the Muslims enjoy and **shall have to bear the same responsibilities that the Muslims bear.** If you refuse, you will have to pay the Jizya. If you refuse even this, then bear in mind that I have come with people who are greedier for death than you are for life. We shall then fight you until Allaah decides the matter between us."

Qabeesa said to him, "We have no need to fight you. We shall remain as adherents to our religion and pay you the Jizya." Hadhrat Khaalid bin Waleed رضي الله تعالى عنه then entered into an agreement with them to pay seventy thousand Dirhams. (2)

Another narration states that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه said to them, "I invite you to Islaam and to testify that there is none worthy of worship but the One Allaah and that Muhammad صلى الله عليه وسلم is Allaah's servant and Rasul. I call you to establish salaah, to pay zakaah and to accept all the injunctions binding on the Muslims. **In exchange you shall enjoy the privileges that the Muslims enjoy and shall have to bear the same responsibilities that the Muslims bear."** Haani asked, "If I do not accept this, then what?" Hadhrat Khaalid رضي الله تعالى عنه replied, "If you do not accept this, you shall have to pay the Jizya by hand." "And if we refuse to do this?" was the next question. "Then," replied Hadhrat Khaalid رضي الله تعالى عنه, "If you refuse even this, such people shall crush you underfoot to whom death is more beloved than life is to you."

Haani requested, "Allow us the night to think the matter over." Hadhrat Khaalid رضي الله تعالى عنه granted the request. The next morning, Haani came back to Hadhrat Khaalid رضي الله تعالى عنه and said, "We have decided to pay the Jizya. Let us now enter into

(1) Bayhaqi (Vol.8 Pg.201) as quoted in *Kanzul Ummaal* (Vol.3 Pg.143).
(2) Ibn Jareer Tabari (Vol.2 Pg.551)

an agreement." The narration continues. (1)

Another narration adds that when the two armies faced each other before the Battle of Yarmook, Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه and Hadhrat Yazeed bin Abi Sufyaan رضي الله تعالى عنه together with Hadhrat Diraar bin Azoor رضي الله تعالى عنه, Hadhrat Haarith bin Hishaam رضي الله تعالى عنه and Hadhrat Abu Jandal bin Suhayl رضي الله تعالى عنه stepped forward and announced, "We want to meet your leader." When they were permitted to meet Tadhaaruk (the brother of Heraclius), they found him sitting on a tent made of silk. The Sahabah رضي الله تعالى عنهم said, "It is not permissible for us to enter this." Tadhaaruk then had a silken rug spread out for them but they refused to sit on it. He then sat where they chose to sit. They agreed to enter into a treaty and the Sahabah رضي الله تعالى عنهم returned after inviting him to accept Islaam. However, the treaty did not materialise (and the battle was fought). (2)

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه invited the Roman Commander Jarja to Islaam and he Accepts

Waaqidi reports that during the Battle of Yarmook, one of the most senior Roman commanders by the name of Jarja stepped forward from the line of soldiers and asked to meet Hadhrat Khaalid bin Waleed رضي الله تعالى عنه. Hadhrat Khaalid رضي الله تعالى عنه went to meet him and drew so close that the necks of their horses met. The following conversation ensued:

Jarja: O Khaalid! I want you to tell me something, but do speak the truth and do not lie because a free man never lies. Do not deceive me either because a respectable person never deceives someone who trusts him. Has Allaah given your Nabi a sword from the heavens which he has given to you by virtue of which you defeat anyone against whom you draw it?

Hadhrat Khaalid رضي الله تعالى عنه: No

Jarja: Then why are you called the sword of Allaah ('Sayfullaah')?

Hadhrat Khaalid رضي الله تعالى عنه: Allaah sent His Nabi amongst us who preached to us. However, we expressed resentment and kept our distance from him. Even I was amongst those who treated him like a liar and ostracised him. Thereafter, Allaah seized our hearts and forelocks and guided us through him. We then pledged allegiance to him. He once said to me, **'You are a sword from the swords of Allaah whom Allaah has drawn against the Mushrikeen.' He then prayed to Allaah to assist me. This is why I am called the sword of Allaah. I am therefore amongst the sternest of Muslims against the Mushrikeen.**

Jarja: O Khaalid! Towards what do you call?

Hadhrat Khaalid رضي الله تعالى عنه: We call people to testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul. **We also call them to accept everything that Rasulullaah ﷺ has brought from Allaah.**

Jarja: What about those who do not accept this?

Hadhrat Khaalid رضي الله تعالى عنه: They will have to pay the Jizya and we will protect them.

(1) Bayhaqi (Vol.9 Pg.187).
(2) *Al Bidaaya wan Nihaaya* (Vol.7 Pg.9).

Jarja: What if they do not pay it?
Hadhrat Khaalid رضي الله تعالى عنه: We then declare war against them and fight.
Jarja: What is the status of a person who accepts what you say and enters the fold of your religion?
Hadhrat Khaalid رضي الله تعالى عنه: We all share the same status with respect to the injunctions that Allaah has made binding on us regardless of whether we have a high social standing or not and regardless of whether we accepted Islaam earlier or later.
Jarja: Will a person entering Islaam today have the same reward as yourself?
Hadhrat Khaalid رضي الله تعالى عنه: Certainly! In fact, his rewards shall be greater.
Jarja: How can such a person be rated equal to you when you have accepted Islaam before him?
Hadhrat Khaalid رضي الله تعالى عنه: We had no option but to accept Islaam because our allegiance was pledged while our Nabi was alive and in our midst. Revelation from the heavens would come to him and he would recite the Qur'aan to us and show us miracles. For anyone who saw what we saw and who heard what we heard there was no option but to accept Islaam and to pledged allegiance to him. As for you people, you have not seen the miraculous events and signs (of his Nabuwaat) that we saw and heard. Therefore, whoever of you will enter this Deen with sincerity shall be better than us.
Jarja: I swear by Allaah that you have been honest with me and did not deceive me either.
Hadhrat Khaalid رضي الله تعالى عنه: By Allaah! I have certainly spoken the truth and Allaah is Witness to the fact that I have responded to your questions to the best of my ability.
Jarja then turned his shield around (an indication that he did not intend fighting) and turned to Hadhrat Khaalid رضي الله تعالى عنه saying, "Teach me Islaam." Hadhrat Khaalid رضي الله تعالى عنه took him to his tent, poured a waterbag of water over him (to assist him to bath) and then led him as he performed two Rakaahs salaah. Thinking that the Muslims were scheming something when Jarja left with Hadhrat Khaalid رضي الله تعالى عنه, the Romans launched an offensive that caught the Muslims completely by surprise. Every Muslim regiment was rooted from their position besides the Muhaamiya regiment led by Hadhrat Ikrama bin Abi Jahal رضي الله تعالى عنه and Hadhrat Haarith bin Hishaam رضي الله تعالى عنه. The Romans were already in the midst of the Muslim camp when Hadhrat Khaalid رضي الله تعالى عنه mounted his horse with Jarja following closely. The Muslims called to each other and managed to regain their foothold. The Romans were then forced to return to their base.
Hadhrat Khaalid رضي الله تعالى عنه then gradually advanced the Muslim army until they crossed swords with the enemy. Hadhrat Khaalid رضي الله تعالى عنه and Jarja continuously fought the Romans from noon until the sun was about to set. (The fighting was so fierce that) The Muslims performed the Zuhr and Asr salaahs with indications. Jarja was mortally injured in the battle (and passed away the same day). **The only salaah he therefore performed for Allaah were the two he performed with**

Hadhrat Khaalid رضي الله تعالى عنه. May Allaah shower His mercy on him. [1]

Another narration states that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه once delivered a lecture to the Muslims and encouraged them to go to the non-Arab countries and leave the Arabian lands. He also told them, "You have not seen the many types of foods that are there. By Allaah! Even if Jihaad in the path of Allaah and calling people towards Islaam were not obligatory for us and all we needed to do was earn a living, I would still propose that we fight for these fertile lands to gain control over it. We would then hand over hunger and hard living to those who are weighed down (at home) and not fighting as you are." [2]

The Sahabah رضي الله تعالى عنهم Give Da'wah in the Battlefield During the Time of Hadhrat Umar رضي الله تعالى عنه who Advised his Commanders to do so

Hadhrat Umar رضي الله تعالى عنه Writes to Hadhrat Sa'd رضي الله تعالى عنه to Invite People to Islaam for Three Days

Hadhrat Yazeed bin Abi Habeeb narrates that Hadhrat Umar bin Khattaab رضي الله تعالى عنه wrote to Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه saying, "I have already written to you to tell you that you should invite people to Islaam for three days. Whoever accepts what you say before you start fighting shall be one of the Muslims. He shall enjoy the privileges of the Muslims and shall receive a share in the booty. However, whoever accepts Islaam after the battle or after being defeated, his wealth shall become part of the booty to be shared by the Muslims because they had already become its owners before he accepted Islaam. This is my instruction and the reason writing this letter." [3]

Hadhrat Salmaan Faarsi رضي الله تعالى عنه Invites People to Islaam for Three Days at Qasrul Abyadh

Hadhrat Abul Bakhtari narrates that when a Muslim army under the command of Hadhrat Salmaan Faarsi رضي الله تعالى عنه laid siege to a Persian fortresses, the soldiers said to him, "O Abu Abdullaah! Shall we not attack them?" Hadhrat Salmaan رضي الله تعالى عنه said, "Let me first invite them to Islaam as I have heard Rasulullaah ﷺ do." Addressing the Persians, he then said, "I am a Persian like you and as you see, the Arabs obey me. If you accept Islaam, you shall enjoy the privileges that we enjoy and shall have to bear the same responsibilities that we bear. However, should you refuse to accept anything but your own faith, we shall not fight you but you will have to pay the Jizya by hand as subjects submitting to Muslim authority." Hadhrat Salmaan رضي الله تعالى عنه explained to them in Persian that they will

(1) *Al Bidaaya wan Nihaaya* (Vol.7 Pg.12). *Isaaba* (Vol.1 Pg.260) contains some further commentary on the narration.

(2) *Al Bidaaya wan Nihaaya* (Vol.6 Pg.345). Ibn Jareer (Vol.2 Pg.559) has also reported the narration from a different source.

(3) Abu Ubayd as quoted in *Kanzul Ummaal* (Vol.2 Pg.297).

then have no authority.

Hadhrat Salmaan رضي الله عنه then continued, "If you refuse even this, then we shall face you (on the battlefield) on equal terms." The Persians said, "We are not the type to accept Imaan nor the type that will pay Jizya. We shall rather fight you." When the Muslim soldiers again requested permission to attack, Hadhrat Salmaan رضي الله عنه refused until he had presented the same invitation for three days. It was only after this that he commanded the Muslims to attack, which they obligingly did and conquered the fortress. (1)

Another narration states that Hadhrat Salmaan Faarsi رضي الله عنه was the commander of the Muslim army and had been appointed to invite the enemy to Islaam. Hadhrat Atiyya رحمه الله تعالى states that it was Hadhrat Salmaan رضي الله عنه who was also appointed to invite the people of Bahursher to Islaam and again given the task at Qasrul Abyadh. All of these people he invited to Islaam for three days. The Da'wah he presented is the same as mentioned in the Hadith above. (2)

Hadhrat Nu'maan bin Muqarrin رضي الله عنه and his Companions give Da'wah to Rustam During the Battle of Qaadisiyyah

Hadhrat Sa'd bin Abi Waqqaas رضي الله عنه sent a group of leading Sahabah رضي الله عنهم to invite Rustam to Islaam. The group included Hadhrat Nu'maan bin Muqarrin, Hadhrat Furaat bin Hayyaan, Hadhrat Handhala bin Rabee Tameemi, Hadhrat Utaarid bin Haajib, Hadhrat Ash'ath bin Qais, Hadhrat Mughiera bin Shu'ba and Hadhrat Amr bin Ma'dikarib رضي الله عنهم. When Rustam asked them why they had come, they replied, "We have come because Allaah has promised us that we shall take over your lands, capture your women and children and take ownership of your wealth. We are convinced that this is going to happen."

Rustam himself had seen in a dream that an angel descended from the heavens, placed a seal on the weapons of the Persians and then handed them over to Rasulullaah صلى الله عليه وسلم. Rasulullaah صلى الله عليه وسلم in turn handed them over to Hadhrat Umar رضي الله عنه. (3)

Hadhrat Mughiera bin Shu'ba رضي الله عنه gives Da'wah to Rustam

Hadhrat Sayf narrates from his teachers that when the two armies (Muslim and Persian) faced each other, Rustam sent a message to Hadhrat Sa'd bin Abi Waqqaas رضي الله عنه requesting him to send someone intelligent with the knowledge to answer his questions. Hadhrat Sa'd رضي الله عنه sent **Hadhrat Mughiera bin Shu'ba** رضي الله عنه. When Hadhrat Mughiera رضي الله عنه came to meet him, Rustam said to him, "You are our neighbours. We have always been good to you and have never caused you any harm. Why do you rather not return to your land and we will not

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.189). Ahmad and Haakim have also narrated the Hadith as mentioned in *Nasbur Ra'ya* (Vol.3 Pg.378)

(2) Ibn Jareer (Vol.4 Pg.173) and Ibn Abi Shayba as quoted in *Kanzul Ummaal* (Vol.2 Pg.298).

(3) Ibn Katheer in his *Al Bidaaya wan Nihaaya* (Vol.7 Pg.38).

prevent you from trading with in our land."

Hadhrat Mughiera رضي الله تعالى عنه said to him, **"We have no desire for this world. Our concern and our sole objective is the Aakhirah.** Allaah has sent a Nabi to us and said to him, 'I shall give this group (Sahabah رضي الله تعالى عنهم) control over those who do not adopt My Deen. Thus shall I use them to exact revenge from those who reject the Deen. I shall allow them to dominate as long as they adhere to the Deen. It is the true Deen and whoever turns away from it shall be disgraced. On the other hand, whoever holds fast to it shall have great honour.'"

Rustam asked, "What is this Deen?" Hadhrat Mughiera رضي الله تعالى عنه said, "Its pillars without which no part of it can be correct are testification that there is none worthy of worship but Allaah, that Muhammad ﷺ is Allaah's Rasul and **accepting everything that Rasulullaah ﷺ has brought from Allaah.**" Rustam exclaimed, "How excellent! And what else?" Hadhrat Mughiera رضي الله تعالى عنه said, **"To remove people from being slaves of people and to take them towards being the slaves of Allaah."** Rustam remarked, "This is also excellent. What else?" Hadhrat Mughiera رضي الله تعالى عنه added, "All of mankind are the children of Aadam عليه السلام and have a single father and mother."

Rustam said, **"This is also excellent. Tell me. If we were to enter your religion, would you then leave our land?" "Certainly,"** replied Hadhrat Mughiera رضي الله تعالى عنه, "By Allaah! In that case, we shall not draw close to your land except for trade or some other necessity." Rustam said, "This is also excellent." The narrators says, "When Hadhrat Mughiera رضي الله تعالى عنه left Rustam, he spoke to his commanders about Islaam but they were unhappy and refused to accept Islaam. May Allaah destroy and disgrace them! In fact, Allaah did just that."

Hadhrat Rib'ee bin Aamir رضي الله تعالى عنه Invites Rustam to Islaam

The narrators state further that at the request of Rustam, Hadhrat Sa'd رضي الله تعالى عنه sent another envoy who happened to be **Hadhrat Rib'ee bin Aamir رضي الله تعالى عنه.** When Hadhrat Rib'ee رضي الله تعالى عنه arrived, the court of Rustam had been decorated. There were cushions decorated with gold, rugs of silk, gleaming emeralds, priceless pearls and other elaborate decorations. Rustam wore his crown and other expensive garments and accessories as he sat on a throne of gold. Wearing old clothing, Hadhrat Rib'ee رضي الله تعالى عنه **entered with his sword, his shield and undersized horse.** He continued riding the horse, even trampling on the edges of the rugs. He then dismounted and tied his horse on one of the couches. He then walked along with his weapons and armour still wearing his helmet.

When the courtiers asked him to remove his weapons, he said, "I have not come of my own accord but have come on your request. Either leave me as I am or grant me leave." Rustam instructed them to grant him entry and **he came with his spear, which tore most of the rug as he walked while leaning on it.** The courtiers asked, "What brings you here?" Hadhrat Rib'ee رضي الله تعالى عنه replied, "(We have not come on our own accord but) **Allaah has sent us to remove those**

whom He wills from the slavery of man to take them to the slavery of Allaah, to remove them from the **narrowness** of this world towards its vastness and from the oppression of other religions towards the **justice** of Islaam. Giving us His Deen, Allaah has sent us to call His creation towards it. Whoever accepts it, we shall acknowledge it and leave him alone. As for those who refuse, we shall fight them forever until we reach Allaah's promised place."

They asked, "What is Allaah's promised place?" He replied, "It is Jannah, which shall be the lot of people who die fighting those who reject (Islaam). Victory shall be the lot of those who survive." Rustam asked, "I have heard what you have to say. Will you allow us grace so that you and us may look into the matter?" "Certainly," Hadhrat Rib'ee رضي الله تعالى عنه responded, "How much time do you require? One day? Two days?" "No," said Rustam, "We need time to write to our consultative assembly and our leaders." Hadhrat Rib'ee رضي الله تعالى عنه said, "Rasulullaah ﷺ has not set such a precedent that allows enemies **more than three days** respite at the time of battle. Look into the matter for your benefit and for the benefit of your people and then choose one of the three options before the expiry of the (three day) term." Rustam asked, "Are you the leader of your people?" "No," replied Hadhrat Rib'ee رضي الله تعالى عنه, "but all Muslims are like a single body. **The lowest of them may grant amnesty (to an enemy) which is binding on the highest of them."**

Rustam gathered the leaders of his people and asked, "Have you ever heard words more powerful yet as gentle as those of that man?" They said, "Allaah forbid that you should have taken a liking to anything that he said and forsake your religion for that dog! Did you not see his clothing?" Rustam said to them, **"Shame on you! Do not look at clothing but rather look at the prudence, the speech and the personality. The Arabs care little for clothing and food but are covetous about their lineage."**

Hadhrat Hudhayfa bin Mihsin رضي الله تعالى عنه and Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه present the Da'wah to Rustam on the Second and Third Days

The next day, the Persians asked for another person and Hadhrat Sa'd رضي الله تعالى عنه sent **Hadhrat Hudhayfa bin Mihsin** رضي الله تعالى عنه who addressed them in the manner that Hadhrat Rib'ee رضي الله تعالى عنه did. On the third day, Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه was sent and he spoke to them in a very pleasant manner and in great detail. In their discussion, Rustam said to Hadhrat Mughiera رضي الله تعالى عنه, "Your coming to our land is like a fly that saw some honey and announced, 'Whoever takes me to the honey shall receive two Dirhams.' However, when the fly fell into the honey, it started drowning and could find no escape despite all its efforts. It then announced, 'Whoever removes me from the honey shall receive four Dirhams.' Your example is also like a weak fox that entered a vineyard through a hole in the wall. Seeing that it was so weak and frail, the owner of the vineyard took pity on it and left it alone. However, when the fox became fat, it started

causing great damage to the vineyard so that owner came with a stick and sought help from two of his slaves. When the fox tried to escape through the hole, it was unable to do so because it had grown so fat and the owner of the vineyard hit it until it died. This is how you people will leave our land." Rustam then filled with rage and took an oath by the sun saying, "I shall kill you all tomorrow!"

Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه calmly said, "You will soon find out." Rustam then said to Hadhrat Mughiera رضي الله تعالى عنه, "I have issued the command that each of you should receive a set of clothing and that your commander should receive a thousand Dinaars together with a set of clothing and a conveyance. You should then leave us." Hadhrat Mughiera رضي الله تعالى عنه said, "You wish to do this after we have weakened your kingdom and diminished your respect? We have been a while in your kingdom and shall take the Jizya from you, which you shall pay by hand as subjects submitting to our authority. **Regardless of what you think, you will soon become our slaves." When Hadhrat Mughiera رضي الله تعالى عنه said this, Rustam flew into a towering rage.** (1)

Hadhrat Sa'd رضي الله تعالى عنه Sends a group of Sahabah رضي الله تعالى عنهم to give Da'wah to the Persian Leader Before Engaging in Battle

Hadhrat Abu Waa'il رضي الله تعالى عنه narrates, "Hadhrat Sa'd رضي الله تعالى عنه marched with the Muslim army until they set up camp at a place called **Qaadisiyya.** I cannot tell precisely but **we numbered no more than seven or eight thousand while the Mushrikeen numbered thirty thousand."** This is the figure according to this narration. However, according to a narration of Hadhrat Sayf(2), the Kuffaar army **numbered eighty thousand.** Another narration places the figure of Rustam's army at a hundred and twenty thousand with another eighty thousand reinforcements. In addition to this, Rustam had **thirty three elephants**, led by the largest which was a white elephant belonging to Saaboor. All the other elephants obeyed this elephant. Like this narration, there are others citing various figures. (Because of their might) The Persians told the Sahabah رضي الله تعالى عنهم, **"You have no strength, no power and no weapons to resist us. You should rather go back home."**

Undeterred, the Sahabah رضي الله تعالى عنهم reiterated that they were not going back. The Persians also laughed at the arrows of the Sahabah رضي الله تعالى عنهم and would say, "Dook! Dook!" By this they compared the arrows to spindles (because "dook" is a Persian word referring to knitting needles). However, when the Sahabah رضي الله تعالى عنهم refused to return, the Persians said, "Send to us one of your intellectuals to explain to us what brings you here." Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه volunteered for the task. When he went, **he sat on Rustam's throne**, causing the courtiers to

(1) *Al Bidaaya wan Nihaaya* (Vol.7 Pg.38). Tabari (Vol.4 Pg.105) has also narrated it and mentioned the detailed Da'wah that Hadhrat Zuhra, Hadhrat Mughiera, Hadhrat Rib'ee and Hadhrat Hudhayfa رضي الله تعالى عنهم gave.

(2) *Al Bidaaya wan Nihaaya* (Vol.7 Pg.38).

snort and shout. Hadhrat Mughiera رضي الله تعالى عنه said to them, "This neither elevates my status nor reduces that of your leader." "True," said Rustam, "Now tell me why you have come?"

(To agitate Rustam,) Hadhrat Mughiera رضي الله تعالى عنه said, "We were a nation that were involved in evil and deviant acts. Allaah then sent a Nabi to us by means of which Allaah guided us and provided sustenance for us. Amongst the foods Allaah granted us were grains which grow in these parts. When we ate this and fed it to our families, they said, 'This is not sufficient. Take us to that land so that we may eat those grains.'" Rustam exclaimed, "We shall then kill you all!" Hadhrat Mughiera رضي الله تعالى عنه said, **"If you kill us, we shall enter Jannah but if we kill (defeat) you, (those of) you (who die) will enter Jahannam and (those who survive will have to) pay the Jizya."**

When Hadhrat Mughiera رضي الله تعالى عنه spoke about paying the Jizya, the courtiers snorted and shouted, "There can be no agreement between you and us!" Hadhrat Mughiera رضي الله تعالى عنه then asked, "Should we cross the river to come to you or will you be crossing the river to come to us?" Rustam said, "We shall be crossing over." The Muslim army then withdrew a short distance for the Persians to cross the river and then attacked them and defeated them. (1)

Hadhrat Mu'aawiya bin Qurra رضي الله تعالى عنه narrates that when the Battle of Qaadisiyya took place, Hadhrat Mughiera رضي الله تعالى عنه was sent to meet the Persian leader. Hadhrat Mughiera رضي الله تعالى عنه asked for ten men who were then sent with him. He straightened his clothes, took his shield and then left. When they reached, Hadhrat Mughiera رضي الله تعالى عنه told his companions to put down a shield, which he sat on. The large Persian commander said, "O Arabs! I know well what has brought you here. You people do not have sufficient food in your country to fill your bellies. We shall give all the food you need for we are fire-worshippers and do not like fighting you. You will only make our land impure."

Hadhrat Mughiera رضي الله تعالى عنه said to him, "By Allaah! This is certainly not the reason that brought us. We were a nation that used to worship stones and idols. Whenever we found a stone that looked better than another, we discarded the first one and adopted the next. We knew no deity until Allaah sent to us a Rasul from amongst our own people. He called us to Islaam and we followed him. **We have not come for food but we have been commanded to fight those enemies of ours who reject Islaam.** We have not come for food but have come to kill your soldiers and capture your families. As for what you have mentioned about the scarcity of food in our land, I swear by my life that we certainly do not have enough to fill our bellies and sometimes we do not even find anything to drink for a long while. However, after coming to your lands, we have found an abundance of food and water. By Allaah! We shall now not leave here until this land belongs either to you or us." The large Persian said in his language, "He has spoken the truth." He then said, "Your eye shall lose an eye tomorrow." (As Allaah decreed) Hadhrat Mughiera رضي الله تعالى عنه did lose an eye the following day when a

(1) Ibn Jareer as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.40). Haakim (Vol.3 Pg.451).

stray arrow struck him. (1)
Hadhrat Sayf narrates that Hadhrat Sa'd رضي الله عنه sent a group of Sahabah رضي الله عنهم to the Persian leader to invite him to Islaam before the battle. When they requested permission to see him, permission was granted and the people of the city came to have a look at their appearance. The Sahabah رضي الله عنهم were wearing their shawls over their shoulders, carried their whips in their hands, were wearing sandals and their horses were extremely weak because of which they tread heavily on the ground. The people were struck with inexplicable astonishment when they saw them. **They wondered how people like these could defeat their larger and well-equipped armies.**
When the Sahabah رضي الله عنهم were allowed to meet the Persian king Yazdajird, he made them sit in front of him. He was a haughty man who had little respect for others. He questioned them about the names of their garments, their shawls, their shoes and their whips. Each time they told him the name, he took an omen from them in his favour. However, Allaah ensured that each omen backfired against him. He then asked them, "What has brought you to our lands? Have you become bold because our civil war has started?"
Hadhrat Nu'maan bin Muqarrin رضي الله عنه said, "Allaah has showered his mercy on us when He sent a Rasul to us who guided us towards good and commanded us with virtue. He defined evil for us and forbade us from it. He promised us the good of this world as well as the Aakhirah if we accepted his call to good. Whenever he invited a tribe towards this, they divided into two groups, one that drew close to him and the other that distanced itself from him. It was only the few selected ones who drew close to him. He continued his preaching in this manner for as long as Allaah wanted him to. Thereafter, Allaah commanded him to tackle those Arabs who opposed him and he started with them (before proceeding to the non-Arabs). When he did this, they all joined him as two groups; those who were forced to join but were then happy that they had done so and those who did so happily and whose happiness then increased. We all realised that the Deen he called us towards was far superior to the hostility and the narrow lives we had been leading. **He then instructed us to start tackling the nations around us and to invite them towards justice.** We are therefore inviting you towards our Deen the Deen of Islaam which regards all good as good and all evil as evil. However, if you refuse (to accept Islaam), the options are two unpleasantries, the one being more demeaning than the other. The one option is to pay the Jizya and if you refuse, then the other is war. On the other hand, if you accept our Deen, we shall leave the Book of Allaah behind with you. We shall give you a grounding in it so that you may rule by its laws and we shall leave you to your affairs and your territories. **If you wish to pay the Jizya, we shall accept it from you and give you protection.** Otherwise (if you refuse Islaam and Jizya), we shall fight you."
Yazdajird said, "I do not know of any nation on earth that is more wretched then

(1) Haakim (Vol.3 Pg.451). Haakim and Haythami (Vol.6 Pg.215) have both commented on the chain of narrators.

you people, fewer in number than you and experiencing as much internal strife as you people. We have already handed over to you the regions around you so that it may suffice for you from our side (so that you may be content with it and not need to come to our principle lands). The Persians have never fought you so do not think that you can stand in their way. If your numbers have increased, let this never fool you about (thinking that you can overpower) us. If it is **poverty** that has called you here, we **shall provide** relief for you until you **become prosperous**. We shall also **honour your leaders, provide clothing** for you and **appoint for you a king** who will be kind towards you."

The Sahabah رضي الله عنهم remained silent until Hadhrat Mughiera bin Shu'ba رضي الله عنه stood and said, "O King! These are all leaders of the Arabs and their aristocrats. They are all respectable people and it is only respectable people who show consideration for respectable people and who honour respectable people. Only they give importance to the rights of respectable people. They have not yet told you everything they were sent to tell you and have not replied to all of your questions. They have done well to do this and it is only people like them who can act this respectfully. You should rather be conversing with someone like me. I shall convey the message to you and they will testify to what I say."

Hadhrat Mughiera bin Shu'ba رضي الله عنه continued, "By the way in which you have described us, it appears that you are unaware of our situation. Concerning the statement you made about our poor condition, (it is true because) there was none in a poorer condition than we had been. With regard to hunger, none suffered the hunger we suffered. Regarding them to be food, we used to even eat dung beetles, other insects, scorpions and snakes. As for our homes, it used to be the bare earth and our clothing consisted of only what we wove from the skins of camels and hairs of goats. Killing and oppressing each other was our way of life and there were even those amongst us who would bury his infant daughter alive because he disliked that she should share his food. Our condition in the past was exactly as I have described."

"Allaah then sent to us a man whom we knew and whose lineage we were well aware of. We were well acquainted with his personality and his place of birth. His land was the best of our lands, his lineage the best of our lineages, his family the best of our families and his tribe the best of our tribes. Despite the terrible conditions prevailing then, he was also the best person amongst us, the most truthful and most forbearing. **When he called us towards Islaam, none of us accepted besides his childhood friend who became the Khalifah after him.**

When he spoke, we said something else and when he told us the truth, we regarded them as lies. However, his followers increased while ours decreased. Whatever he said became reality and Allaah eventually inspired us to believe in him and to follow him. He then became our link with Allaah. Whatever he told us was actually from Allaah and whatever he commanded was actually Allaah's commands."

"He told us, 'Your Rabb says, 'I am the One Allaah Who has no partner. I have

been existing when nothing else existed and everything besides My countenance shall eventually perish. I have created everything and everything shall return to me. My mercy has reached you and I have sent to you this man to guide you towards the path by which I shall save you from My punishment after you die and lead you to the home I have created, which is the Home of Peace (Jannah)." We testify that Rasulullaah ﷺ certainly brought the truth from the True Allaah. Allaah also said, 'Whoever follows you in this Deen shall enjoy the privileges you enjoy and shall bear the responsibilities you bear. As for those who refuse to accept, **propose the option of Jizya to him and then protect him as you would protect your own lives.** You should then fight those who refuse even this. I shall be the Judge between you. I shall enter into My Jannah those of you who are martyred and those of you who survive shall have My assistance with them against those who oppose you.'"
Hadhrat Mughiera رضي الله عنه then issued the ultimatum to Yazdajird when he said, "You may choose to pay the Jizya if you wish, in which case you will live as subjects. You may also choose the sword if you wish. Otherwise, you are at liberty to save yourselves by accepting Islaam." Yazdajird retorted by saying, "You dare face me with these proposals!" Hadhrat Mughiera رضي الله عنه said, "I address whoever is speaking to me. Had another person been speaking to me, I would have presented them to him." Yazdajird burst out saying, "Had it not been for the principle that envoys cannot be killed, I would have surely killed you for you have no status in my estimation." Yazdajird then said (to his courtiers), "Bring me a basket of sand and place it on the head of the person of the highest birth amongst them. Then lead him to the outskirts of Madaa'in."
(Addressing the Sahabah رضي الله عنهم, Yazdajird said,) "Go back to your leader and inform him that I shall send Rustam to him who will bury him along with his army in the trenches of Qaadisiyyah. Those coming afterwards shall learn a lesson from what is to happen to him and to you people. I shall then send Rustam to your land and he shall torture you worse than Saaboor[1] did."
Yazdajird then asked, "Which of you is of the highest birth?" After a brief silence, Hadhrat Aasim bin Amr رضي الله عنه volunteered to take the sand without consulting the others and said, "I am of the highest birth amongst them all. Let me carry the sand." "Is that so?" asked Yazdajird. When the other Sahabah رضي الله عنهم agreed, the basket of sand was placed on his neck. He carried it out of the palace and to the outskirts where he mounted his animal and loaded the basket on it. He then raced his mount to take it to Hadhrat Sa'd bin Abi Waqqaas رضي الله عنه. He rode ahead of the other Sahabah رضي الله عنهم and passed by the gates of Qudays (a palace in Qaadisiyyah) calling, "Give the Ameer glad tidings of victory! Insha Allaah, we shall certainly be victorious!" Hadhrat Aasim رضي الله عنه then rode on until he placed the sand on Arabian soil. Returning to Hadhrat Sa'd رضي الله عنه, he informed him about what had happened. Hadhrat Sa'd رضي الله عنه, "Glad tidings! By Allaah! Allaah has already given us the keys of their kingdom." The Muslims took a good omen

(1) A prince from the Persian Sassanid dynasty who was extremely harsh towards the Arabs.

from this that they would capture the lands of the Persians. [1]

Hadhrat Abdullaah bin Mu'tam رضي الله تعالى عنه Gives Da'wah to the Banu Taghlib Tribe and others During the Battle for Tikrit

Hadhrat Muhammad رحمه الله تعالى, Hadhrat Talha رحمه الله تعالى and others narrate that during the Battle for Tikrit, the Romans saw that every offensive they launched against the Muslims backfired on them and that they were defeated every time they clashed with the Muslims in battle. They therefore deserted their leaders and loaded their belongings on their boats (to leave the area). When the spies from the (Arab-Christian) Taghlib, Iyaad and Namir tribes brought the news to (the Muslim commander) Hadhrat Abdullaah bin Mu'tam رضي الله تعالى عنه, they requested that he enter into a peace treaty with these Arab tribes and added that these tribes were willing to accept Islaam.

Hadhrat Abdullaah رضي الله تعالى عنه sent a message to them stating, "If you people are sincere, you should testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul. In addition to this, you should accept everything that Rasulullaah ﷺ brought from Allaah. You should then inform us of your plan of action." The messengers went with the message and returned with news that the people had accepted Islaam. [2]

Hadhrat Amr bin Al Aas رضي الله تعالى عنه Gives Da'wah During the Battle for Egypt

Hadhrat Khaalid رضي الله تعالى عنه and Hadhrat Ubaadah رضي الله تعالى عنه narrate that Hadhrat Amr bin Al Aas رضي الله تعالى عنه marched to Egypt after Hadhrat Umar رضي الله تعالى عنه had returned to Madinah (from Shaam). Hadhrat Zubayr رضي الله تعالى عنه followed him (with another battalion) and the two joined up when Hadhrat Amr bin Al Aas رضي الله تعالى عنه reached a place called Ilyoon. There they were met by the chief priest of Egypt Abu Maryam who was there with another high priest and the Egyptian army. Maqoqis (the king of Egypt) had sent them to defend the country. When Hadhrat Amr رضي الله تعالى عنه arrived there, they immediately prepared to attack but Hadhrat Amr رضي الله تعالى عنه sent a message telling them that they should not be hasty and should first listen to their reason for coming, after which they could make a decision. The Egyptians were then called off and Hadhrat Amr رضي الله تعالى عنه send a message stating, "I am coming forward (to talk), so send Abu Maryam and Abu Maryam should come forth. The Egyptians accepted and each party guaranteed the safety of the other."

Hadhrat Amr رضي الله تعالى عنه said to the two men, "You two are senior priests of this country, so do listen. Allaah has sent Muhammad ﷺ with the truth and commanded us to follow it. Muhammad ﷺ has conveyed this command to us together with every other command Allaah has issued. Muhammad ﷺ then passed on. May Allaah's choicest blessings and mercies be showered on him.

(1) *Al Bidaaya wan Nihaaya* (Vol.7 Pg.41). Ibn Jareer Tabari رحمه الله تعالى (Vol.4 Pg.94) has also narrated it.
(2) Ibn Jareer (Vol.4 Pg.186).

However, he fulfilled his duty and left us on a clear path. Amongst his instructions to us was to wish people well and we therefore invite you to accept Islaam. Whoever accepts shall be one of us and whoever refuses to accept shall be given the option of paying Jizya. We shall then do everything in our capacity to provide protection. Rasulullaah ﷺ has informed us that we shall certainly conquer you people and advised us to be good to you to maintain the family ties that exist between us [1]. If you accept this option (of paying Jizya), you shall have in your favour another right (of being family) in addition to the right of protection (that we will be obliged to give you). Amongst the commands that out Ameer had given are his words, 'Treat the Copts well because Rasulullaah ﷺ has advised that the Copts should be treated well by virtue of the fact that they are relatives and deserve protection as well.'"

To this, the Egyptians said, "It is only the Ambiyaa who would maintain such distant relations. (Referring to Haajira the wife of Hadhrat Ibraheem عليه السلام, they said) **She was a celebrated and honourable lady who was the daughter of our king.** She belonged to the House of Manf who were the ruling family. However, the House of Aynush Shams attacked them, killed many of them, seized the kingdom and the rest of them were forced into exile. She then became the wife of Hadhrat Ibraheem عليه السلام. His coming was most welcome and a happy event for us. Do leave us in peace until we return to you (after consulting with the others). Hadhrat Amr bin Al Aas رضي الله عنه said, "You will be unable to fool the likes of me. **You therefore have three days to ponder over the matter and to consult with your people.** Otherwise (if you fail to return within three days) we shall have to attack you." When the two priests requested an extension of time, Hadhrat Amr رضي الله عنه gave them an additional day. They then asked for more time and he added another day.

They then returned to Maqoqis who seriously considered the alternatives. However, a person called Artaboon[2] refused to submit and ordered an attack against the Muslims. The two priests said to the people, "We shall do our best to defend you without returning to the Muslims. However, there are still four days left in which we can hope for nothing but peace from them." The people of Farqab launched a surprise attack against Hadhrat Amr رضي الله عنه and Hadhrat Zubayr رضي الله عنه at night but Hadhrat Amr رضي الله عنه was prepared for the attack. He engaged the enemy and killed the people of Farqab along with those with them (Artaboon was also killed with them), after which the rest of them fled. Hadhrat Amr رضي الله عنه and Hadhrat Zubayr رضي الله عنه then left for Aynush Shams. [3]

Hadhrat Abu Haaritha and Abu Uthmaaan narrate that when Hadhrat Amr رضي الله عنه set up camp at Aynush Shams, the Egyptian people said to their king, "What do you wish to do against people who have defeated Kisra and Caesar and occupied

(1) Hadhrat Haajira the wife of Hadhrat Ibraaheem عليه السلام was from Egypt as was Hadhrat Maariya رضي الله عنها the mother of Rasulullaah ﷺ's son Ibraheem.

(2) Aratboon was a Roman general whom Hadhrat Amr bin Al Aas رضي الله عنه had defeated in Palestine and had then fled to Egypt.

(3) Ibn Jareer (Vol.4 Pg.227).

their lands? Enter into negotiations with them and draw up a treaty without yourself fighting them or leading us against them." This took place on the fourth day. However, the king refused and the Egyptians attacked the Muslims. The Muslims repulsed the attack and Hadhrat Zubayr رضي الله تعالى عنه managed to climb the wall of their stronghold. When the Egyptians noticed this, they opened the gates for Hadhrat Amr رضي الله تعالى عنه and came out to enter into negotiations. Hadhrat Amr رضي الله تعالى عنه accepted their submission and Hadhrat Zubayr رضي الله تعالى عنه descended the wall as conqueror.[1]

The Sahabah رضي الله تعالى عنهم Give Da'wah During a Battle under the Leadership of Hadhrat Salama bin Qais Ash'ja'ee رضي الله تعالى عنه

Hadhrat Sulaymaan bin Buraydah narrates that whenever a Muslim regiment was gathered, the Ameerul Mu'mineen Hadhrat Umar رضي الله تعالى عنه **appointed someone with knowledge and sound judgment as their commander.** Therefore, he once appointed Hadhrat Salama bin Qais Ash'ja'ee رضي الله تعالى عنه as the Ameer of a particular regiment and addressed them saying, "March in the name of Allaah and for the pleasure of Allaah you should fight those who commit kufr. When you meet the enemy of Mushrikeen, invite them to accept one of three options. (Firstly) Invite them to Islaam. If they accept Islaam and choose to remain in their hometowns, then they will have to pay zakaah from their wealth and will have no share in the Fay that the Muslims receive. On the other hand, if they choose to join you, they will enjoy the same privileges that you do and will have to bear the same responsibilities that you bear. (Secondly) If they refuse to accept Islaam, call them to pay the Jizya. If they agree to pay the Jizya, then fight their enemies for them thereby freeing them to pay the Jizya and do not place responsibilities on them that are beyond their capability."

"(Thirdly) If they refuse even this, fight them for Allaah shall assist you against them. If they take refuge in a fortress and ask you to allow them to emerge on the conditions of Allaah and His Rasool ﷺ, do not allow them to emerge on these conditions because you do not know what instructions Allaah and His Rasool ﷺ will issue concerning them. If they ask to be allowed to emerge into the protection of Allaah and His Rasool ﷺ, do not allow them this, **but rather allow them to emerge into your protection. If they fight you, ensure that you do not steal from the booty, do not deceive, do not mutilate and do not kill any child."**

Hadhrat Salama رضي الله تعالى عنه says, "We then marched and when we met the Mushrikeen enemy, we gave them the Da'wah as the Ameerul Mu'mineen had instructed. When they refused to accept Islaam, we called them to pay the Jizya, which they also refused. We then fought them and Allaah assisted us to defeat them. We killed their soldiers, captured their families and collected their wealth (as booty)." The narration continues in great detail.[2]

(1) Ibn Jareer (Vol.4 Pg.228).
(2) Ibn Jareer (Vol.5 Pg.9).

Hadhrat Abu Moosa Ash'ari رضي الله عنه Gives Da'wah to the People of Isfahan before Engaging them in Battle

Hadhrat Bau Umayya narrates that when Hadhrat Abu Moosa Ash'ari رضي الله عنه set up camp at Isfahan, he invited the people to accept Islaam. When they refused to accept Islaam, he proposed the Jizya and they opted to enter into negotiations with him. Whereas they opted for peace that night, the following morning they betrayed the Muslims and launched a surprise attack. However, it was very soon that Allaah granted the Muslims victory over them. (1)

Incidents About the Character and Actions of the Sahabah رضي الله عنهم that Inspired People to Accept Islaam

Hadhrat Amr bin Jamooh رضي الله عنه Accepts Islaam and the Role that his son and Hadhrat Mu'aadh bin Jabal رضي الله عنه Played In this

Ibn Is'haaq narrates that after some of the Ansaar had pledged allegiance to Rasulullaah ﷺ (in Makkah), they came back to Madinah and Islaam started manifesting itself in Madinah. However, there were still those Mushrikeen amongst the Ansaar who adhered to their religion. Amongst these was Hadhrat Amr bin Jamooh رضي الله عنه, whose son Mu'aadh رضي الله عنه had also pledged allegiance to Rasulullaah ﷺ at Aqaba. Hadhrat Amr bin Jamooh رضي الله عنه was one of the leaders of the Banu Salma tribe and one of the most respected persons amongst them. As was the practice of the noble people of those times, Hadhrat Amr bin Jamooh رضي الله عنه also kept a wooden idol in his house that he named Manaat. He regarded it to be his deity and always kept it clean.

After accepting Islaam, some of the youngsters of the Banu Salma tribe together with others who had pledged allegiance to Rasulullaah ﷺ at Aqaba such as Hadhrat Mu'aadh bin Jabal رضي الله عنه and Hadhrat Amr bin Jamooh رضي الله عنه's son Mu'aadh رضي الله عنه, used to take away the idol of Hadhrat Amr bin Jamooh رضي الله عنه at night and then throw it head first into one of the pits they used as a rubbish dump. In the mornings, Hadhrat Amr bin Jamooh رضي الله عنه used to say, "Woe be to those who have manhandled our god last night!" He would then go looking for the idol. When he found it, he would wash it, clean it thoroughly and apply perfume to it. Thereafter, he would say, "I swear by Allaah that if I found out who did this, I would certainly disgrace him." However, as soon as Hadhrat Amr bin Jamooh رضي الله عنه went to sleep, the youngsters again repeated their deed.

One day, when they had carried out their deed once too often for him, he took the idol out from where they had thrown it after cleaning it and applying perfume, he hung his sword around its neck. He then said to it, "By Allaah! I have no idea who is doing this to you. However, if you have the courage, you should defend yourself for you now have this sword with you." When night fell and

(1) Ibn Sa'd (Vol.4 Pg.110).

Hadhrat Amr bin Jamooh رضي الله تعالى عنه went to sleep, the youngsters again seized the idol and after removing the sword from its neck, they tied a dead dog to it and threw it into an unused well of the Abu Salma that will be full of rubbish. The following morning when Hadhrat Amr bin Jamooh رضي الله تعالى عنه did not find the idol in its place, he went out in search of it and found it lying on its head in the well with the dead dog tied to it. Seeing this, he realised the helplessness of the idol and after the Muslims of his tribe had spoken to him, he accepted Islaam, becoming an excellent Muslim. May Allaah shower His mercy on him. [1]

Another narration states that when a few members of the Banu Salma tribe accepted Islaam, the wife and son of Hadhrat Amr bin Jamooh رضي الله تعالى عنه also accepted Islaam. Hadhrat Amr bin Jamooh رضي الله تعالى عنه said to his wife, "Do not allow any of the children to go to your family until I investigate what they are doing." She said, "I shall do as you say, but will you not listen to what your son has heard from that person (Rasulullaah صلى الله عليه وسلم)?" Hadhrat Amr bin Jamooh رضي الله تعالى عنه said, "Perhaps he has become irreligious." "No," replied his wife, "he was merely one of the people." Hadhrat Amr bin Jamooh رضي الله تعالى عنه then sent for his son and said, "Tell me what you have heard from that person." His son then recited:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

﴿اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ اَلرَّحْمٰنِ الرَّحِيْمِ ۝ مٰلِكِ يَوْمِ الدِّيْنِ ۝ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝﴾ (سورة الفاتحه: ۱ تا ۵)

All praise belongs to Allaah, the Rabb of the universe *(and whatever it contains)*, Who is the Most Compassionate, the Most Merciful and Master of *(all affairs on)* the Day of Recompense *(the Day of Qiyaamah, when resurrection, accountability, rewards and punishment will take place)*. You Alone do we worship, and You Alone do we ask for help. Guide us to the straight path *(the path of Islaam)*." {Surah Faatiha, verses 1-5}

Hadhrat Amr bin Jamooh رضي الله تعالى عنه commented, "This is most excellent and beautiful! Is all his speech like this?" His son said, "Even better than this, dear father. Do you wish to follow him? Most of your people are already doing so." Hadhrat Amr bin Jamooh رضي الله تعالى عنه said, "I shall not do so until I have consulted with Manaat and see what he says." **When the Mushrikeen usually spoke to Manaat, an old woman used to stand behind the idol and speak on its behalf.** However, the woman was not there when Hadhrat Amr bin Jamooh رضي الله تعالى عنه approached the idol. He stood by the idol, praised it excessively and then said, "O Manaat! You should know that you are being faced with a serious danger that you are unaware of. A man has arrived who forbids us from worshiping you and who instructs us to get rid of you. I did not want to pledge allegiance to him until I had consulted with you." Hadhrat Amr رضي الله تعالى عنه spoke to the idol for a long time

(1) Abu Nu'aym in *Dalaa'il* (Pg.109)

but received no response. He then said, "You seem to be angry with me whereas I have done nothing impolite to you." He then stood up and broke the idol. [1]
Yet another narration adds that when Hadhrat Amr bin Jamooh رضي الله تعالى عنه accepted Islaam and recognised the authority of Allaah, he composed some couplets speaking about the helplessness of the idols that he had experienced. He also thanked Allaah for saving him from the spiritual blindness and deviation that he was trapped in. (His couplets are translated as follows:)

"I repent to Allaah for the wrongs I had committed in the past
And I desire that Allaah rescue me from the fire of Jahannam
I praise Him for His bounties
He Who is the Rabb of the Kabah and its covering
May He be glorified to the extent of the numbers of sinners
And the extent of the raindrops falling from the skies
He guided me when I was in darkness
When I was worshipping Manaat and other stones
After my hairs had turned white because of old age, He saved me
From the blight of idol worship and its shame
I was on the verge of being totally destroyed in darkness
But He rescued me by His tremendous might
I therefore praise Him and thank Him as long as I live
He Who is the Rabbb of mankind and All Powerful over them
When I say these words my only desire is
To earn proximity to Allaah in His home (Jannah)"

Condemning his idol, Hadhrat Amr bin Jamooh رضي الله تعالى عنه composed the following couplets, the meaning of which is:

"By Allaah! Had you been a true god, you would never have been
Right down a well, bound tightly to a dog
Curses to the place where you have been thrown, lying there in disgrace despite being a god
We have now discovered your tremendous harmfulness
All praises belong to the Exalted Allaah Who bestows favours
The Giver, the Sustainer and the One Who rewards every good practice
It was He Who rescued me
Before I became a grave trapped in darkness" [2]

Hadhrat Abu Dardaa رضي الله تعالى عنه Accepts Islaam and the Role that Hadhrat Abdullaah bin Rawwaaha رضي الله تعالى عنه Played In this

Waaqidi says that it is commonly believed that Hadhrat Abu Dardaa رضي الله تعالى عنه was the last person from his family to accept Islaam. He was extremely dedicated to the worship of his idol and kept it covered in a cloth. Hadhrat Abdullaah bin Rawwaaha رضي الله تعالى عنه had been his bosom friend during the Period of

(1) Narrated by Minjaab from Ziyaad who narrates from Ibn Is'haaq.
(2) Narration of Ibraheem bin Salma also reported from Ibn Is'haaq.

Ignorance and now called him to accept Islaam, but he constantly refused. One day, when Hadhrat Abdullaah bin Rawwaaha رضي الله تعالى عنه noticed Hadhrat Abu Dardaa رضي الله تعالى عنه leaving the house, he entered the house and surprised Hadhrat Abu Dardaa t's wife who was busy combing her hair. When he asked her where Hadhrat Abu Dardaa رضي الله تعالى عنه was, she replied, "Your brother has just left."
With an axe in his hand, Hadhrat Abdullaah bin Rawwaaha رضي الله تعالى عنه then entered the room where the idol stayed and smashed it to bits. As he did this, he took the name of each idol as he hymned the couplet:

"Behold! Everything that is worshipped besides Allaah is a fake"

Hadhrat Abu Dardaa t's wife had been hearing the noise of the axe and when Hadhrat Abdullaah bin Rawwaaha رضي الله تعالى عنه emerged from the room, she burst out, "O son of Rawwaaha! You have ruined me!" He had just left the house when Hadhrat Abu Dardaa رضي الله تعالى عنه entered the house and found his wife sitting there crying out of fear for his reaction. When he asked her what was wrong, she said, "Your brother Abdullaah bin Rawwaaha came here by surprise and did what you see." Hadhrat Abu Dardaa رضي الله تعالى عنه flew into a towering rage but then thought to himself that if his idol was of any good, it would have defended itself. He then went to Rasulullaah صلى الله عليه وسلم who was with Hadhrat Abdullaah bin Rawwaaha رضي الله تعالى عنه and accepted Islaam. (1)

The Letter that Hadhrat Umar رضي الله تعالى عنه Wrote to Hadhrat Amr bin Al Aas رضي الله تعالى عنه Concerning Jizya and Prisoners of War

Hadhrat Ziyaad bin Jaz Zubaydi narrates a lengthy report about what happened after the Muslims conquered Alexandria during the Khilaafah of Hadhrat Umar رضي الله تعالى عنه. In this report he also mentions that they stopped at a place called Balheeb where they waited for the letter of Hadhrat Umar رضي الله تعالى عنه to reach them. When it arrived, Hadhrat Amr bin Al Aas رضي الله تعالى عنه read the letter to the Muslims, which stated:
Your letter has reached me with the news that the king of Alexandria has opted to pay the Jizya on condition that all the prisoners of his country are returned to him. By my life! The Jizya that we receive and that the Muslims after us shall receive is more beloved to me than the booty that is distributed and then finished. Suggest to the king of Alexandria that he should pay the Jizya on condition that the prisoners in your custody should be given the choice of either accepting Islaam or remaining faithful to their religion. Whoever amongst them accepts Islaam would become one of the Muslims and shall enjoy the privileges all Muslims enjoy together with bearing the responsibilities all Muslims bear. Those who choose the religion of their people shall have to pay the same amount of Jizya fixed for the people of his faith. As for those prisoners who have dispersed into Arabia and reached places like Makkah, Madinah or Yemen, **we shall be unable to return them to him and we cannot** enter into an **agreement**

(1) Haakim in his *Mustadrak* (Vol.3 Pg.336).

that we will be unable to fulfil.

What the Sahabah رضي الله عنهم did during the Conquest of Alexandria

Hadhrat Ziyaad bin Jaz states further, "Hadhrat Amr bin Al Aas رضي الله عنه then sent a letter to the king of Alexandria, explaining to him the instructions that the Ameerul Mu'mineen had written to him. The king accepted the proposal and we then gathered all the prisoners with us. When all these Christian prisoners had gathered, we approached each one of them and allowed him to choose between Islaam and Christianity. When any of them accepted Islaam, we shouted 'Alaahu Akbar' louder than we did when conquering any town and took him into our protection. If any of them chose Christianity, the Christians would make a noise and take him into their protection. We would then impose the Jizya on him. When this happened, we were so grieved that it appeared as if one of us had defected to them. This continued until all the prisoners had been given the choice. Amongst those who came to us was Abu Maryam (whose name was) Abdullaah bin Abdur Rahmaan." Another narrator by the name of Qaasim says that he met Abu Maryam when he was chief of the Banu Zubayd tribe.

Hadhrat Ziyaad bin Jaz continues saying, "When we approached Abu Maryam whose parents and brothers were all Christians and gave him the choice between Islaam and Christianity, he opted to accept Islaam. As we took him into our protection, his parents and brothers darted across to pull him away from us and actually tore his clothing apart. However, he is now our chief as you can see." [1]

The Incident of Hadhrat Ali رضي الله عنه's Armour and his Interaction with a Christian who then Accepted Islaam

Hadhrat Sha'bi narrates that when (the Ameerul Mu'mineen) Hadhrat Ali رضي الله عنه once went to the marketplace, he found a Christian selling a coat of armour. Recognising the coat of armour, Hadhrat Ali رضي الله عنه said, "That armour belongs to me. Let us have the judge of the Muslims decide the matter between us." The presiding judge at that time was Qaadhi Shuray and Hadhrat Ali رضي الله عنه asked him to rule in the matter.

When Qaadhi Shuray saw the Ameerul Mu'mineen Hadhrat Ali رضي الله عنه, he got up from his place and made the Ameerul Mu'mineen sit there. He then sat in front of the Ameerul Mu'mineen next to the Christian. Hadhrat Ali رضي الله عنه said, "O Shuray! Had my adversary been a Muslim, I would have sat with him. However, I have heard Rasulullaah ﷺ say (about the non-Muslims living in a Muslim country), 'Do not shake hands with them, do not be first to greet them, do not visit them when they fall ill, do not perform their funeral prayers, make them use the narrow part of the pathway and keep them in a lowered position as Allaah has kept them in a lowered position'. Do pass judgement between us, O Shuray."

Qaadhi Shuray asked, "What do you have to say, O Ameerul Mu'mineen?" Hadhrat

(1) Ibn Jareer (Vol.4 Pg.227).

Ali رضي الله تعالى عنه declared, "This coat of armour belongs to me. I had lost it a long time ago." Qaadhi Shuray then asked, "What have you to say, O Christian?" The Christian pleaded, "No. The Ameerul Mu'mineen is mistaken. The armour is mine." Qaadhi Shuray ruled, "The armour cannot be taken from the Christian unless you have proof (of your ownership, O Ameerul Mu'mineen)." Hadhrat Ali رضي الله تعالى عنه submitted, "Shuray is right."

The Christian then said, "As for me, I testify that it is certainly the judgement of the Ambiyaa that the Ameerul Mu'mineen can come to a judge under his power who passes judgement against him. O Ameerul Mu'mineen! I swear by Allaah that the armour belongs to you. As I walked behind you one day, the armour fell off your brown camel and I picked it up." He then declared:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

Hadhrat Ali رضي الله تعالى عنه said to him, "Now that you have accepted Islaam, you may have it." The man then loaded it on his horse. (1)

A narration of Haakim states that the armour of Hadhrat Ali رضي الله تعالى عنه once fell off his camel and was found by a person who sold it. When the armour was found in the possession of a Jew, Hadhrat Ali رضي الله تعالى عنه took the case to Qaadhi Shuray. (Hadhrat Ali رضي الله تعالى عنه's son) Hadhrat Hasan رضي الله تعالى عنه and his freed slave Qambar testified in favour of Hadhrat Ali رضي الله تعالى عنه. Qaadhi Shuray said, "Bring me another witness in place of Hasan." "Do you not accept the testimony of Hasan?" asked Hadhrat Ali رضي الله تعالى عنه. "No," replied Qaadhi Shuray, "but I recall that you told me that it **is not permissible for a son to testify in favour of his father.**"

Hadhrat Yazeed Tameemi reports a lengthy narration in which he states that Qaadhi Shuray said to Hadhrat Ali رضي الله تعالى عنه, "We shall accept the testimony of your freed slave but not that of your son." Hadhrat Ali رضي الله تعالى عنه said, "Good grief! Have you not heard Umar report that Rasulullaah ﷺ said, 'Hasan and Husayn shall be the leaders of the youth of Jannah?'" Turning to the Jew, Hadhrat Ali رضي الله تعالى عنه then said, "You may have the armour, O Jew!" The Jew said in astonishment, **"The Ameerul Mu'mineen takes the case before the judge of the Muslims who passes judgement against him and he still accepts it!** O Ameerul Mu'mineen! I swear by Allaah that you have spoken the truth. The armour is yours. I picked it up when it fell off your camel." He then declared:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

Hadhrat Ali رضي الله تعالى عنه then gave him the armour as a gift along with seven hundred Dirhams. The man then faithfully stayed close to Hadhrat Ali رضي الله تعالى عنه until he was martyred in the Battle of Siffeen. (2)

(1) Tirmidhi and Haakim.
(2) Haakim in *Kunna* and Abu Nu'aym in *Hilya* (Vol.4 Pg.139) as quoted in *Kanzul Ummaal* (Vol.4 Pg.6)

Chapter Two

The Chapter Concerning the Bay'ah

(pledge of allegiance)

This chapter highlights how the Sahabah رضي الله تعالى عنهم pledged allegiance to Rasulullaah ﷺ and to the Khulafaa رضي الله تعالى عنهم after Rasulullaah ﷺ and the conditions on which they pledged their allegiance

Pledging Allegiance to Islaam

The Hadith of Hadhrat Jareer رضي الله تعالى عنه in this Regard

Hadhrat Jareer رضي الله تعالى عنه narrates, ""The condition on which we (the male Sahabah رضي الله تعالى عنهم) pledged allegiance to Rasulullaah ﷺ was similar to the conditions on which the females pledged allegiance [1]. Rasulullaah ﷺ stood guarantee that any of us would enter Jannah if he died without perpetrating any of these sins. If anyone did perpetrate any of them before dying but the due Shari'ah punishment had been meted out to him, this would be a source of expiation for him. Whoever died after perpetrating any of these but his crime had been kept secret, Allaah shall decide his case (Allaah may then either forgive him or punish him)." [2]

The pledge of allegiance that Elders, Youngsters, Men and Women took on the Day that Makkah was Conquered

Hadhrat Aswad رضي الله تعالى عنه narrates he saw people pledging their allegiance to Rasulullaah ﷺ on the day that Makkah was conquered. Rasulullaah ﷺ sat at a place called Qarn Musqilah where people pledged their allegiance to Islaam and to the Shahaadah. The narrator says that he asked (his teacher Abdullaah bin Uthmaan), "What is the Shahaadah?" He replied, "(My teacher) Muhammad bin Aswad bin Khalaf informed me that Rasulullaah ﷺ required the Sahabah رضي الله تعالى عنهم to pledge their allegiance to their belief in Allaah and to their testimony that there is none worthy of worship but Allaah and that Muhammad ﷺ is

(1) These conditions included not committing Shirk, not stealing, not committing fornication or adultery and other conditions as mentioned in verse 12 of Surah Mumtahina (Surah 60).
(2) Tabraani. Haythami (Vol.6 Pg.36) has commented on the chain of narrators. Ibn Jareer has also narrated the Hadith as quoted in *Kanzul Ummaal* (Vol.1 Pg.82). This shall Insha Allaah appear in the chapter concerning the pledged of allegiance that women took.

Allaah's servant and Rasul. (1)

A narration of Bayhaqi adds that everyone from the youngsters to the elders as well as men and women all pledged their allegiance to Islaam and to the Shahaadah at the hands of Rasulullaah ﷺ. (2)

Hadhrat Mujaashi رضي الله تعالى عنه and his Brother رضي الله تعالى عنه pledge allegiance to Islaam and Jihaad

Hadhrat Mujaashi bin Mas'ood رضي الله تعالى عنه narrates that he and his brother went to Rasulullaah ﷺ and he said, "Accept our pledge of allegiance to Hijrah." Rasulullaah ﷺ said to them, "Hijrah (to Madinah) has finished with those who have already made Hijrah (the compulsion to migrate to Madinah no longer exists)." When Hadhrat Mujaashi رضي الله تعالى عنه asked what was it that he could pledge his allegiance to, Rasulullaah ﷺ replied, **"Pledge your allegiance to Islaam and to Jihaad."** (3)

Hadhrat Jareer bin Abdillaah pledges allegiance to Islaam

Hadhrat Ziyaad bin Ilaaqa narrates that when Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه passed away, he heard Hadhrat Jareer bin Abdillaah رضي الله تعالى عنه address the people saying, "I advise you to fear the One Allaah Who has no partner and to remain graceful and calm. With these hands of mine did I pledge allegiance to Islaam at the hands of Rasulullaah ﷺ and he stipulated that I always remain a well-wisher for every Muslim. I swear by the Rabb of the Kabah that I wish well for each one of you." He then sought forgiveness from Allaah and descended from the pulpit. (4)

Bayhaqi and others have narrated from Hadhrat Ziyaad bin Haarith Sudaa'ee رضي الله تعالى عنه that he approached Rasulullaah ﷺ and pledged allegiance to Islaam. The rest of the Hadith has already been mentioned in the Chapter of Da'wah. (5)

Pledging Allegiance to the Injunctions of Islaam

Hadhrat Basheer bin Khasaasiyyah رضي الله تعالى عنه Pledges Allegiance to the Fundamentals of Islaam as well as Sadaqah and Jihaad

Hadhrat Basheer bin Khasaasiyyah رضي الله تعالى عنه narrates that when he approached Rasulullaah ﷺ to pledge his allegiance, he asked, "O Rasulullaah ﷺ! To

(1) Ahmad as mentioned in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.318). Haythami (Vol.6 Pg.37) has commented on the chain of narrators.

(2) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.318). Tabraani has also quoted the Hadith as mentioned in Majma'uz Zawaa'id (Vol.6 Pg.37). Others have also narrated it as mentioned in *Kanzul Ummaal* (Vol.1 Pg.82).

(3) Bukhari and Muslim as narrated by Allaama Ayni (Vol.7 Pg.16). Ibn Abi Shayba has also narrated the Hadith and added that when one of the narrators asked the brother of Hadhrat Mujaashi رضي الله تعالى عنه about the incident, he confirmed it. This is reported in *Kanzul Ummaal* (Vol.1 Pgs.26,83).

(4) Abu Awaana in his *Musnad*. Bukhari (Vol.1 Pg.14) has narrated a more detailed account.

(5) The Hadith is quoted under the heading "The Sahabah رضي الله تعالى عنهم send Letters to Invite Towards

what should I pledge my allegiance?" Rasulullaah ﷺ stretched out his hand and said, "Testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul. Perform your five salaahs on their times, pay the obligatory zakaah, fast during the month of Ramadhaan, perform Hajj **and fighting in the path of Allaah."**

Hadhrat Basheer رضي الله عنه said, "O Rasulullaah ﷺ! I can carry out all of these besides two of them. (The first is) Zakaah, for I possess only ten camels. The milk of which my family needs to subsist on and who are the only beasts of burden they have. (The second is) Fighting in Jihaad because I am a timid person. Since people say that the one who flees from the battlefield returns with the wrath of Allaah, I fear that when a battle is fought and I flee for fear of my life, I shall also return with the wrath of Allaah."

Rasulullaah ﷺ then retracted his hand and shaking his hand said, "O Basheer! **By virtue of what deed will you enter Jannah without zakaah and Jihaad?"**

Hadhrat Basheer then said, "O Rasulullaah ﷺ! Extend your hand." When Rasulullaah ﷺ did so, Hadhrat Basheer رضي الله عنه pledged his allegiance to all the actions. (1)

Hadhrat Jareer bin Abdillaah رضي الله عنه pledges his allegiance to the Fundamentals of Islaam and wishing well for Every Muslim

Hadhrat Jareer رضي الله عنه narrates that he pledged allegiance at the hand of Rasulullaah ﷺ that he would establish salaah, pay zakaah and **wish well for every Muslim.** (2)

Another narration states from Hadhrat Jareer رضي الله عنه states that he said, "O Rasulullaah ﷺ! Do state the conditions (of the pledge) for you are best aware of the conditions." Rasulullaah ﷺ said, "I require you to pledge that you would worship none but the One Allaah without ascribing any partners to Him, that you would establish salaah, pay zakaah, **wish every Muslim well and absolve yourself from Shirk."** (3)

Another narration states that when Hadhrat Jareer رضي الله عنه came to Rasulullaah ﷺ, Rasulullaah ﷺ asked him to stretch out his hand (to pledge his allegiance). Hadhrat Jareer رضي الله عنه asked, "On what should I pledge my allegiance?" Rasulullaah ﷺ replied, "That you would surrender yourself to Allaah and wish well for every Muslim." Hadhrat Jareer رضي الله عنه accepted the conditions. Since he was an intelligent man, he said, "O Rasulullaah ﷺ! (I shall

Allaah" and Islaam" and under the subheading "Hadhrat Ziyaad bin Haarith Sudaa'ee Sends a Letter to his People".

(1) Hasan bin Sufyaan, Tabraani in his Awsat, Abu Nu'aym, Haakim, Bayhaqi and Ibn Asaakir as mentioned in *Kanzul Ummaal* (Vol.7 Pg.12). Ahmad has also narrated it from authentic sources as confirmed by Haythami (Vol.1 Pg.42).

(2) Ahmad and Ibn Jareer as quoted in *Kanzul Ummaal* (Vol.1 Pg.82). Bukhari, Muslim and Tirmidhi have also reported it, as mentioned in *Targheeb wat Tarheeb* (Vol.3 Pg.236).

(3) Ahmad and Nasa'ee as reported in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.78). A narration of Ibn Jareer as mentioned in *Kanzul Ummaal* (Vol.1 Pg.82) is the same except that the words state, "...that you wish every Muslim well and separate yourself from Shirk."

abide by these conditions) **As far as I am able to do so." This concession was then allowed for everyone after him.** [1]

Hadhrat Awf bin Maalik رضي الله تعالى عنه and his Companions pledge their allegiance to the Fundamentals of Islaam and that they Shall not Beg from People

Hadhrat Awf bin Maalik Ash'ja'ee رضي الله تعالى عنه narrates that he was with seven, eight or nine persons in the company of Rasulullaah ﷺ when he said, "Will you not pledge allegiance to the Rasool of Allaah?" When Rasulullaah ﷺ repeated this three times, they stretched out their hands and pledged their allegiance at the hands of Rasulullaah ﷺ. They then asked, "O Rasulullaah ﷺ! Now that we have pledged our allegiance, do inform us what the conditions of our pledge are." Rasulullaah ﷺ replied, "You have pledged that you will worship Allaah without ascribing any partners to Him, that you will perform the five salaahs..." Rasulullaah ﷺ then whispered another condition, which was, "**...that you will not ask anything from people.**"

Hadhrat Awf bin Maalik رضي الله تعالى عنه says that he had seen persons from this group who would not even ask anyone to pass them their whip which had fallen (from their hands as they rode their animals). [2]

Hadhrat Thowbaan رضي الله تعالى عنه pledges that he would not ask Anyone for Anything

Hadhrat Abu Umaamah رضي الله تعالى عنه narrates that Rasulullaah ﷺ once asked, "Who would like to pledge their allegiance?" Hadhrat Thowbaan رضي الله تعالى عنه who was the slave of Rasulullaah ﷺ said, "Do accept our pledge of allegiance, O Rasulullaah ﷺ." Rasulullaah ﷺ said, **"Pledge that you would not ask anyone for anything."** Hadhrat Thowbaan رضي الله تعالى عنه asked, "What will one receive for making this pledge?" Rasulullaah ﷺ replied, "Jannah." Hadhrat Thowbaan رضي الله تعالى عنه then made this pledge with Rasulullaah ﷺ. Hadhrat Abu Umaamah رضي الله تعالى عنه says that he saw Hadhrat Thowbaan رضي الله تعالى عنه riding amongst a large crowd in Makkah and even when his whip sometimes fell on someone's shoulders and the person would attempt to give it back to him, he would not allow it and would dismount the animal to pick it up himself. [3] **Other narrations[4] report that Hadhrat Abu Bakr رضي الله تعالى عنه would also not ask people to pass him his whip when it fell.**

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(1) Tabraani as quoted in *Kanzul Ummaal* (Vol.1 Pg.82).

(2) Rooyaani, Ibn Jareer and Ibn Asaakir as mentioned in *Kanzul Ummaal* (Vol.1 Pg.83). Muslim, Tirmidhi and Nasa'ee have also reported the Hadith as mentioned in *Targheeb wat Tarheeb* (Vol.2 Pg.98).

(3) Tabraani in his *Kabeer* as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.100). Ahmad, Nasa'ee and others have narrated the incident from Hadhrat Thowbaan رضي الله تعالى عنه.

(4) *Targheeb wat Tarheeb* (Vol.2 Pg.99,101).

Hadhrat Abu Dharr رضي الله عنه pledges allegiance to Five Factors

Hadhrat Abu Dharr رضي الله عنه narrates that he **pledged allegiance** at the hands of Rasulullaah ﷺ **five times**, that Rasulullaah ﷺ took promises from him seven times and Rasulullaah ﷺ made Allaah witness over him seven times that he should never fear the criticism of any critic when it concerned (the Deen/commands of) Allaah.

Hadhrat Abul Muthanna reports from Hadhrat Abu Dharr رضي الله عنه that Rasulullaah ﷺ once called him and asked, "Do you wish to pledge allegiance in exchange for Jannah?" Hadhrat Abu Dharr رضي الله عنه complied and stretched out his hands. Rasulullaah ﷺ stipulated that he should never ask anything from anyone. When Hadhrat Abu Dharr رضي الله عنه agreed, Rasulullaah ﷺ added, "Even if your whip falls from your hand you should (not ask anyone to retrieve it but) rather dismount and get it yourself."

Another narration states that Rasulullaah ﷺ said to Hadhrat Abu Dharr رضي الله عنه that after six days he should take heed of what would be said to him. On the seventh day, Rasulullaah ﷺ told him, **"I advise you to adopt Taqwa in privacy and in public.** In addition to this, **when you do a wrong, immediately carry out a good deed,** never ask anyone for anything even if your whip falls from your hand and never accept any trust." (1)

Hadhrat Sahl bin Sa'd رضي الله عنه and some Other Sahabah رضي الله عنهم pledge their allegiance to the Injunctions of Islaam

Hadhrat Sahl bin Sa'd رضي الله عنه that he was with Hadhrat Abu Dharr, Hadhrat Ubaadah bin Saamit, Hadhrat Abu Sa'eed Khudri, Hadhrat Muhammad bin Maslama and a sixth Sahabi رضي الله عنهم when they pledged that **they would never be affected by the criticism of any critic when it concerned (the Deen/commands of) Allaah.** When the sixth person requested to be relieved of the pledge, Rasulullaah ﷺ relieved him. (2)

Hadhrat Ubaadah bin Saamit رضي الله عنه narrates that he was with a few leaders (of Madinah) who pledged their allegiance to Rasulullaah ﷺ. He adds that they pledged that they would not ascribe partners to Allaah, would not steal, would not fornicate, would not kill a soul whose killing Allaah has prohibited unless it be with a warrant, would not plunder and would not be disobedient. They were promised Jannah if they abided by this and if they perpetrated any of these sins, their decision would rest with Allaah. (3)

Hadhrat Ubaadah bin Saamit رضي الله عنه narrates that they were with Rasulullaah ﷺ when he said, "Pledge allegiance at my hand that you will not ascribe any as

(1) Ahmad as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.99).
(2) Shaashi and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.1 Pg.82). Tabraani has also quoted a similar narration. Haythami (Vol.7 Pg.264) has commented on the chain of narrators.
(3) Muslim.

partner to Allaah, that you will not steal and not fornicate. Whoever fulfils this pledge shall have his reward guaranteed by Allaah and whoever perpetrates any of these sins and Allaah conceals them (without being subjected to the Shari'ah penal code), then his matter rests with Allaah Who may either punish him or forgive him." (1)

Hadhrat Ubaadah bin Saamit رضي الله عنه and Other Sahabah رضي الله عنهم pledged their allegiance to Rasulullaah ﷺ for the First Time at Aqaba

Hadhrat Ubaadah bin Saamit رضي الله عنه narrates **that they were eleven persons when the pledge of allegiance was taken for the first time at Aqaba.** He says that because fighting in Jihaad was not then compulsory, their pledge was the same that the women took. They therefore pledged that they will not ascribe any partner to Allaah, that they will not steal, that they will not fornicate, that they will not come forth with slander which they fabricate before their hands and legs (by claiming that their child is another's), that they will not kill their children and that they will not disobey Rasulullaah ﷺ in any good (deed that he commands them to do). They were assured that whoever fulfils this pledge shall have his reward guaranteed by Allaah and whoever perpetrates any of these sins, his matter rests with Allaah Who may either punish him or forgive him. The same people returned (to Makkah) the following year to again pledge their allegiance.(2)

Pledging Allegiance to Undertake the Hijrah

Hadhrat Ya'la bin Munyah رضي الله عنه pledges allegiance on Behalf of his father

Hadhrat Ya'la bin Munyah رضي الله عنه narrates that he approached Rasulullaah ﷺ the day after Makkah was conquered and said, "O Rasulullaah ﷺ! Allow my father to pledge that he will undertake the Hijrah." Rasulullaah ﷺ said, "I shall rather allow him to pledge **his allegiance to Jihaad because** (the compulsory) Hijrah (to Madinah) has been terminated on the day Makkah was conquered."

The narration of Hadhrat Mujaashi رضي الله عنه in this regard has already passed at the beginning of this chapter (3) in which he asked Rasulullaah ﷺ, "Accept our pledge of allegiance to Hijrah." Rasulullaah ﷺ said to them, "Hijrah (to Madinah) has finished with those who have already made Hijrah (the compulsion to migrate to Madinah no longer exists)."

The Hadith of Hadhrat Jareer رضي الله عنه has also passed(4) in which Rasulullaah

(1) Ibn Jareer as quoted in *Kanzul Ummaal* (Vol.1 Pg.82).

(2) Ibn Is'haaq, Ibn Jareer and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.1 Pg.82). Bukhari and Muslim have also reported this narration as mentioned in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.150).

(3) Under the heading "Pledging Allegiance to Islaam" and the subheading "Hadhrat Mujaashi رضي الله عنه and his Brother رضي الله عنه Pledge Allegiance to Islaam and Jihaad".

(4) Under the heading "Pledging Allegiance to Islaam" and the subheading "Hadhrat Jareer bin Abdillaah رضي الله عنه pledges his allegiance to the Fundamentals of Islaam and wishing well for Every Muslim".

ﷺ told him to pledge that he would separate himself from Shirk. Another narration states that Rasulullaah ﷺ told Hadhrat Jareer رضي الله عنه to pledge that he would wish well for every Mu'min and **separate himself from the Mushrikeen.** (1)

Sahabah رضي الله عنهم Pledge their Allegiance to the Hijrah during the Battle of Khandaq

Hadhrat Haarith bin Ziyaad Saa'idi رضي الله عنه narrates that he approached Rasulullaah ﷺ during the Battle of Khandaq while people were busy pledging their allegiance to Hijrah at his hands. Thinking that everyone (residents and non-residents of Madinah) was being called to take this pledge Hadhrat Haarith رضي الله عنه asked, "Will you accept this man's pledge to undertake the Hijrah?" "Who is he?" asked Rasulullaah ﷺ. Hadhrat Haarith رضي الله عنه replied, "He is my cousin Howt bin Yazeed (or Yazeed bin Howt according to another narration)." Rasulullaah ﷺ said, "The pledge to undertake Hijrah cannot be taken from you (Ansaar). People make Hijrah to you while you need not make Hijrah towards them. **I swear by the Being in Whose control is my life! The person who loves the Ansaar until he meets Allaah, Allaah shall love him when He meets him. The person who hates the Ansaar until he meets Allaah, Allaah shall hate him when He meets him."** (2)

Abu Usayd Saa'idi رضي الله عنه narrates that when the trench was being dug (for the Battle of Khandaq), people came to Rasulullaah ﷺ to pledge that they would undertake the Hijrah. When Rasulullaah ﷺ completed, he said, "O assembly of Ansaar! The pledge to undertake Hijrah cannot be taken from you, for people make Hijrah towards you. The person who loves the Ansaar until he meets Allaah, Allaah shall love him when He meets him. The person who hates the Ansaar until he meets Allaah, Allaah shall hate him when He meets him." (3)

Pledging Allegiance to Assist Others

Seventy Sahabah رضي الله عنهم from the Ansaar Pledge their Assistance in the Valley of Aqaba

Hadhrat Jaabir رضي الله عنه narrates that during the ten years that Rasulullaah ﷺ lived in Makkah (after announcing his Nabuwaat), he would visit people at the places where they stayed during the seasons of Hajj. **This was at the market places of Ukaaz and Majinna. He would ask the people,** "Who will give me asylum? Who will assist me so that I could propagate the message of my Rabb? Whoever does this shall receive Jannah." However, he found none to grant him asylum and assistance. However, (instead of assisting him) matters reached such a low ebb that when a person from Yemen or from the Mudhar tribe left (for

(1) Bayhaqi (Vol.9 Pg.13)
(2) Ahmad, Bukhari in his *Taareekh*, Ibn Abi Khaythama, Abu Awaana, Baghawi, Abu Nu'aym and Tabraani as quoted in *Kanzul Ummaal* (Vol.7 Pg.134). Abu Dawood has also narrated it as reported in Isaaba (Vol.1 Pg.279). Haythami (Vol.10 Pg.38) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.10 Pg.38) has commented on the chain of narrators.

Makkah), the people of his tribe and his relatives would say to him, "Beware that the man from the Quraysh does not get you into trouble." People even pointed at Rasulullaah ﷺ as he passed between their camps.

Hadhrat Jaabir رضي الله عنه continues, "This situation prevailed until Allaah sent us (the Ansaar) to him from Yathrib. We offered him asylum and believed in him. Whenever a person from us left (for Makkah), he would believe in Rasulullaah ﷺ, who would recite the Qur'aan to him. He would then return to his family (in Madinah) and they would all accept Islaam by virtue of his Islaam. Eventually there was scarcely a family from the Ansaar that did not have a group of Muslims who made their Islaam public."

Hadhrat Jaabir رضي الله عنه says further that they all then discussed with each other saying, "Until when will we leave Rasulullaah ﷺ to call on people, to be kicked about in the mountains of Makkah and face the threats of others?" Consequently, seventy men of the Ansaar rode off and met Rasulullaah ﷺ during the Hajj season. After agreeing to meet at the valley of Aqaba, they arrived there one-by-one and in twos until they were all present. They then asked, "O Rasulullaah ﷺ! To what should we pledge allegiance at your hands?" Rasulullaah ﷺ replied, "You should pledge that you would always listen and obey (instructions) whether your hearts are willing or not. You should also pledge that you would spend during times of hardship and ease and that you would command good and forbid evil. In addition to this, you should pledge that you would speak for (the pleasure of) Allaah and will not fear the criticism of a critic when it concerns (the Deen/commands of) Allaah. You should also pledge that you would assist me and when I come to you, you should protect me as you would protect your own lives, wives and children. If you comply, you shall have Jannah."

The Ansaar then stood before Rasulullaah ﷺ and Hadhrat As'ad bin Zuraarah رضي الله عنه, who was among the youngest present there, took hold of Rasulullaah ﷺ hand. According to the narration of Bayhaqi, Hadhrat Jaabir رضي الله عنه said that Hadhrat As'ad رضي الله عنه was the youngest after him. Hadhrat As'ad رضي الله عنه then said to them, "Take it easy, O people of Yathrib! We have undertaken this journey only because we are convinced that he is the Nabi of Allaah. Taking him away will signal the enmity of all the Arabs, the killing of the best of you and swords will then make pieces of you. If you people can endure this, then take Rasulullaah ﷺ away and you will receive your reward from Allaah. However, if you have some fears then leave him and make yourselves clear, this will be a better way of excusing yourselves before Allaah."

The others said, "Make way, O As'ad! By Allaah! We shall never forsake this pledge of allegiance and no one can ever make us do so!" The Ansaar then pledged their allegiance to Rasulullaah ﷺ. Rasulullaah ﷺ took some promises from them and informed them of their responsibilities, in exchange for which they would attain Jannah. (1)

(1) Ahmad. *Al Bidaaya wan Nihaaya* (Vol.3 Pg.159), Fat'hul Baari (Vol.7 Pg.158) and Haythami (Vol.6 Pg.46) have all commented on the chain of narrators.

Hadhrat Ka'b bin Maalik رضي الله عنه narrates that when they (the Ansaar) gathered in the valley (of Aqaba), they waited for Rasulullaah ﷺ until he arrived with Hadhrat Abbaas bin Abdil Muttalib رضي الله عنه. Although Hadhrat Abbaas رضي الله عنه was then still following the religion of his people, he wished to be present with his nephew and take sureties (from the Ansaar) on his behalf. When Rasulullaah ﷺ sat down, the first to speak was Hadhrat Abbaas رضي الله عنه. He said, "O assembly of the Khazraj! As you well know, Muhammad is one of us and we have been shielding him against people who share our opinion about him (people who have not accepted Islaam as we have not). He enjoys respect amongst his people and protection in his city. However, he has made up his mind to move to you and join forces with you. If you feel that you will be able to fulfil the claim you have made to him and that you will protect him from his enemies, then I leave you to your responsibility. On the other hand, if you feel that you may surrender him to his enemies and betray him after he has come to you, then leave him now, for he enjoys respect amongst his people and protection in his city."

The Ansaar said, "We have heard what you have to say." Addressing Rasulullaah ﷺ, they said, "O Rasulullaah ﷺ! Take from us whatever promises you require for yourself and for your Rabb." Rasulullaah ﷺ then addressed them, recited the Qur'aan, gave Da'wah towards Allaah and encouraged them to be steadfast in Islaam. Rasulullaah ﷺ then said, "I wish you to pledge that you will protect me just as you would protect you wives and children." Hadhrat Baraa bin Ma'roor رضي الله عنه took hold of Rasulullaah ﷺ's hand and said, "Certainly! I swear by the Being Who has sent you with the truth that we shall definitely protect you just as we protect our families. Do accept our pledge of allegiance. By Allaah! We are the children of war and have inherited war from generation to generation."

As Hadhrat Baraa رضي الله عنه spoke, Hadhrat Abul Haytham bit Tayyihaan رضي الله عنه interrupted by saying, "O Rasulullaah ﷺ! We have a long-standing relationship with some people viz. the Jews. We shall now (for your sake) be severing this relationship. Could it be that we do this and then when Allaah gives you victory, you would return to your people and leave us?" Rasulullaah ﷺ smiled and said, "My blood is yours, my grave shall be with yours for I am from you and you are from me. I shall fight those whom you fight and make peace with those with whom you make peace."

The Ansaar Select Twelve Leaders

Hadhrat Ka'b رضي الله عنه narrates further that Rasulullaah ﷺ said to them, **"Send to me twelve leaders from among you who will head their people in all matters."** The Ansaar then selected twelve leaders who comprised of nine from the Khazraj tribe and three from the Aws tribe. (1)

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.60). Ahmad and Tabraani have also narrated it in detail as mentioned in *Majma'uz Zawaa'id* (Vol.6 Pg.42). Haythami (Vol.6 Pg.45) and Haafidh Ibn Hajar (Vol.7 Pg.157) have commented on the chain of narrators.

Hadhrat Abul Haytham رضي الله عنه pledges allegiance and his Address to his People

Hadhrat Urwa رضي الله عنه narrates that amongst the first people to pledge allegiance to Rasulullaah ﷺ was Hadhrat Abul Haytham bit Tayyihaan رضي الله عنه. He said, "O Rasulullaah ﷺ! There are pledges and treaties existing between us and others. Could it ever happen that you return to your people after we have severed these relations and fought against their people?" Rasulullaah ﷺ smiled and said, "My blood is yours and my grave shall be where your graves lie." Pleased with this response from Rasulullaah ﷺ, Hadhrat Abul Haytham رضي الله عنه turned to his people and said, "This is truly the Nabi of Allaah and I testify to his truthfulness. Today he is in the sacred land and protection of Allaah and in the midst of his tribe and family. You should take careful note of the fact that once you take him away with you, the Arabs shall attack you from a united platform. Therefore, if you are content to fight in the path of Allaah and to lose your wealth and children, you may call him to your land for he certainly is the Nabi of Allaah. On the other hand, if you fear that you will be unable to assist him, then say so now."

Upon hearing this, the others said, "We accept whatever duties Allaah and His Rasool ﷺ entrust us with. O Rasulullaah ﷺ! We shall do with our lives as you request. O Abul Haytham! Leave us to pledge our allegiance to Rasulullaah ﷺ." Hadhrat Abul Haytham رضي الله عنه said, "I shall be the first to pledge my allegiance." Thereafter, they all followed him. The Hadith continues further. (1)

The Statement of Hadhrat Abbaas bin Ubaadah رضي الله عنه when the Bay'ah took Place

Hadhrat Aasim bin Umar bin Qataadah رضي الله عنه narrates that when the Ansaar gathered to pledge their allegiance to Rasulullaah ﷺ, Hadhrat Abbaas bin Ubaadah bin Nadhla رضي الله عنه who belonged to the Banu Saalim bin Awf tribe said, "O assembly of the Khazraj! Do you know on what conditions you are pledging allegiance to this man?" When they replied in the affirmative, he said, "You are pledging to wage war against every fair and dark skinned person! If you fear that you will surrender him to his enemies when your wealth starts getting destroyed and your leaders start getting killed, you better leave him now. By Allaah! If you do that (desert him afterwards), it would mean disgrace in this world as well as in the Aakhirah. However, if you feel that you would be able to fulfil the claim you have made to him despite the destruction of your wealth and the killing of your leaders, you should take him with you. By Allaah! This would mean the best for you in this world as well as in the Aakhirah."

The Ansaar confirmed, "We are prepared to take him even though it means the destruction of our wealth and the deaths of our leaders. O Rasulullaah ﷺ! What will we gain if we fulfil our pledge?" Rasulullaah ﷺ replied by saying, "Jannah." They then asked Rasulullaah ﷺ to stretch out his hand and when he

(1) Tabraani. Haythami (Vol.6 Pg.47) has commented on the chain of narrators.

did, they pledged their allegiance to him. [1]

According to a narration reported by Hadhrat Abdullaah bin Ka'b رضي الله تعالى عنه, Rasulullaah ﷺ said to the Ansaar (after they had pledged their allegiance), "Leave for your camps." It was then that Hadhrat Abbaas bin Ubaadah رضي الله تعالى عنه said, "O Rasulullaah ﷺ! I swear by the Being Who has sent you with the truth that if you wish, we shall attack the people at Mina with our swords by tomorrow." Rasulullaah ﷺ said, "You have not been commanded to do this. You may however leave for your camps." [2]

Pledging Allegiance to Jihaad

Hadhrat Anas رضي الله تعالى عنه narrates that when Rasulullaah ﷺ went to the trench (before the Battle of Ahzaab) early one morning, he found the Muhaajireen and Ansaar digging in the cold because they had no slaves to do the work for them. When he saw the fatigue and hunger they were suffering, he said:

اَللّٰهُمَّ اِنَّ الْعَيْشَ عَيْشُ الْاٰخِرَة فَاغْفِرِ الْاَنْصَارَ وَالْمُهَاجِرَة

"O Allaah! There is no life but the life of the Aakhirah
Do forgive the Ansaar and the Muhaajirah (the Muhaajireen)"

In response to this, the Sahabah رضي الله تعالى عنهم said:

نَحْنُ الَّذِيْنَ بَايَعُوْا مُحَمَّدًا عَلَى الْجِهَادِ مَا بَقِيْنَا اَبَدًا

"We are those who have pledged allegiance to Muhammad
Pledged to wage Jihaad as long as we are alive" [3]

The Hadith of Hadhrat Mujaashi رضي الله تعالى عنه has already passed[4] which states that when Hadhrat Mujaashi رضي الله تعالى عنه asked what was it that he could pledge his allegiance to, Rasulullaah ﷺ replied, "Pledge your allegiance to Islaam and to Jihaad."

Similarly, the Hadith of Hadhrat Basheer bin Khasaasiyyah رضي الله تعالى عنه has also passed[5] in which Rasulullaah ﷺ said, "O Basheer! By virtue of what deed will you enter Jannah without Zakaah and Jihaad?" Hadhrat Basheer then said, "O Rasulullaah ﷺ! Extend your hand." When Rasulullaah ﷺ did so, Hadhrat Basheer رضي الله تعالى عنه pledged his allegiance to all the actions.

In the same regard, the Hadith of Hadhrat Ya'la bin Munyah رضي الله تعالى عنه has passed[6] in which he said, "O Rasulullaah ﷺ! Allow my father to pledge that he will undertake the Hijrah." Rasulullaah ﷺ said, "I shall rather allow him to pledge his allegiance to Jihaad."

(1) Ibn Is'haaq as reported in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.162).
(2) Ibn Is'haaq as reported in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.164).
(3) Bukhari (Pg.397)
(4) Under the heading "Pledging Allegiance to Islaam" and the subheading "Hadhrat Mujaashi رضي الله تعالى عنه and his Brother رضي الله تعالى عنه Pledge Allegiance to Islaam and Jihaad".
(5) Under the heading "Pledging Allegiance to the Injunctions of Islaam" and the subheading "Hadhrat Basheer bin Khasaasiyyah رضي الله تعالى عنه Pledges Allegiance to the Fundamentals of Islaam as well as Sadaqah and Jihaad".
(6) Under the heading "Pledging Allegiance to undertake the Hijrah" and the subheading "Hadhrat Ya'la bin Munyah رضي الله تعالى عنه pledges allegiance on Behalf of his father".

Pledging to Die

Hadhrat Salama bin Akwa رضي الله تعالى عنه Pledges to Die (In Defence of Islaam)

Hadhrat Salama bin Akwa رضي الله تعالى عنه narrates that after he pledged allegiance to Rasulullaah ﷺ, he took shade beneath a tree. When there were fewer people, Rasulullaah ﷺ said to him, "O Ibn Akwa! Are you not going to pledge allegiance?" When he submitted that he had already pledged allegiance, Rasulullaah ﷺ told him to do so again and he pledged allegiance for the second time. The narrator says that when he asked Hadhrat Salama رضي الله تعالى عنه what it was that they pledged, he replied, **"Death."** (1)

Hadhrat Abdullaah bin Zaid رضي الله تعالى عنه reports that during the Battle of Harra (in 63 A.H.), someone came to him and said that people were pledging to die at the hands of Ibn Handhala. Hadhrat Abdullaah bin Zaid رضي الله تعالى عنه said, "None may pledge this after the demise of Rasulullaah ﷺ." (2)

Pledging to Listen and to Obey

The Statement of Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه in this Regard

Hadhrat Ubaydullaah bin Raafi رضي الله تعالى عنه narrates that when a few containers of wine arrived from somewhere, Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه tore them open. He then said, "We pledged to Rasulullaah ﷺ that we would always listen and obey (instructions) whether our hearts are willing or not. We also pledged that we would spend during times of hardship and ease and that we would command good and forbid evil. In addition to this, we pledged that we would speak for (the pleasure of) Allaah and will not fear the criticism of a critic when it concerns (the Deen/commands of) Allaah. We also pledged that we would assist Rasulullaah ﷺ and that when he came to Yathrib, we would protect him as we protect ourselves, our wives and our children. We were promised Jannah in exchange. This was the pledge of allegiance that we made with Rasulullaah ﷺ." (3)

Hadhrat Ubaadah رضي الله تعالى عنه is also reported to have said, "We pledged a wartime pledge at the hands of Rasulullaah ﷺ that we will listen and obey instructions regardless of whether we were in difficulty or ease, whether we were willing or unwilling and even if others were given preference over us. We also pledged that we would not wrestle power from those in authority, that we would speak the truth wherever we are and that we would not fear the criticism of a critic when it concerns (the Deen/commands of) Allaah." (4)

(1) Bukhari (Vol.1 Pg.415). Muslim, Tirmidhi and Nasa'ee have also reported the Hadith as quoted by Allaama Ayni (Vol.7 Pg.16). Bayhaqi (Vol.8 Pg.146) and Ibn Sa'd (Vol.4 Pg.39) have also reported it.

(2) Bukhari (Vol.1 Pg.415) as well as Muslim as mentioned by Allaama Ayni (Vol.7 Pg.15) and Bayhaqi (Vol.8 Pg.146).

(3) Bayhaqi.

(4) Ibn Is'haaq as reported in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.163). Bukhari and Muslim have also

Hadhrat Jareer bin Abdillaah Pledges to Listen, to obey and to Wish Well for all Muslims

Ibn Jareer narrates from Hadhrat Jareer that he pledged to listen, to obey and wish well for all Muslims. Ibn Jareer also reports another narration from Hadhrat Jareer in which he states that he approached Rasulullaah and said, "May I pledge at your hands that I shall listen and obey whether I am willing or unwilling?" Rasulullaah asked, "Do you have the ability to do this? Refrain from saying so and say rather that you will do so to the best of your ability." Hadhrat Jareer then added, **"To the best of my ability." Rasulullaah accepted the pledge together with the pledge to wish well for all Muslims.** (1)

Abu Dawood and Nasa'ee narrate from Hadhrat Jareer that he pledged to listen, to obey and wish well for all Muslims. Therefore, whenever Hadhrat Jareer bought or sold anything, he would say to the opposite person, "The thing I have taken from you is more beloved to me than that which I have given to you, so decide (whether you want to go ahead with the transaction or not)." (2)

Hadhrat Utba bin Abd pledges allegiance and Rasulullaah's Advice to Add the words "To the best of my Ability"

Hadhrat Abdullaah bin Umar narrates that whenever the Sahabah pledged to listen and to obey at the hands of Rasulullaah, he told them to add the clause: "To the best of my ability." (3)

Hadhrat Utba bin Abd narrates that he pledged allegiance to Rasulullaah seven times. On five occasions he pledged obedience and on two he pledged his love. (4)

Hadhrat Anas says, "With these very hands did I pledged allegiance to Rasulullaah that I would listen and obey to the best of my ability." (5)

Women pledged Their allegiance

The Ansaar Women pledged their allegiance when Rasulullaah Arrived in Madinah

Hadhrat Ummu Atiyya narrates all the women of the Ansaar gathered in a house when Rasulullaah arrived in Madinah. Rasulullaah sent Hadhrat Umar to them and standing at the door of the house, he greeted the women. After they had replied to his greeting he said, "I am the envoy of

reported a similar narration mentioned in *Targheeb wat Tarheeb* (Vol.4 Pg.3).

(1) *Kanzul Ummaal* (Vol.1 Pg.82).

(2) *Targheeb wat Tarheeb* (Vol.3 Pg.237).

(3) Bukhari. Nasa'ee and Ibn Jareer have reported similar narrations as mentioned in *Kanzul Ummaal* (Vol.1 Pg.83).

(4) Baghawi, Abu Nu'aym and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.1 Pg.83).

(5) Ibn Jareer (Vol. Pg.) as quoted in *Kanzul Ummaal* (Vol.1 Pg.82).

Rasulullaah ﷺ to you." They responded by saying, "Welcome to Rasulullaah ﷺ and to the envoy of Rasulullaah ﷺ." He then asked them, "Do you pledge that you will not ascribe any partner to Allaah, will not steal, will not fornicate, will not kill your children, will not come forth with slander which you fabricate before your hands and legs (by claiming that another man's child is her husband's) and that **you will not disobey (Rasulullaah ﷺ) in any good (deed that he commands you to do)?"**

When the women confirmed that they agreed to the terms, Hadhrat Umar رضي الله عنه stretched out his hand from outside the door and all the women stretched out their hands from inside (without any of their hands touching Hadhrat Umar رضي الله عنه). He then said, "O Allaah! You be Witness." Hadhrat Umar رضي الله عنه then instructed the women to take even menstruating women and girls who have just come of age for the Eid salaah (although they would not participate in the salaah, they would increase the numbers of the Muslims). He also forbade them from following funeral processions and informed them that the Jumu'ah salaah was not compulsory for them. The narrator says that when he asked his teacher for the meaning of 'slander' and the phrase 'that they will not disobey you in any good'(1), he replied that it referred to screaming and waling when a person died.(2)

Hadhrat Salma bint Qais رضي الله عنها was one of Rasulullaah ﷺ's maternal aunts. She belonged to the Banu Adi bin Najjaar tribe and had performed salaah facing both Qiblas behind Rasulullaah ﷺ. She narrates that together with a few ladies from the Ansaar, she approached Rasulullaah ﷺ and pledged allegiance to him. Rasulullaah ﷺ stipulated that they should not ascribe any partner to Allaah, not steal, not fornicate, not kill their children, not come forth with slander which they fabricate before their hands and legs (by claiming that another man's child is their husbands') and not disobey him (Rasulullaah ﷺ) in any good (deed that he commands them to do). Rasulullaah ﷺ also added that they should not deceive their husbands.

Hadhrat Salma رضي الله عنها says that they then pledged allegiance to these factors and as they were returning, she asked one of the ladies to ask Rasulullaah ﷺ what he meant when he said that they should not deceive their husbands. When the lady asked, Rasulullaah ﷺ replied, "That the wife takes her husband's money and gives it to another person (against the husband's wishes)." (3)

Hadhrat Uqayla bint Ateeq bin Haarith رضي الله عنها narrates that she, her mother Qareera bint Haarith Utwaariyyah and other women from the Muhaajireen approached Rasulullaah ﷺ to pledge their allegiance as he was pitching his tent at Abtah. Rasulullaah ﷺ asked them to pledge that they would not ascribe partners to Allaah together with all the other clauses mentioned in the verse of

(1) As referred to in verse 12 of Surah Mumtahina (Surah 60).

(2) Abu Dawood has also narrated it in brief as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.38). Bukhari has also narrated it briefly and Abd bin Humayd in detail as mentioned in *Kanzul Ummaal* (Vol.1 Pg.81).

(3) Ahmad, Abu Ya'la, Tabraani with an authentic chain of narrators as confirmed by Haythami (Vol.6 Pg.38).

the Qur'aan(1). After accepting all the conditions, the ladies stretched out their hands to affirm the pledge. Rasulullaah said to them, **"I cannot touch the hands of strange women."** Rasulullaah then sought Allaah's forgiveness for the ladies. This was their Bay'ah. (2)

Hadhrat Umaymah bint Ruqayqah narrates that she approached Rasulullaah together with a few other ladies to pledge their allegiance. They said, "O Rasulullaah! We pledge that we shall not ascribe any partner to Allaah, not steal, not fornicate, not kill our children, not come forth with slander which we fabricate before our hands and legs (by claiming that another man's child is our husbands') and that we shall not disobey you in any good (deed that you command us to do)." Rasulullaah added, "To the best of your ability and according to your capability." The ladies commented, "Allaah and His Rasool are more merciful towards us than we are to ourselves. Come (give us you hand), O Rasulullaah. Let us now pledge our allegiance to you." Rasulullaah said, **"I cannot shake the hand of a woman. What I say to a hundred women is the same as I say to one woman (their pledge is confirmed merely by speech)."**(3)

Hadhrat Umayma bint Ruqayqa Pledges Allegiance to Islaam

Hadhrat Abdullaah bin Amr narrates that Hadhrat Umayma bint Ruqayqa approached to pledge her allegiance to Islaam. Rasulullaah said to her, "I require you to pledge that you shall not ascribe any partner to Allaah, not steal, not fornicate, not kill your child, not come forth with slander which you fabricate before your two hands and legs, not wail at the death of anyone and not to make a spectacle of yourself as women made spectacles of themselves during the first Period of Ignorance." (4)

Hadhrat Faatima bint Utba Pledges Allegiance

Hadhrat Aa'isha narrates that Hadhrat Faatima bint Utba bin Rabee'ah came to pledge her allegiance at the hand of Rasulullaah. Rasulullaah asked her to pledge that she would not ascribe partners to Allaah, will not fornicate and added all the other clauses mentioned in the verse of the Qur'aan(5). Out of modesty, Hadhrat Faatima bin Utba placed her hand on her head, an act that impressed Rasulullaah. Hadhrat Aa'isha then said to her, "Confirm this, O woman because I swear by Allaah that all of us pledged this." She responded by saying, "In that case, I also accept."

(1) Verse 12 of Surah Mumtahina (Surah 60).
(2) Tabraani in his *Kabeer* and *Awsat*. Haythami (Vol.6 Pg.39) has commented on the chain of narrators.
(3) Maalik, Ibn Hibbaan, Tirmidhi and others as mentioned in *Isaaba* (Vol.4 Pg.240).
(4) Tabraani as appears in *Majma'uz Zawaa'id* (Vol.6 Pg.37). It is also narrated by Nasa'ee, Ibn Maajah, Ahmad and Tirmidhi as mentioned in the *Tafseer* of Ibn Katheer (Vol.4 Pg.352).
(5) Verse 12 of Surah Mumtahina (Surah 60).

Rasulullaah ﷺ then accepted her pledge of allegiance in conformance with the verse of the Qur'aan. [1]

Hadhrat Azza bint Khaabil رضي الله تعالى عنها pledges Allegiance to Rasulullaah ﷺ

Hadhrat Azza bint Khaabil رضي الله تعالى عنها approached Rasulullaah ﷺ and pledged **that she would not fornicate,** would not steal and would not bury her children alive neither in public nor in secrecy. Hadhrat Azza رضي الله تعالى عنها says, "I knew well what Rasulullaah ﷺ meant by publicly burying children alive but I did not ask Rasulullaah ﷺ what burying them alive in secrecy meant, neither did he inform me. However, it occurred to me that it refers to spoiling children. By Allaah! I shall never spoil any child of mine." [2]

Hadhrat Faatima bint Utba رضي الله تعالى عنها Pledges Allegiance Along with her Sister Hadhrat Hind رضي الله تعالى عنها who was the Wife of Hadhrat Abu Sufyaan رضي الله تعالى عنه

Hadhrat Faatima bint Utba bin Rabee'ah bin Abdish Shams رضي الله تعالى عنها narrates that Hadhrat Abu Hudhayfa bin Utba رضي الله تعالى عنه took her along with (her sister) Hadhrat Hind bint Utba رضي الله تعالى عنها to Rasulullaah ﷺ so that they could pledge their allegiance to him. Rasulullaah ﷺ took their promises and made some conditions with them. Hadhrat Faatima bint Utba رضي الله تعالى عنها they asked Rasulullaah ﷺ, "O my cousin! Have you noticed any of these evils or deficiencies in your people?" Hadhrat Abu Hudhayfa رضي الله تعالى عنه said, "Be quiet and make your pledge! It is with these words and conditions that the pledge of allegiance is made.

Hadhrat Hind رضي الله تعالى عنها then said, "I shall not pledge to abstain from stealing because I steal from my husband." At this, both she and Rasulullaah ﷺ held back until Rasulullaah ﷺ sent someone to (her husband) Hadhrat Abu Sufyaan رضي الله تعالى عنه to get him to permit her (to take from his possessions without seeking permission). Hadhrat Abu Sufyaan رضي الله تعالى عنه permitted her to take from the wet things (referring to foodstuffs) but did not permit her to take from the dry things (referring to non-food items such as money and clothing) or from luxuries.

The two ladies then pledged allegiance to Rasulullaah ﷺ. Hadhrat Faatima bint Utba رضي الله تعالى عنها then said to Rasulullaah ﷺ, "There was not a tent that I hated more than your tent and I wished that Allaah would destroy it and everything in it. However, I now wish more for your tent than any other that Allaah should make it prosperous and full of blessings. Rasulullaah ﷺ commented, "This ought to be because I swear by Allaah that none of you can have true Imaan until I am more beloved to him than even his children and parents." [3]

Hadhrat Aa'isha رضي الله تعالى عنها narrates that when Hadhrat Hind bint Utba رضي الله تعالى عنها came to pledge allegiance to Rasulullaah ﷺ, he looked at her hands and said, "Go

(1) Ahmad and Bazzaar as mentioned in Majma'uz Zawaa'id (Vol.6 Pg.37).
(2) Tabraani. Haythami (Vol.6 Pg.39) has commented on the chain of narrators.
(3) Haakim (Vol.2 Pg.486).

and transform your hands (by applying henna)." After she had applied henna, she returned to Rasulullaah ﷺ who said to her, "I require you to pledge that you will not ascribe any partners to Allaah, will not steal and will not commit adultery." She interrupted by saying, "Does a free woman ever commit adultery?" Rasulullaah ﷺ continued, "And that you will not kill your children for fear of poverty."
"You have not left us any child to kill," she interjected (referring to her children who were killed while fighting against the Muslims). She then pledged allegiance and with reference to the two gold bangles she wore on her hand, she asked, "What do you say about these two bangles?" Rasulullaah ﷺ replied, "These are two coals from the fire of Jahannam (when zakaah is not paid for them)." (1)
Another famous narration(2) states that when Rasulullaah ﷺ said, "That you do not commit adultery", she said, "Does a free woman ever commit adultery?" and when Rasulullaah ﷺ said, ""And that you will not kill your children for fear of poverty", she said, "We grew them up as children and then you killed them when they were big."
According to yet another narration(3), when Rasulullaah ﷺ said, "That you do not commit adultery", she said, "Does a free woman ever commit adultery?" and when Rasulullaah ﷺ said, "And that you will not kill your children for fear of poverty", she said, "It is you who killed them". A similar narration quotes her as saying, "Have you left us any children after the Battle of Badr?"
Another narration states at the beginning that Hadhrat Hind رضي الله عنها said (to her husband Hadhrat Abu Sufyaan رضي الله عنه), "I wish to pledge allegiance to Muhammad ﷺ." Hadhrat Abu Sufyaan رضي الله عنه said, "But I have noticed that you have always been rejecting what he says." She replied, "By Allaah! That it true. However, I swear by Allaah that before this night I have never seen Allah being worshipped in this Masjid as He deserves to be worshipped. By Allaah! The Muslims spent the entire night performing salaah standing, bowing down and prostrating." Hadhrat Abu Sufyaan رضي الله عنه said, "But you have done many things (against Islaam). Take someone from your people along with you."
Hadhrat Hind رضي الله عنها then went to Hadhrat Umar رضي الله عنه, who accompanied her and sought permission from Rasulullaah ﷺ to allow her in. She entered the presence of Rasulullaah ﷺ wearing a veil. The episode of her Bay'ah then followed. This narration of Imaam Sha'bi رحمه الله تعالى reports that when Hadhrat Hind رضي الله عنها admitted that she had squandered a great deal of Hadhrat Abu Sufyaan رضي الله عنه's money, he said, "Whatever she has taken from my wealth is permissible (I have pardoned her)." (4)
Ibn Jareer has reported the same narration from Hadhrat Abdullaah bin Abbaas رضي الله عنهما in great detail. This narration states that Hadhrat Abu Sufyaan رضي الله عنه said to Hadhrat Hind رضي الله عنها, "I permit for you whatever wealth you have taken

(1) Abu Ya'la. Haythami (Vol.6 Pg.37) has commented on the chain of narrators. Ibn Abi Haatim has also narrated it in brief as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.354).
(2) *Isaaba* (Vol.4 Pg.425)
(3) Ibn Sa'd from Imaam Sha'bi رحمه الله تعالى.
(4) Ibn Mandah.

from me whether it is used up or still existing." When Rasulullaah heard this, he recognised who she was. He then smiled and called her. Hadhrat Hind grabbed hold of Rasulullaah 's hand and pleaded her case. When Rasulullaah asked her if she was indeed Hind, she said, "May Allaah forgive what has happened in the past."

Rasulullaah then turned away from her (towards the other women present) and (continuing with the formal pledge of allegiance), he said, "And will not commit adultery." Hadhrat Hind said, "Does a respectable woman ever commit adultery?" Rasulullaah replied, "By Allaah! A respectable woman never commits adultery." Continuing further, Rasulullaah said, "And will not kill their children." Hadhrat Hind again interrupted by saying, "It was you who killed them during the Battle of Badr. However, you and they know more." Rasulullaah completed the Bay'ah by reciting the rest of the verse, "That they will not kill their children, that they will not come forth with slander which they fabricate before their hands and legs and that they will not disobey you (O Rasulullaah) in any good."

The narrator says that here Rasulullaah forbade the women from wailing when someone died because during the Period of Ignorance, (when wailing) women used to tear their clothes, scratch their faces, pull their hair and pray for (their own) destruction and death. (1)

Hadhrat Usayd bin Abi Usayd Barraad narrates from one of the women who pledged allegiance to Rasulullaah that amongst the things that Rasulullaah required them to pledge was that they would not disobey him in any good, would not scratch their faces, would not dishevel their hair, would not tear their collars and would not pray for destruction. (2)

The Bay'ah of Children who Had Not Yet Come of Age

Hadhrat Hasan, Husayn, Abdullaah bin Abbaas and Abdullaah bin Ja'far Pledge Their Allegiance

Hadhrat Muhammad bin Ali bin Husayn narrates that Rasulullaah accepted the pledge of allegiance from Hadhrat Hasan, Husayn, Abdullaah bin Abbaas and Abdullaah bin Ja'far while they were all still youngsters who had not yet grown beards or come of age. Rasulullaah did not accept the pledge of allegiance from any other children besides those of his family. (3)

Hadhrat Abdullaah bin Zubayr and Abdullaah bin Ja'far pledge their allegiance

Hadhrat Abdullaah bin Zubayr and Hadhrat Abdullaah bin Ja'far

(1) The *Tafseer* of Ibn Katheer (Vol.4 Pg.353).
(2) Ibn Abi Haatim as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.355).
(3) Tabraani. Haythami (Vol.6 Pg.40) has commented on the chain of narrators?

have stated that they went to pledge their allegiance to Rasulullaah ﷺ when they were only seven years of age. When Rasulullaah ﷺ saw the two of them, he smiled, stretched out his hands and accepted their pledges. (1)

Hadhrat Hirmaas bin Ziyaad رضي الله تعالى عنه narrates that he was still a child when he stretched out his hands to pledge his allegiance to Rasulullaah ﷺ, but Rasulullaah ﷺ did not accept the pledge from him. (2)

The Sahabah رضي الله تعالى عنهم Pledge their Allegiance at the Hands of the Khulafaa رضي الله تعالى عنهم

The Sahabah رضي الله تعالى عنهم pledge their Allegiance at the Hand of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Muntashir narrates from his father that when the Sahabah رضي الله تعالى عنهم pledged their allegiance at the hands of Rasulullaah ﷺ, he stipulated that their pledges be solely for the pleasure of Allaah and that they pledge to always obey the truth. This was after the revelation of the verse:

﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ﴾ (سورة الفتح: ١٠)

"Indeed those who pledge their allegiance to you *(O Rasulullaah ﷺ)* they really pledge their allegiance to Allaah." {Surah Fatah, verse 10}

When Hadhrat Abu Bakr رضي الله تعالى عنه took the pledge of allegiance from people, he said to them, "You are obliged to honour your pledge to me as long as I am obedient to Allaah." Thereafter, the pledge of allegiance that Hadhrat Umar رضي الله تعالى عنه and those after him took from people was like the pledge that Rasulullaah ﷺ took from people. (3)

Hadhrat Ibn Afeef رضي الله تعالى عنه narrates that he saw Hadhrat Abu Bakr رضي الله تعالى عنه accepting the pledge of allegiance form people after the demise of Rasulullaah ﷺ. When a group of Sahabah رضي الله تعالى عنهم would gather before him, he would say to them, "Do you pledge at my hands that you would listen and obey Allaah, His Book and then the Ameer?" Only when they agreed to this did Hadhrat Abu Bakr رضي الله تعالى عنه accept their pledges of allegiance.

Hadhrat Ibn Afeef رضي الله تعالى عنه says further, "It was when I came of age or some time afterwards that I used to stand by Hadhrat Abu Bakr رضي الله تعالى عنه and memorised the conditions he made with people (when they came to pledge their allegiance). I then approached and started saying, 'I pledge at your hands that I will listen and obey Allaah, His Book and then the Ameer.' He then looked at me from top to bottom. I guessed that I must have impressed him. (He then accepted my pledge of allegiance) May Allaah shower His mercy on him." (4)

(1) Tabraani. Haythami (Vol.9 Pg.285) has commented on the chain of narrators. Abu Nu'aym and Ibn Asaakir have also reported the Hadith from Hadhrat Urwa رضي الله تعالى عنه, who states that Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه and Abdullaah bin Ja'far رضي الله تعالى عنه both pledged their allegiance to Rasulullaah ﷺ when they were only seven years of age. This is also mentioned in *Muntakhab* (Vol.5 Pg.227).

(2) Nasa'ee as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.14).

(3) Ibn Shaaheen as quoted in *Isaaba* (Vol.3 Pg.458).

(4) Bayhaqi (Vol.8 Pg.146).

Hadhrat Abu Safar رضي الله تعالى عنه narrates that whenever Hadhrat Abu Bakr رضي الله تعالى عنه sent an army to Shaam, he would make them pledge that they would fight with spears (if need be) and remain steadfast if they encountered a plague. (1)

The Sahabah رضي الله تعالى عنهم Pledge their Allegiance at the Hand of Hadhrat Umar رضي الله تعالى عنه

Hssadhrat Anas رضي الله تعالى عنه narrates, "I arrived in Madinah after Hadhrat Abu Bakr رضي الله تعالى عنه had passed away and Hadhrat Umar رضي الله تعالى عنه had assumed the post of Khalifah. I said to Hadhrat Umar رضي الله تعالى عنه, 'Raise your hand so that I may pledge at your hand what I pledged at the hand of your companion i.e. Abu Bakr رضي الله تعالى عنه, that I will always listen and obey instruction to the best of my ability." (2)

Hadhrat Umayr bin Atiyya Laythi رضي الله تعالى عنه narrates that he went to Hadhrat Umar رضي الله تعالى عنه and said, "O Ameerul Mu'mineen! Raise your hand - may Allaah always keep it high - so that I may pledge my allegiance at your hand in the manner shown by Allaah and His Rasool ﷺ." Hadhrat Umar رضي الله تعالى عنه smiled and raised his hand saying, "This pledge gives us some rights over you and gives you some rights over us."

Hadhrat Abdullaah bin Ukaym رضي الله تعالى عنه says, "With these hands did I pledge to Hadhrat Umar رضي الله تعالى عنه that I would always listen to and obey him." (3)

A Delegation from Hamraa pledge allegiance at the Hand of Hadhrat Uthmaan رضي الله تعالى عنه

Saleem Abu Aamir رضي الله تعالى عنه narrates that a delegation from Hamraa came to Hadhrat Uthmaan رضي الله تعالى عنه and pledged that they would not ascribe anything as partner to Allaah, would establish salaah, pay zakaah, fast during Ramadhaan and forsake the festivities of the fire-worshippers. Hadhrat Uthmaan رضي الله تعالى عنه only accepted their pledge of allegiance after they had agreed to all these clauses. (4)

The Muslims pledge their allegiance to the Khilaafah of Hadhrat Uthmaan رضي الله تعالى عنه

Hadhrat Miswar bin Makhrama رضي الله تعالى عنه narrates that the group (of six Sahabah رضي الله تعالى عنهم) that Hadhrat Umar رضي الله تعالى عنه had appointed (to select a Khalifah from amongst themselves) had gathered and were consulting with each other when Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه said to them, "I do not want to compete with you to become the Khalifah. However, if you agree, I shall select one of you on your behalf. The others granted him this privilege, after which the attention of the people was focussed on him without anyone paying any attention to the others. Everyone then turned to Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and presented their opinions to him. Eventually when the morning after the (final) night arrived, the people pledged their allegiance to Hadhrat Uthmaan رضي الله تعالى عنه.

(1) *Kanzul Ummaal* (Vol.2 Pg.323).
(2) Ibn Sa'd, Ibn Abi Shayba and Tayaalisi as mentioned in *Kanzul Ummaal* (Vol.1 Pg.181).
(3) Ibn Sa'd as mentioned in *Kanzul Ummaal* (Vol.1 Pg.81).
(4) Ahmad as quoted in *Kanzul Ummaal* (Vol.1 Pg.81).

Hadhrat Miswar رضي الله عنه says, "Hadhrat Abdur Rahmaan bin Auf رضي الله عنه once came to me after some portion of the night had already passed and knocked at the door until I awoke. He then said to me, 'I see that you were sleeping peacefully. By Allaah! I have hardly had any sleep the entire night. Go and call Zubayr and Sa'd.' After I had called them and he had consulted with them, he called me and said, 'Call Ali.' When I had called for Hadhrat Ali رضي الله عنه, Hadhrat Abdur Rahmaan رضي الله عنه spoke to him in confidence until half the night had passed. When Hadhrat Ali رضي الله عنه left Hadhrat Abdur Rahmaan رضي الله عنه, he seemed hopeful (of becoming the Khalifah) but Hadhrat Abdur Rahmaan رضي الله عنه seemed to fear something about (appointing) Hadhrat Ali رضي الله عنه. Hadhrat Abdur Rahmaan رضي الله عنه then asked me to call Hadhrat Uthmaan رضي الله عنه. When I called him, he spoke to him in private until the Mu'adhin separated them with the Fajr Adhaan."

Hadhrat Miswar رضي الله عنه narrates further that after the Fajr salaah was completed, the group (of six Sahabah رضي الله عنهم) gathered around the pulpit. Hadhrat Abdur Rahmaan رضي الله عنه then sent for all the Muhaajireen and Ansaar who were present and for the leaders of all the groups that had accompanied Hadhrat Umar رضي الله عنه on that year's Hajj. When everyone had gathered, Hadhrat Abdur Rahmaan رضي الله عنه recited the Shahaadah and then said, "O Ali! I have looked deeply at the opinions of the people and they all do not see anyone equal to Uthmaan. Please do not harbour anything in your heart." Hadhrat Abdur Rahmaan رضي الله عنه then took hold of Hadhrat Uthmaan رضي الله عنه's hand and said, "I pledge allegiance to you according to manner shown by Allaah, His Rasool ﷺ and the two Khalifahs رضي الله عنهما after him." Hadhrat Abdur Rahmaan رضي الله عنه then pledged his allegiance to Hadhrat Uthmaan رضي الله عنه after which the people pledged; (first) the Muhaajireen, (followed by) the Ansaar, the leaders of the armed forces and then the Muslim public. (1)

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(1) Bukhari. Bayhaqi (Vol.8 Pg.147) has also reported a similar narration.
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Chapter Three

The Chapter Concerning the Hardships that Were Borne for The Pleasure of Allaah

This chapter highlights how Rasulullaah ﷺ and the Sahabah رضي الله عنهم endured hardships and difficulties, hunger and thirst to propagate the sound Deen and how they attached little importance to themselves when striving to elevate the word of Allaah

Enduring Hardships for the Pleasure of Allaah

The Comments of Hadhrat Miqdaad رضي الله عنه Concerning the Conditions Under Which Rasulullaah ﷺ was Sent to Propagate Islaam

Hadhrat Nufayr narrates that they were once sitting with Hadhrat Miqdaad bin Aswad رضي الله عنه when someone passed by. The person said, "Blessed are the eyes that saw Rasulullaah ﷺ! By Allaah! We dearly wish that we had seen what you saw and were present in the gatherings you were present in!" Hadhrat Nufayr says that he had heard the man carefully and (when Hadhrat Miqdaad رضي الله عنه became angry) he was surprised because the man had good words to say. Turning to the man, Hadhrat Miqdaad رضي الله عنه said, "What makes you people wish to be present at a time that Allaah made you absent from without you knowing what would have become of you had you been present then? By Allaah! There were many people who were present during the time of Rasulullaah ﷺ but Allaah had thrown then headlong into Jahannam because they did not accept him and refused to believe him. Will you people rather not thank Allaah for being born as people who know only Allaah as your Rabb and believing in everything that Rasulullaah ﷺ brought? (You were fortunate that) Hardships had been borne by people other than yourselves."

"I swear by Allaah, that Allaah sent Rasulullaah ﷺ as a Rasul during a time that was more difficult was prevalent than any other time in which Allaah had sent Ambiyaa. It was a time when the succession of Ambiyaa had long been paused and when people were steeped in ignorance. People saw no religion better than

idol-worship. Rasulullaah ﷺ arrived with a criterion (the Qur'aan) that differentiated between truth and falsehood and even divided father and son. The situation was (so heartbreaking) that a (Muslim) person whose heart was unlocked to be filled with Imaan had to see his father or his son or his brother live as a Kaafir knowing well that whoever enters Jahannam shall be destroyed. He was therefore unable to experience any coolness (comfort) knowing that his close relative was destined for Jahannam. It is about this that Allaah says in the Qur'aan:

﴿رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ﴾ (سورة الفرقان: ٧٤)

O our Rabb! Grant us the coolness *(comfort)* of our eyes from our spouses and children. {Surah Furqaan, verse 74}(1)

The Comments of Hadhrat Hudhayfa رضي الله عنه in this Regard

Hadhrat Muhammad bin Ka'b Qurazi narrates that a person from Kufa once asked Hadhrat Hudhayfa رضي الله عنه, "O Abu Abdillaah! Did you people see Rasulullaah ﷺ and associate with him?" "Yes, my dear nephew," replied Hadhrat Hudhayfa رضي الله عنه. The person then asked, "What was it that you people used to do?" Hadhrat Hudhayfa رضي الله عنه replied, "By Allaah! We used to exert ourselves tremendously." The person then said, "By Allaah! Had we been in the time of Rasulullaah ﷺ, we would not have allowed him to walk on the earth but we would have carried him on our shoulders."

Hadhrat Hudhayfa رضي الله عنه said, "My dear nephew! I swear by Allaah that I have been with Rasulullaah ﷺ during the Battle of Khandaq..." He then proceeded to relate the extreme fear, hunger and cold that they had to endure. A narration of Muslim states that Hadhrat Hudhayfa رضي الله عنه said to the man, "Is that what you would have done? I have been with Rasulullaah ﷺ on the night of the Battle of Ahzaab when there blew an extremely fierce and icy wind." He then proceeded to relate the entire incident. The narration of Haakim and Bayhaqi states that Hadhrat Hudhayfa رضي الله عنه said to the man, "Do not wish for that." Thereafter, he mentioned the details as will appear in the chapter discussing the fears that Rasulullaah ﷺ and the Sahabah رضي الله عنهم had to endure. (2)

Rasulullaah ﷺ Endures Hardship and Difficulty when Giving Da'wah towards Allaah

The Comments of Rasulullaah ﷺ in this Regard

Hadhrat Anas رضي الله عنه reports that Rasulullaah ﷺ said, "I have been harassed for the sake of Allaah like none other and I have been threatened for the sake of Allaah like none other. Thirty consecutive days and nights would pass by without myself and Bilaal رضي الله عنه having enough for a living being to eat. All that we

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.175). Tabraani has also narrated a similar Hadith and Haythami (Vol.6 Pg.17) has commented on the chain of narrators.

(2) Ibn Is'haaq.

could get was so little that it could be hidden in the armpit of Bilaal ﷺ."[1]

What Rasulullaah ﷺ said to his Uncle when he Thought that his Uncle would Reduce the Support he Provided

Hadhrat Aqeel bin Abi Taalib ﷺ narrates that members of the Quraysh approached Abu Taalib and complained, "Your nephew (Rasulullaah ﷺ) comes to us in our homes and gatherings and tells us things that upset us. So if you feel that you have the ability to stop him, please do so." (Turning to his son,) Abu Taalib said, "O Aqeel! Would you please look for your cousin and bring him to me." Hadhrat Aqeel ﷺ says, "I found Rasulullaah ﷺ in one of Abu Taalib's smaller rooms. As he walked with me, he looked for shade to walk in but was unable to find any until he reached Abu Taalib."

Abu Taalib said, "Dear nephew! By Allaah! You know well that I am always willing to obey you. Your people have come with the complaint that you visit them in their homes and gatherings and tell them things that upset them. Do you not think that you should stop this?" Raising his eyes to the sky, Rasulullaah ﷺ said, "I am unable to forsake the responsibility I have been sent to fulfil just as any of you is unable to harness a spark of flame from the sun." Abu Taalib said (to the members of the Quraysh still present there), "I swear by Allaah that my nephew never lies. You may all return peacefully to your homes." [2]

A narration of Bayhaqi reports that Abu Taalib called for Rasulullaah ﷺ and told him that the people had come to him and told him many things about what Rasulullaah ﷺ was doing. Addressing Rasulullaah ﷺ, he said further, "Have mercy on me and on yourself and do not cast on me a burden that neither of us can bear. Stop telling the people things that they dislike." Hearing this, it crossed Rasulullaah ﷺ's mind that his uncle had changed his opinions, that he would stop assisting him, that he would now hand him over to the people and that he had lost courage in supporting him. Rasulullaah ﷺ said, "O my uncle! Even if the sun were placed in my right hand and the moon in my left hand, I would not forsake this work (of propagation) until Allaah makes it (this Deen) dominant or I am destroyed in the process." After saying this, the eyes of Rasulullaah ﷺ filled with tears and he began weeping. When Rasulullaah ﷺ turned to leave and Abu Taalib realised his firm resolve, he called out, "Dear nephew!" When Rasulullaah ﷺ turned to him, Abu Taalib said, "Continue with your message and do as you please because I swear by Allaah that I shall never desert you." [3]

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(1) Ahmad as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.47). Tirmidhi and Ibn Hibbaan have also reported the Hadith as mentioned in *Targheeb wat Tarheeb* (Vol.5 Pg.159). Ibn Maajah and Abu Nu'aym have also narrated it.

(2) Tabaani in his *Awsat and Kabeer*. Haythami (Vol.6 Pg.14) has commented on the chain of narrators. Bukhari has reported a similar narration in his *Taareekh* as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.42).

(3) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.42).

The Hardships that Rasulullaah ﷺ Experienced after the Death of his Uncle

Hadhrat Abdullaah bin Ja'far رضي الله عنه narrates that when Abu Taalib passed away, a fool from amongst the fools of the Quraysh approached Rasulullaah ﷺ and threw sand at him. When Rasulullaah ﷺ returned home, one of his daughters came to wipe the sand from his face and then began weeping. He said to her, "O beloved daughter! Do not weep for Allaah shall protect your father." Amongst other things, he also said to her, "Until Abu Taalib passed away, the Quraysh dared not do anything unpleasant to me. Now they have started." (1)

Hadhrat Abu Hurayra رضي الله عنه had mentioned that when Abu Taalib passed away, the Quraysh started treating Rasulullaah ﷺ very harshly. Rasulullaah ﷺ then said, "O my uncle! I am very quickly feeling your loss." (2)

The Harassment that Rasulullaah ﷺ Received from the Quraysh and his Response

Hadhrat Haarith bin Haarith رضي الله عنه narrates that he once asked his father, "What is this gathering all about?" His father replied, "These people have gathered around an irreligious man from amongst them." Hadhrat Haarith رضي الله عنه says that when they dismounted they saw that it was Rasulullaah ﷺ there calling people towards the Oneness of Allaah and towards Imaan. However, they were rejecting what he was saying and harming him. The people eventually left him when half the day had passed. A lady whose neck was exposed then came to him with a dish full of water and a cloth. Taking water from the dish, Rasulullaah ﷺ drank some and then made wudhu. He then raised his head and said, **"Dear daughter! Wear a scarf around you neck and do not fear for your father." Hadhrat Haarith رضي الله عنه says that when they asked who the lady was, people informed them that she was Zaynab رضي الله عنها, the daughter of Rasulullaah ﷺ.** (3)

Hadhrat Muneeb Azdi رضي الله عنه narrates that during the Period of Ignorance he saw Rasulullaah ﷺ saying to the people, "O people! Say 'Laa Ilaaha Illallaah' and you will be successful." However, some people spat on his face, some threw sand at him and others swore him. This continued until midday when a girl would come to him with a dish of water. He then washed his face and hands and would say to her, "O beloved daughter! Do not fear that your father will ever be killed suddenly or humiliated." Hadhrat Muneeb رضي الله عنه says that when he asked some people who the girl was, they informed him that it was Rasulullaah ﷺ's daughter Zaynab رضي الله عنها. He also adds that she was a very pretty girl.(4)

Hadhrat Urwa رضي الله عنه narrates that he once asked Hadhrat Abul Aas رضي الله عنه about the worst thing that the Mushrikeen did to Rasulullaah ﷺ. He said, "When Rasulullaah ﷺ was once performing salaah in the Hateem of the Kabah, Uqba

(1) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.134).
(2) Abu Nu'aym in Dalaa'il Hilya (Vol.3 Pg.134).
(3) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.6 Pg.21).
(4) Tabraani. Haythami (Vol.6 Pg.21) has commented on the chain of narrators.

bin Abi Mu'eet came and placed a cloth around the neck of Rasulullaah ﷺ. He then started throttling Rasulullaah ﷺ very severely. Hadhrat Abu Bakr رضي الله عنه then arrived and grabbing Uqba by the shoulders, pushed him away from Rasulullaah ﷺ. Hadhrat Abu Bakr رضي الله عنه then recited the following verse of the Qur'aan:

﴿أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ﴾ (سورة المومن: ٢٨)

"Will you kill a man for saying, 'Allaah is my Rabb', when he has brought the truth to you from your Rabb?" {Surah Mu'min, verse 28}(1)

Hadhrat Amr bin Al Aas رضي الله عنه narrates that he had never seen the Quraysh try to assassinate Rasulullaah ﷺ except on one occasion when a group of them were sitting together and discussing while Rasulullaah ﷺ was performing salaah near the Maqaam of Ibraheem عليه السلام. Uqba bin Abi Mu'eet then stood before Rasulullaah ﷺ and wrapping his shawl around the Rasulullaah ﷺ's neck, he pulled it so hard (throttled Rasulullaah ﷺ) that Rasulullaah ﷺ fell to his knees. The people started shouting and thought that Rasulullaah ﷺ had been killed. Hadhrat Abu Bakr رضي الله عنه came running and from the back he grabbed hold of Rasulullaah ﷺ under his armpits. He then said, "Will you kill a man for saying, 'Allaah is my Rabb'."

When the people had left Rasulullaah ﷺ, he stood up and continued performing salaah. After completing his salaah, he passed by the group of Quraysh as they sat in the shade of the Kabah. He said to them, **"O assembly of Quraysh! I swear by the Being Who controls the life of Muhammad that I have been sent to slaughter you." As he spoke, Rasulullaah ﷺ passed his finger across his throat as an indication. Abu Jahal said to Rasulullaah ﷺ, "You have never been one to make foolish statements." Rasulullaah ﷺ said to him, "You are also amongst them (those who shall be killed)."** (2)

Hadhrat Urwa bin Zubayr رضي الله عنه narrates that he once asked Hadhrat Abdullaah bin Amr رضي الله عنه, "In venting their enmity, what was the worst that you saw the Quraysh do to harm Rasulullaah ﷺ?" Hadhrat Abdullaah bin Amr رضي الله عنه said that he was once with a group of leaders from the Quraysh who had gathered in the Hateem. They were saying to each other, "We have never had to tolerate so much as we have tolerated from this man (Rasulullaah ﷺ)! **He has made fools of our intelligent people, insulted our forefathers, found fault with our religion, disunited our people and abused our gods. We have tolerated him to a very great extent."**

As they were speaking words like this, Rasulullaah ﷺ arrived and walked up to the Black Stone. He then passed by the gathering while performing Tawaaf of the Kabah. As he passed by them, they poked fun at him with the things they said. Hadhrat Abdullaah bin Amr رضي الله عنه says, "I noticed from the face of Rasulullaah ﷺ that he felt offended. However, when he passed by them the second time,

(1) Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.46).

(2) Ibn Abi Shayba as quoted in *Kanzul Ummaal* (Vol.2 Pg.327). Abu Ya'la and Tabraani have also narrated a similar report but Haythami (Vol.6 Pg.16) has commented on the chain of narrators. Abu Nu'aym has also reported it in *Dalaa'il* (Pg.67).

they again poked fun at him and I again noticed that he felt offended. Yet again, he continued (without saying anything). However, when they repeated themselves the third time, he said to them, 'Will you not listen, O assembly of Quraysh? I swear by the Being Who controls the life of Muhammad that I have come to slaughter you.' This statement took such a grip on their hearts that each one of them was stunned motionless. In fact, even the person who had been most harsh towards Rasulullaah ﷺ just a moment before, meekly uttered the best words that he could muster when he said, 'O Abul Qaasim! Do proceed in peace. By Allaah! You have never been one to make foolish statements.' Rasulullaah ﷺ then left them."

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه says that he was again with them the following day when they gathered in the Hateem. They said to each other, "You have mentioned the hardships you have given him and the problems he has given us but when (in reply) he told you something you did not like, you left him alone (without doing anything. Something ought to be done)." Rasulullaah ﷺ arrived as they were busy discussing and they all confronted him together. They surrounded him and, stating everything they had heard about what he said concerning their gods and religion, they asked him whether it was he who had levelled these insults. Rasulullaah ﷺ replied, "It was certainly I who said this."

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه continues, "I then saw one of them grab hold of Rasulullaah ﷺ's collar. Hadhrat Abu Bakr رضي الله تعالى عنه stood up in defence of Rasulullaah ﷺ and was in tears when he said, 'Will you kill a man for saying, 'Allaah is my Rabb'?' They then left Rasulullaah ﷺ alone. This was the worst that I had seen the Quraysh behave against Rasulullaah ﷺ."}(1)

Some people once asked Hadhrat Asmaa bint Abi Bakr رضي الله تعالى عنها what was worst she had seen the Mushrikeen do to Rasulullaah ﷺ. She replied by saying, "The Mushrikeen used to sit in the Masjidul Haraam to discuss Rasulullaah ﷺ and what he had to say about their gods. As they were doing this one day, Rasulullaah ﷺ arrived and they all attacked him. The shouts reached my father Abu Bakr as the people called out, 'Help your friend!'. As my father left us (I can still clearly recall that) his hair had four locks and he was saying:

﴿أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ﴾ (سورة المومن: ٢٨)

'Will you kill a man for saying, 'Allaah is my Rabb', when he has brought the truth to you from your Rabb?' {Surah Mu'min, verse 28}(2)

The mob then left Rasulullaah ﷺ and turned on Abu Bakr رضي الله تعالى عنه. When he returned to us, (he was beaten so badly that) merely touching the locks of his hair would cause it to fall off. However, he was saying, 'You are most Blessed, O the Possessor of Majesty and Honour.'" (3)

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that the Mushrikeen once beat

(1) Ahmad. Haythami (Vol.6 Pg.16) has commented on the chain of narrators. Bayhaqi has narrated a similar Hadith as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.46).
(2) Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.46).
(3) Abu Ya'la. Haythami (Vol.6 Pg.17) has commented on the chain of narrators. Ibn Abdil Birr has reported a similar narration in his *Isti'aab* (Vol.2 Pg.247) as did Abu Nu'aym in *Hilya* (Vol.1 Pg.31).

Rasulullaah ﷺ up so badly that he fell unconscious. Hadhrat Abu Bakr رضي الله عنه then said, "Shame on you people! Will you kill a man for saying, 'Allaah is my Rabb'?" When someone asked who he was, the others replied, "He is the madman Abu Bakr." (1) Another narration(2) states that at this juncture, the people left Rasulullaah ﷺ and attacked Hadhrat Abu Bakr رضي الله عنه.

The Comment of Hadhrat Ali رضي الله عنه Concerning the Courage of Hadhrat Abu Bakr رضي الله عنه to Deliver a Sermon

While addressing the people, Hadhrat Ali رضي الله عنه once asked, "O people! Who is the most courageous person?" "You are, O Ameerul Mu'mineen," the people submitted. Hadhrat Ali رضي الله عنه then said, "Although I have defeated everyone who has confronted me, the most courageous person is Abu Bakr رضي الله عنه. We had constructed a shed for Rasulullaah ﷺ (during the Battle of Badr) and then asked who would remain with Rasulullaah ﷺ so that the Mushrikeen do not attack him. By Allaah! Whenever a Mushrik even drew close to us Abu Bakr رضي الله عنه was there with his sword drawn near the head side of Rasulullaah ﷺ. He attacked anyone who dared attack Rasulullaah ﷺ. He was certainly the bravest of people."

Hadhrat Ali رضي الله عنه continues, "I have seen the Quraysh grab hold of Rasulullaah ﷺ with one person treating him angrily and another shaking him while they said to hiim, 'Do you make all the gods into one?!' By Allaah! None of us dared go close to Rasulullaah ﷺ (for fear of being beaten) besides Abu Bakr رضي الله عنه. He would hit one person, wrestle with another and shake someone else as he said, 'Shame on you people! Will you kill a man for saying, 'Allaah is my Rabb'?'" Hadhrat Ali رضي الله عنه then lifted the shawl he was wearing and wept until his beard became wet. He then said, "I ask you to swear by Allaah whether the Mu'min(3) from the court of Fir'oun was better or Abu Bakr رضي الله عنه." When everyone remained silent, Hadhrat Ali رضي الله عنه said, "By Allaah! A moment of the life of Abu Bakr رضي الله عنه is better than the earth full of people like the Mu'min from the court of Fir'oun. While the Mu'min from the court of Fir'oun concealed his Imaan, Abu Bakr رضي الله عنه made his Imaan public." (4)

Some leaders of the Quraysh throw the Entrails of an Animal on Rasulullaah ﷺ and Abul Bakhtari takes Revenge on his Behalf

Hadhrat Abdullaah bin Mas'ood رضي الله عنه narrates that while Rasulullaah ﷺ was performing salaah in the Masjidul Haraam, seven members of the Quraysh were

(1) Abu Ya'la.

(2) Bazzaar from reliable sources as confirmed by Haythami (Vol.6 Pg.17). Haakim (Vol.3 Pg.67) has also narrated the Hadith.

(3) The Mu'min referred to in verses 28 to 45 of Surah Mu'min (Surah 40).

(4) Bazzaar as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.271). Haythami (Vol.9 Pg.47) has commented on the chain of narrators.

sitting in the Hateem. They were Abu Jahal bin Hishaam, Shayba bin Rabee'ah, Utba bin Rabee'ah, Uqba bin Abi Mu'eet, Umayyah bin Khalaf and another two persons. Whenever Rasulullaah went into Sajdah (prostration), he lengthened his Sajdah. Abu Jahal asked the others which of them would volunteer to go to a certain tribe that had slaughtered some camels and bring back the entrails of a camel to throw on Rasulullaah. The worst of them who was Uqba bin Abi Mu'eet brought it and threw it on the shoulders of Rasulullaah while he was in Sajdah.

Hadhrat Abdullaah bin Mas'ood says that he stood there watching but was unable to say anything because there was no one there to protect him (if the mob attacked him). As he was leaving, the daughter of Rasulullaah Hadhrat Faatima heard about the incident and came there. After she had removed the filth from Rasulullaah's shoulders, she turned to the members of the Quraysh present there and admonished them. None of them were able to give her a reply. Rasulullaah then lifted his head as he normally lifted it after completing the Sajdah and when he had finished his salaah, he prayed, **"O Allaah! You deal with the Quraysh; deal with Utba, Uqba, Abu Jahal and Shayba." Rasulullaah made this du'aa three times and then left the Masjid.**

Wearing his whip as a belt, Abul Bakhtari met Rasulullaah. Noticing the disturbed look on Rasulullaah's face, he asked, "What is the matter?" Rasulullaah said, "Please leave me to myself." Abul Bakhtari insisted, "Allaah knows that I shall never leave you to yourself until you tell me what had happened. Have you been hurt?" When Rasulullaah realized that Abul Bakhtari would not leave him alone, he informed him that the entrails of a camel were thrown on him by the instruction of Abu Jahal. Abul Bakhtari said, "Come to the Masjid." When Rasulullaah and Abul Bakhtari entered the Masjid, Abul Bakhtari confronted Abu Jahal and asked, "O Abul Hakam! Is it you who instructed that the entrails of a camel should be thrown on Muhammad?" When Abu Jahal admitted that he did, Abul Bakhtari lifted his whip and smote Abu Jahal on the head. As the people started fighting with each other, Abu Jahal shouted, "Shame on you people! Muhammad wants us to be at loggerheads while he and his companions remain safe." (1)

Bukhari, Muslim, Tirmidhi and others have also reported the incident of Abul Bakhtari in brief. The narration of Bukhari states that after they had thrown the entrails on Rasulullaah, the Mushrikeen started laughing so much that they actually fell on top of each other. **The narration of Ahmad quotes from Hadhrat Abdullaah bin Mas'ood that he saw all seven of these Mushrikeen killed during the Battle of Badr.** (2)

Hadhrat Hamza is outraged when Abu Jahal Harasses Rasulullaah

Hadhrat Ya'qoob bin Utba narrates that Abu Jahal once approached Rasulullaah

(1) Bazzaar and Tabraani. Haythami (Vol.6 Pg.18) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in *Dalaa'il* (Pg.90).

(2) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.44).

ﷺ at Safa and caused him great harm. During those days, Hadhrat Hamza رضي الله عنه was an avid hunter and was out hunting that day. His wife had seen what Abu Jahal did and when Hadhrat Hamza رضي الله عنه returned, she said to him, "O Abu Umaarah! If only you had seen what that man (Abu Jahal) had done to your nephew!" Hadhrat Hamza رضي الله عنه was furious and without even entering his home, he proceeded as he was. With his bow still hanging from his shoulders, he entered the Masjidul Haraam where he found Abu Jahal sitting in a gathering of the Quraysh. Without saying a word, he lifted his bow above Abu Jahal's head and wounded him. When some others members of the Quraysh stood up to restrain Hadhrat Hamza رضي الله عنه, he said, "My religion is the same as that of Muhammad ﷺ. I testify that he is the Rasul of Allaah. I swear by Allaah that I shall never budge from this. You may try to stop me if you are true in your religion!"

When Hadhrat Hamza رضي الله عنه accepted Islaam, Rasulullaah ﷺ and the Muslims were strengthened and they became more steadfast in their affairs. The Quraysh became frightened because they knew that Hadhrat Hamza رضي الله عنه would be there to protect Rasulullaah ﷺ.(1)

Hadhrat Muhammad bin Ka'b Qurazi narrates that once when Hadhrat Hamza رضي الله عنه was returning from doing some archery, a woman met him and told him that his nephew (Rasulullaah ﷺ) had suffered terribly at the hands of Abu Jahal who had sworn at him, hurt him and done many terrible things to him. Hadhrat Hamza رضي الله عنه asked, "Did anyone see him doing this?" When she informed him that many people had witnessed the incident, he proceeded to a gathering near Safa and Marwa. There he found the gathering still present with Abu Jahal sitting amongst them. Leaning on his bow, Hadhrat Hamza رضي الله عنه told the people what he had shot with his bow and other things he had done. He then took hold of the bow with both hands and struck Abu Jahal so hard on the middle of his head that the bow broke. He then said, "Take that with a bow. Next time it will be a sword. I testify that he (Muhammad ﷺ) is the Rasul of Allaah who had brought the truth from Allaah." The people said, "O Abu Umaarah! He insults our gods and although you are better than him, we would never tolerate that even from you. However, O Abu Umaarah, you have never been an unpleasant person." (2)

Abu Jahal Resolves to Cause Harm to Rasulullaah ﷺ and Allaah Humiliates him

Hadhrat Abbaas رضي الله عنه narrates that he was once in the Masjidul Haraam when Abu Jahal arrived and said, "I have vowed for Allaah that if I see Muhammad in Sajdah, I will tramp on his neck." Hadhrat Abbaas رضي الله عنه says, "When I informed Rasulullaah ﷺ about this, Rasulullaah ﷺ left angrily for the Masjidul Haraam and was in such a hurry to get there that instead of using the door, he scaled the wall. I said, 'This is bound to be a horrible day.' I tied my lower garment tightly and followed Rasulullaah ﷺ."

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(1) Tabraani. Haythami (Vol.9 Pg.267) has commented on the chain of narrators.

(2) Tabraani. Haythami (Vol.9 Pg.267) has commented on the chain of narrators. Haakim has also reported the narration in his *Mustadrak* (Vol.3 Pg.192).

When Rasulullaah ﷺ entered the Masjidul Haraam, he recited:

﴿اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِىْ خَلَقَ ۝ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۝﴾ (سورة العلق: ١، ٢)

"Read in the name of your Rabb Who created *(everything)*, created man from a clot of blood..." {Surah Alaq, verses 1,2}

Rasulullaah ﷺ continued reciting the Surah until he reached the verses referring to Abu Jahal, which read:

﴿كَلَّآ اِنَّ الْاِنْسَانَ لَيَطْغٰى ۝ اَنْ رَّاٰهُ اسْتَغْنٰى ۝﴾ (سورة العلق: ٦، ٧)

"It is a fact that man (the Kaafir like Abu Jahal) is rebellious (even exceeding the bounds of humanity) because he considers himself to be independent." {Surah Alaq, verses 6,7}

When someone informed Abu Jahal that Rasulullaah ﷺ had arrived, he said, "Do you not see what I see? By Allaah! The horizons have been shut before me!" Rasulullaah ﷺ then went into Sajdah when he had completed reciting the Surah.(1)

Tulayb bin Umayr Avenges the harm that Abu Jahal Caused to Rasulullaah ﷺ

Hadhrat Barra bint Abi Tajra رضي الله تعالى عنها narrates that Abu Jahal and few others once approached Rasulullaah ﷺ and cause him much harm. Tulayb bin Umayr رضي الله تعالى عنه went to Abu Jahal and gave him a blow that wounded his head. When the other Mushrikeen grabbed hold of Tulayb رضي الله تعالى عنه, Abu Lahab stood up to defend him. When news of the incident reached Hadhrat Arwa رضي الله تعالى عنها (Tulayb's mother), she exclaimed, **"Verily, the best day of Tulayb's life is the day he assisted his cousin (Rasulullaah ﷺ)."**

When Abu Lahab was told that (his sister) Hadhrat Arwa رضي الله تعالى عنها had accepted Islaam, he came to reproach her. She said, "You should also stand in defence of your nephew because if he dominates, you shall have some choice and if he does not, you will be excused because he is your nephew." Abu Lahab said, "Do we have strength (to fight) against all the Arabs? Nevertheless, he has introduced a religion." (2)

Rasulullaah ﷺ Curses Utayba bin Abi Lahab because of the Hurt he caused and he is Eventually Killed

Hadhrat Qataada narrates that Rasulullaah ﷺ's daughter Ummu Kulthoom رضي الله تعالى عنها was married to Utayba the son of Abu Lahab. At the same time, (Rasulullaah ﷺ's other daughter) Ruqayya رضي الله تعالى عنها was married to Abu Lahab's other son Utba. However, she had not yet started living with her husband when

(1) Bayhaqi as mentioned in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.43). Tabraani has also narrated it in his *Kabeer* and *Awsat*. Haythami (Vol.8 Pg.227) has commented on the chain of narrators. Haakim has narrated a similar Hadith in his *Mustadrak* (Vol.3 Pg.325) and commented on the chain of narrators.

(2) Ibn Sa'd as quoted in *Isaaba* (Vol.4 Pg.227).

Rasulullaah ﷺ announced his Nabuwaat. Allaah then revealed the Surah:

﴿تَبَّتْ يَدَآ أَبِيْ لَهَبٍ وَّتَبَّ ۞ مَآ أَغْنٰى عَنْهُ مَالُهٗ وَمَا كَسَبَ ۞ سَيَصْلٰى نَارًا ذَاتَ لَهَبٍ ۞ وَّامْرَاَتُهٗ ؕ حَمَّالَةَ الْحَطَبِ ۞ فِيْ جِيْدِهَا حَبْلٌ مِّنْ مَّسَدٍ ۞﴾

> May the hands of Abu Lahab be shattered and may he be destroyed. Neither his wealth nor the things he earned shall benefit him *(when he faces the terrible punishment of the Aakhirah)*. He shall soon enter the flaming fire *(of Jahannam)* and his wife as well. *(Evil is)* That woman *(his wife)* who carries firewood. *(This refers to her evil act of collecting thorny branches to place on the path that Rasulullaah ﷺ frequented.)* Around her neck *(in Jahannam)* shall be a securely-woven string *(a yoke)*. {Surah Lahab, verse 1-5}

Abu Lahab then said to his sons Utba and Utayba, "I shall have nothing to do with you two if you do not divorce the daughters of Muhammad." Their mother was the daughter of Harb bin Umayyah and she is referred to (in the above Surah) as "That woman who carries firewood". She said, "My beloved sons! Divorce them for they have forsaken their religion." The sons therefore divorced their wives. After Utayba divorced Hadhrat Ummu Kulthoom رضي الله عنها, he went to Rasulullaah ﷺ and said, "I reject your religion and have divorced your daughter so that you never come to me and I never have to come to you." He then assaulted Rasulullaah ﷺ and even tore his upper garment. **This occurred when he was bound to leave for Shaam on business. Rasulullaah ﷺ said, "I pray that Allaah unleashes one of his dogs on you."**

Utayba then left with a group of traders from the Quraysh. When they pitched camp at a place called Zarqaa one night, a lion circled their camp. Utayba said, "May my mother be destroyed! By Allaah this lion is certainly going to eat me as Muhammad had mentioned. Ibn Ai Kabsha (Rasulullaah ﷺ) has killed me while he is in Makkah and I am in Shaam." Ignoring the others, the lion attacked Utayba and killed him with a single bite. Narrating from Hishaam bin Urwa and his father, Zuhayr bin Alaa states that after circling them that night, the lion left. The traders then slept, placing Utayba between them all. However, the animal leapt over all of them and bit Utayba's head off. **Hadhrat Uthmaan bin Affaan رضي الله عنه married Hadhrat Ummu Kulthoom رضي الله عنها after (her sister and his wife) Hadhrat Ruqayya رضي الله عنها passed away.** (1)

Rasulullaah ﷺ Suffers at the hands of his Two Neighbours Abu Lahab and Uqba bin Abi Mu'eet

Rabee'ah bin Ubayd Deeli رضي الله عنه once said to the people around him, "I hear you people talking a lot about the difficulties that the Quraysh gave Rasulullaah ﷺ. I have seen much of this harassment. The house of Rasulullaah ﷺ was between those of Abu Lahab and Uqba bin Abi Mu'eet. When Rasulullaah ﷺ would return home, he used to find entrails of animals, blood and filth hanging

(1) Tabraani. Haythami (Vol.6 Pg.18) has commented on the chain of narrators.

on his door. Removing these with the end of his bow, Rasulullaah would say, "O Quraysh! These are terrible neighbours indeed!" (1)

The Pain Rasulullaah Endured in Taa'if

Hadhrat Urwa narrates from Hadhrat Aa'isha the wife of Rasulullaah that she once asked Rasulullaah, "Have you experienced a day more difficult than the day the Battle of Uhud was fought?" Rasulullaah replied, "Although I have experienced tremendous hardship from your people, the worst occurred on the day of Aqaba (Taa'if) when I presented my case to (their chief) Ibn Abd Yaleel bin Abd Kulaal (asking him to accept Islaam and grant me asylum). However, he refused to accept. I then walked away in great distress and my depression abated only when I reached Qarn Tha'aalib."

"When I lifted my head, I saw a cloud shading me. When I looked closer, I noticed Jibra'eel in the cloud, he called me saying, 'Your Rabb has certainly heard what your people have said to you and how they responded to you. Allaah has sent the angel in charge of the mountains to you so that you may command him as you like.' The angel in charge of the mountains then greeted me and said, 'O Muhammad! What Jibra'eel said is true. What do you wish? Do you want me to make the two mountains meet (and crush the people between them)?'"

Rasulullaah's reply to him was, "I rather wish that Allaah creates people from their progeny who will worship only the One Allaah without ascribing any partners to Him." (2)

Ibn Shihaab narrates that after Abu Taalib passed away, Rasulullaah went to Taa'if hoping that the people there would grant him asylum. There he met three leaders of the Thaqeef clan who were all brothers. Their names were Abd Yaleel, Habeeb and Mas'ood who were all the sons of Amr. Rasulullaah presented his case to them and told them about the impudent treatment he received from his people. However, their response was most appalling. (3)

Hadhrat Urwa bin Zubayr narrates that after Abu Taalib passed away, the harassment that Rasulullaah experienced increased tremendously. He then went to the Thaqeef tribe (in Taa'if), hoping that they would grant him asylum and assist him. There he met three chiefs of the Thaqeef clan. They were all brothers whose names were Abd Yaleel bin Amr, Habeeb bin Amr and Mas'ood bin Amr. Rasulullaah presented his case to them and told them about the torment and impudent treatment he received from his people.

However, one of them said, "If Allaah has sent you with anything at all, I shall steal the covering of the Kabah!" The other said, "By Allaah! I shall never speak a word to you again after this! If you are really a Nabi, you are too honourable to speak to me." The third one said, "Was Allaah unable to find anyone besides you to make a Nabi?"

(1) Tabraani in his *Awsat.* Haythami (Vol.6 Pg.21) has commented on the chain of narrators.
(2) Bukhari (Vol.1 Pg.458). Muslim and Nasa'ee have also reported this narration.
(3) Moosa bin Uqba in his Maghaazi. Ibn Is'haaq has also narrated it in more detail as quoted in Fat'hul Baari (Vol.6 Pg.198).

When news of what the chiefs said to Rasulullaah ﷺ spread throughout the town, the people gathered to poke fun at Rasulullaah ﷺ. They sat in rows on either side of the road and took stones in their hands. Rasulullaah ﷺ was unable to even lift a foot or put it down without them throwing a stone at him. Together with this, they continued poking fun at him and mocking him. After Rasulullaah ﷺ had passed through their rows, he proceeded to one of their vineyards with blood flowing down to his feet. There he took shade beneath some vines and sat down on the ground in great distress and pain. Blood was still running down his feet.

In the vineyard, Rasulullaah ﷺ saw Utba bin Rabee'ah and Shayba bin Rabee'ah. However, even though he was suffering tremendous pain and difficulty, he did not want to approach them because he knew the enmity they bore for Allaah and His Rasool ﷺ. They then sent some grapes to Rasulullaah ﷺ with their slave Addaas who was a Christian from Nineveh. Addaas brought the grapes and placed it in front of Rasulullaah ﷺ. When Rasulullaah ﷺ recited - "In the name of Allaah" (before eating), Addaas was amazed. Rasulullaah ﷺ asked, "Where are you from, O Addaas?" When he informed Rasulullaah ﷺ that he was from Nineveh, Rasulullaah ﷺ said, "You are from the town of the pious man Yunus bin Matta عليه السلام." Addaas asked, "How do you know about Yunus bin Matta عليه السلام?" Rasulullaah ﷺ then informed him what he knew about Hadhrat Yunus عليه السلام. It was the nature of Rasulullaah ﷺ that he never regarded anyone to be inferior to himself and (even though Addaas was a slave) he conveyed the message of Allaah to him.

When Addaas asked to know more about Hadhrat Yunus عليه السلام and Rasulullaah ﷺ told him what had been revealed to him, Addaas prostrated to Rasulullaah ﷺ. He then started kissing the feet of Rasulullaah ﷺ although blood was flowing from them. Utba and his brother Shayba kept silent when they saw what their slave was doing and when he returned to them, they asked him, "What is the matter with you that you were prostrating before Muhammad and kissing his feet? We have never seen you do this for anyone else." Addaas explained, "That is a pious man. The things he told me reminded me of a Nabi that Allaah had sent to us by the name of Yunus bin Mata عليه السلام. He also told me that he is Allaah's Rasul." Utba and Shaybah laughed and said, "Let him not take you away from Christianity because he is a man who deceives." Rasulullaah ﷺ then returned to Makkah. (1)

Another narration states that the people of Taa'if sat in two rows along the road of Rasulullaah ﷺ and when he passed, he could not even lift a foot or put it down without them throwing stones at him. Because of this, he was covered in blood and by the time he had passed through them, blood flowed down to his feet.

A narration of Ibn Is'haaq states that after Rasulullaah ﷺ had lost all hope of any good coming from them, he stood up and among other things, he said to

(1) Abu Nu'aym in *Dalaa'il* (Pg.103).

them, "Although you have done (to me) what you did, at least do me the favour of not mentioning any of this to my people." Rasulullaah ﷺ did not want his people to know about what had happened to him because it would embolden them against him. However, they would not do this and the ruffians and slaves amongst them attacked Rasulullaah ﷺ. They swore and shouted at him until a large mob gathered against Rasulullaah ﷺ and forced him to seek shelter in an orchard belonging to Utba bin Rabee'ah and Shayba bin Rabee'ah, who happened to be there. The ruffians who were chasing him then returned and Rasulullaah ﷺ took shade under some grape vines where he sat as Utba and Shayba looked on. They had already witnessed the treatment he had received from the Taa'if hooligans. The narrator says that among the reports he received was that Rasulullaah ﷺ met a woman from the Banu Jamh tribe and said to her, "Your in-laws certainly gave me great difficulty!"

The Du'aa Rasulullaah ﷺ made after Leaving Taa'if

Once Rasulullaah ﷺ felt that he was safe from the Taa'if mob, he made the following du'aa:

"اَللّٰهُمَّ اِلَيْكَ أَشْكُوْا ضُعْفَ قُوَّتِيْ وَقِلَّة حِيْلَتِيْ وَهَوَانِيْ عَلَي النَّاسِ يَا أَرْحَمَ الرَّحِمِيْنَ أَنْتَ رَبُّ الْمُسْتَضْعَفِيْنَ وَأَنْتَ رَبِّيْ اِلَي مَنْ تَكِلُّنِيْ؟ اِلَي عَدُوٍّ يَّتَجَهَّمُنِيْ أَمْ اِلَي قَرِيْبٍ مَّلَّكْتَهُ أَمْرِيْ اِنْ لَمْ يَكُنْ بِكَ غَضَبٌ فَلَا أُبَالِيْ وَلٰكِنَّ عَافِيَتَكَ هِيَ أَوْسَعُ لِيْ أَعُوْذُ بِنُوْرِ وَجْهِكَ الَّذِيْ أَشْرَقَتْ لَهُ الظُّلُمَاتُ وَصَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالْآخِرَةِ أَنْ يَّنْزِلَ بِيْ غَضَبُكَ أَوْ يَحِلَّ بِيْ سَخَطُكَ لَكَ الْعُتْبَي حَتّٰى تَرْضَي وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ."

TRANSLATION: "O Allaah! Only to you do I communicate my weakness, my lack of ingenuity and lack of importance among people. O the most Merciful of those who show mercy, You are certainly the Rabb of the weak and You are my Rabb. To whom shall you hand me over? To an enemy who will treat me harshly or to a near one to whom You shall give control over me? If You are not angry with me, I care for nothing. All I require is that Your protection should be vast enough for me. In the light of Your Countenance by which multitudes of darkness are turned to light and by which the affairs of this world and the Aakhirah are remedied, I seek protection from being afflicted by Your wrath and displeasure. The causes of Your displeasure should be removed until You are pleased. There is no power and no might but with Allaah."

Addaas who was a Christian Accepts Islaam and Testifies that Rasulullaah ﷺ is Certainly the Rasul of Allaah

When Utba and Shayba, the two sons of Rabee'ah saw what had happened to

Rasulullaah ﷺ, their kinship with Rasulullaah ﷺ moved them and they said to their Christian slave Addaas, "Take a stalk of this grape vine, put it in a plate and take it to that man. Tell him that he should eat it." Addaas did as he was told. He took the grapes, placed it in front of Rasulullaah ﷺ and told him to eat.

When Rasulullaah ﷺ put his hand in the plate, he recited - "In the name of Allaah". Addaas looked into Rasulullaah ﷺ's face and said, "By Allaah! The people of this area do not say such words." Rasulullaah ﷺ asked, "From the people of which area do you belong O Addaas? What is your religion?" Addaas replied, "I am a Christian from the people of Nineveh." Rasulullaah ﷺ commented, "You are from the town of the pious man Yunus bin Matta عليه السلام." "How do you know about Yunus bin Matta عليه السلام?" asked Addaas. "He is my brother. He was a Nabi and I am a Nabi." Addaas then bowed in front of Rasulullaah ﷺ and kissed his head, hands and feet. One of Rabee'ah's sons said to the other, "He has caused problems for you with your slave."

When Addaas returned to them, they said to him, "Shame on you, O Addaas! What overcame you that you kissed the head, hands and feet of that man?" Addaas replied, "O my master! There is no person on this earth better than that man. He told me things that only a Nabi could know." They said to him, "Shame on you, O Addaas! Let him never shift you from your religion because your religion is better than his." (1)

Another narration states that Addaas said to Rasulullaah ﷺ, "I testify that you are the servant and messenger of Allaah." (2)

Hadhrat Aa'isha رضي الله تعالى عنها narrates that (her father) Hadhrat Abu Bakr رضي الله تعالى عنه once said, "If only you had seen Rasulullaah ﷺ and myself as we climbed up to the cave (of Thowr en-route to Madinah)! The feet of Rasulullaah ﷺ were dripping with blood while mine had become (numb) like a stone." Hadhrat Aa'isha رضي الله تعالى عنها said, "Rasulullaah ﷺ was never used to walking barefoot." (3)

The Hardship Rasulullaah ﷺ Bore During the Battle of Uhud

Hadhrat Anas رضي الله تعالى عنه narrates that the canine teeth of Rasulullaah ﷺ were broken during the Battle of Uhud and he was severely injured on the head. Wiping the blood from his face, he said, "How can a nation be successful when they have injured his head and broken his teeth when he calls them to Allaah?!" It was on this occasion that Allaah revealed the verse:

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ۝﴾

(سورة ال عمران: ١٢٨)

You have no choice in the matter *(of punishing the Mushrikeen. Only Allaah decides if and when people ought to be punished). (If Allaah*

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.135)
(2) Sulaymaan Taymi in his biography of Rasulullaah ﷺ, as mentioned in *Isaaba* (Vol.2 Pg.466).
(3) Ibn Mardway as reported in *Kanzul Ummaal* (Vol.8 Pg.329).

wills,) He shall grant them the ability to repent *(and become Muslims)* or He may punish them *(if He chooses not to guide them to Islaam)*, for they are indeed oppressors *(oppressing themselves by not becoming Muslims)*. {Surah Aal Imraan, verse 128}(1)

Hadhrat Abu Sa'eed Khudri narrates that when Rasulullaah sustained an injury to his face during the Battle of Uhud, Hadhrat Maalik bin Sinaan turned to him, wiped the wound and then swallowed the blood. Rasulullaah then said, "Whoever wishes to see someone whose blood is mixed with mine, should look at Maalik bin Sinaan." (2)

Hadhrat Aa'isha narrates that whenever Hadhrat Abu Bakr spoke about the Battle of Uhud, he would say, "Every credit for that day goes to Talha." He then continued to explain, "I was the first person to return to the fight (after the Muslims were taken by surprise) and I saw someone very fiercely defending Rasulullaah. I said (to myself) '(I hope that it would) Be Talha!' Since I had missed what (rewards of defending Rasulullaah) I had missed, I wanted him to be a man from amongst my people (so that we may have the honour, and Talha was from amongst my people). Between the Mushrikeen and myself was another person whom I did not recognise. While I was closer to Rasulullaah, he was running much faster than I could. He turned out to be Abu Ubaydah bin Jarraah."

"When we reached Rasulullaah, his canine tooth was already broken and his face was injured when two links of his helmet pierced his cheeks. Rasulullaah said, 'See to your companion!' Rasulullaah was referring to Talha who had become weak due to loss of blood. However, (seeing the condition of Rasulullaah) we failed to comply with the instruction and I went to Rasulullaah to remove the links from his face. Abu Ubaydah pleaded to me, 'By the right that I have (as your Muslim brother), do leave it to me.' So I left it for him. Because of the pain that it would have caused Rasulullaah, Abu Ubaydah disliked pulling the links out with his hand so he bit hard onto it and pulled out one of the links. However, one of his front teeth fell out in the process. When I motioned to do as he had done, he again pleaded, 'By the right that I have, do leave it to me.' He then repeated what he had done the first time and another front tooth fell out with the link. Abu Ubaydah was one of the best looking people without front teeth."

"After tending to Rasulullaah, we went to Talha who had fallen into a ditch. He had suffered seventy odd wounds inflicted by spears, arrows and swords. We then nursed him." (3)

(1) Bukhari, Muslim and Tirmidhi as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.47).
(2) Tabraani in his *Kabeer* as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.47).
(3) Tayaalisi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.29). The narration has also been reported by Ibn Sa'd (Vol.3 Pg.298), Shaashi, Bazzaar, Tabraani in his *Awsat*, Ibn Hibbaan, Daar Qutni in his *Afraad*, Abu Nu'aym in his *Ma'rifah* and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.274).

The Sahabah رضي الله تعالى عنهم Endure Hardships and difficulties when Giving Da'wah towards Allaah

Hadhrat Abu Bakr رضي الله تعالى عنه Endures Hardships and difficulties

Hadhrat Abu Bakr رضي الله تعالى عنه Insists on Preaching Islaam Openly and is Grievously Hurt after Delivering a Sermon

Hadhrat Aa'isha رضي الله تعالى عنها narrates that on one occasion when the eighty three companions of Rasulullaah ﷺ got together, Hadhrat Abu Bakr رضي الله تعالى عنه insistently asked Rasulullaah ﷺ for permission to preach Islaam openly. Rasulullaah ﷺ said, "O Abu Bakr! We are too few." However, Hadhrat Abu Bakr رضي الله تعالى عنه continued insisting until Rasulullaah ﷺ gave the permission. The Muslims then scattered in different areas of the Masjidul Haraam, each one taking a place amongst his tribesmen. Hadhrat Abu Bakr رضي الله تعالى عنه then stood up to deliver a sermon as Rasulullaah ﷺ remained seated. **This was the very first public sermon dedicated to inviting people towards Allaah and His Rasool ﷺ.**

The Mushrikeen then attacked Hadhrat Abu Bakr رضي الله تعالى عنه and the Muslims and wherever they were in the Masjidul Haraam, they were beaten very severely. Hadhrat Abu Bakr رضي الله تعالى عنه was trampled and beaten most savagely. The wretched Utba bin Rabee'ah started hitting Hadhrat Abu Bakr رضي الله تعالى عنه with his shoes that had a sole stuck onto another (making them thick and hard). He hit Hadhrat Abu Bakr رضي الله تعالى عنه so much and also jumped on his stomach that the soles actually twisted and the nose of Hadhrat Abu Bakr رضي الله تعالى عنه could not be differentiated from his face.

The Banu Taym tribe (to which Hadhrat Abu Bakr رضي الله تعالى عنه belonged) came running and pushed the Mushrikeen away from Hadhrat Abu Bakr رضي الله تعالى عنه. They then carried him in a sheet and took him home. By then they were convinced that he would die. The Banu Taym then returned to the Masjidul Haraam and announced, "By Allaah! We shall definitely kill Utba bin Rabee'ah if Abu Bakr dies!" thereafter, they returned to Hadhrat Abu Bakr رضي الله تعالى عنه and together with (his father) Abu Quhaafa, they started talking to Hadhrat Abu Bakr رضي الله تعالى عنه to get him to respond. Hadhrat Abu Bakr رضي الله تعالى عنه finally spoke after the day had passed and asked, "How is Rasulullaah ﷺ?" His people rebuked and criticised him. They then stood up (to leave) and said to (his mother) Ummul Khayr, "Take care of him and give him something to eat or drink."

When his mother was alone with him, she insisted that he eat, but he kept asking, "How is Rasulullaah ﷺ?" She said, "I swear by Allaah that I have no knowledge about your friend." He said, "Go and ask Ummu Jameel bint Khattaab about Rasulullaah ﷺ." His mother left to meet Ummu Jameel and asked her, "Abu Bakr wants to know from you about Muhammad bin Abdillaah." Ummu Jameel responded by saying, "I neither know Abu Bakr nor Muhammad bin

Abdillaah. However, if you like, I shall go with you to see your son." Ummul Khayr agreed and Ummu Jameel accompanied her until they came to Hadhrat Abu Bakr رضي الله تعالى عنه who was lying down (unable to even sit) and extremely ill. Coming closer, Ummu Jameel cried, "By Allaah! Those who did this to you must be people of kufr and sin! I hope that Allaah takes revenge from them on your behalf."

Hadhrat Abu Bakr رضي الله تعالى عنه then asked, "How is Rasulullaah ﷺ?" Ummu Jameel said, "Your mother is listening." He said, "You have nothing to fear from her." She then replied, "Rasulullaah ﷺ is safe and sound." "Where is he?" Hadhrat Abu Bakr رضي الله تعالى عنه asked further. Ummu Jameel said, "He is in the house of Arqam." Hadhrat Abu Bakr رضي الله تعالى عنه vowed, "I swear by Allaah that I shall neither eat or drink until I go to Rasulullaah ﷺ." The two ladies then waited for a time (late at night) when the movement of people had calmed down and people were resting. Giving him support, they then took him to Rasulullaah ﷺ. (When he saw Hadhrat Abu Bakr رضي الله تعالى عنه) Rasulullaah ﷺ hugged him and kissed him. The other Muslims also hugged him and (seeing his battered condition) Rasulullaah ﷺ took great pity on him.

Hadhrat Abu Bakr رضي الله تعالى عنه said, "May my parents be sacrificed for you, O Rasulullaah ﷺ! There is nothing wrong with me except for what that wretch did to my face. This is my mother who has been exceptionally good to me. You are a most blessed person so invite her towards Allaah and pray for her. Perhaps Allaah shall use you to save her from the Fire of Jahannam." Rasulullaah ﷺ then made du'aa for her and invited her to believe in Allaah. She then accepted Islaam.

For a month, the Muslims who numbered thirty-nine individuals stayed with Rasulullaah ﷺ in that house. Hadhrat Hamza bin Abdil Muttalib رضي الله تعالى عنه (the uncle of Rasulullaah ﷺ) accepted Islaam on the day that Hadhrat Abu Bakr رضي الله تعالى عنه was beaten up.

Rasulullaah ﷺ Prays for Hadhrat Umar رضي الله تعالى عنه and he Accepts Islaam

Rasulullaah ﷺ made du'aa for (Allaah to guide) Hadhrat Umar رضي الله تعالى عنه or Abu Jahal bin Hishaam. The du'aa was made on a Wednesday and Hadhrat Umar رضي الله تعالى عنه accepted Islaam on Thursday. (When Hadhrat Umar رضي الله تعالى عنه accepted Islaam) The Muslims shouted "Allaahu Akbar" so loudly that their shout was heard in the upper parts of Makkah. The father of Hadhrat Arqam رضي الله تعالى عنه who was a blind man and a Kaafir came out of his house saying, "O Allaah! Forgive my child Arqam for he has rejected our religion."

(When he accepted Islaam) Hadhrat Umar رضي الله تعالى عنه said to Rasulullaah ﷺ, "Why should we keep our religion secret when we are on the truth while the false religion of the Kuffaar is made public?" Rasulullaah ﷺ replied, "We are too few and you have just seen the beating we received." Hadhrat Umar رضي الله تعالى عنه said, "I swear by the Being that has sent you with the truth that I shall make my Imaan

known to all the gatherings of kufr which I had been part of." Hadhrat Umar رضي الله عنه then performed Tawaaf around the Kabah and passed by the leaders of the Quraysh as they watched.

Abu Jahal bin Hishaam said, "Someone has mentioned that you have forsaken your religion?" Hadhrat Umar رضي الله عنه declared:

"وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ"

"I testify that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ﷺ is Allaah's servant and Rasul."

When the Mushrikeen got up to assault him, Hadhrat Umar رضي الله عنه attacked Utba bin Rabee'ah and (after overpowering him) squatted over him and continued beating him up and poking his fingers in his eyes until Utba screamed. (Fearing that Hadhrat Umar رضي الله عنه would make their leader blind, the others retreated.) Hadhrat Umar رضي الله عنه stood up (and left Utba) once the others had moved away. In the same way, whenever any group approached him (to assault him), he would grab hold of their leader (would beat him up and threaten to blind him) until the others gave up. He then proceeded to all the gatherings he used to frequent (as a Kaafir) and proclaimed the message of Imaan there.

After asserting his dominance over the Mushrikeen, Hadhrat Umar رضي الله عنه went to Rasulullaah ﷺ and said, "May my parents be sacrificed for you! By Allaah! You now have no fear. Without any fear or trepidation, I have proclaimed the message of Imaan in every gathering I used to frequent as a Kaafir." **With Hadhrat Umar رضي الله عنه in front of him, Rasulullaah ﷺ went with Hadhrat Hamza رضي الله عنه to the Masjidul Haraam where they performed Tawaaf of the Kabah and then performed the Zuhr salaah without any fear.** Thereafter, Rasulullaah ﷺ returned to house of Hadhrat Arqam رضي الله عنه in the company of Hadhrat Umar رضي الله عنه. Hadhrat Umar رضي الله عنه later left by himself and then Rasulullaah ﷺ also left.

The most correct opinion is that Hadhrat Umar رضي الله عنه accepted Islaam only after some Sahabah رضي الله عنهم had migrated to Abyssinia, which was six years after Rasulullaah ﷺ announced his prophethood. (1)

Hadhrat Abu Bakr رضي الله عنه leaves for Abyssinia when the Muslims Face Intense Harassment and Meets Ibnud Daghina

Hadhrat Aa'isha رضي الله عنها says, "I never knew my parents to be adherents of any religion besides the Deen of Islaam. Not a day passed when Rasulullaah ﷺ did not visit us every morning and night. When the Muslims were being harassed greatly, (my father) Abu Bakr decided to migrate to Abyssinia. When he reached a place called Barkul Ghimaad, Ibnud Daghina who was the leader of the Qaara tribe met him and asked, 'Where are you off to, O Abu Bakr?' Hadhrat Abu Bakr رضي الله عنه replied, 'My people have exiled me and I intend travelling about and

(1) Haafidh Abul Hasan Taraablisi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.30). It is also narrates in *Isaaba* (Vol.4 Pg.447).

worshipping my Rabb.'"

Hadhrat Aa'isha رضي الله عنها narrates further that Ibnud Daghina said, "O Abu Bakr! A person like you cannot leave and cannot be made to leave. You give people what they cannot find, you maintain family ties, you carry the burdens of others, you entertain guests and you assist in all good avenues. I shall grant you protection go and worship your Rabb in your town." Ibnud Daghina then returned with Hadhrat Abu Bakr رضي الله عنه and he went around to all the leaders of the Quraysh telling them, "A person like Abu Bakr cannot leave and cannot be made to leave. How can you exile a person who gives people what they cannot find, who maintains family ties, who carries the burdens of others, who entertains guests and who assists in all good avenues." The Quraysh did not oppose the amnesty that Ibnud Daghina had granted but said to him, "Tell Abu Bakr that he should worship his Rabb in his house, perform his salaah there and recite as much of the Qur'aan he wishes. However, he should not annoy us by doing this in public because we fear that he would then mislead our women and children." Ibnud Daghina conveyed this message to Hadhrat Abu Bakr رضي الله عنه.

Hadhrat Abu Bakr رضي الله عنه then stayed like this. He worshipped Allaah in his house, did not perform salaah in public and did not recite Qur'aan in any house but his own. It then occurred to him that he should construct a Masjid in the courtyard of his house and here he used to perform salaah and recite the Qur'aan. The women and children of the Mushrikeen crowded around to look at him for they were overwhelmed by him. He was a man who wept easily and could not control his eyes when he recited the Qur'aan. This development alarmed the leaders of the Quraysh and they send for Ibnud Daghina.

When Ibnud Daghina met them, they said to him, "We sanctioned the amnesty that you granted to Abu Bakr on condition that he worships his Rabb within the confines of his house. He has now overstepped the bounds by building a Masjid in the courtyard of his house where he openly performs salaah and recites the Qur'aan. We greatly fear that he shall mislead our women and children. You had better stop him. If he confines the worship of his Rabb to his house, he may do so. However, if he is adamant to do so publicly, ask him to absolve you of your amnesty because we would hate to break our promise to you. **We cannot (under any circumstances) allow Abu Bakr to make things public."**

Hadhrat Aa'isha رضي الله عنها narrates further that when Ibnud Daghina came to Hadhrat Abu Bakr رضي الله عنه, he said, "You know well the conditions of the agreement I made with you. You may either confine yourself to these conditions or absolve me of the amnesty I have granted because I would not like to hear the Arabs say that I had reneged on an agreement I had made with someone." Hadhrat Abu Bakr رضي الله عنه said, "I absolve you of the amnesty you have granted and am pleased with the protection of Allaah." The details of the Hadith shall be mentioned in the discussion of Hijrah. (1)

A similar narration of Ibn Is'haaq states that after leaving Makkah with the

(1) Bukhari (Vol.1 Pg.552).

intention of migrating, Hadhrat Abu Bakr رضي الله عنه was one or two days journey away when Ibnud Daghina met him. Ibnud Daghina was then the leader of the Ahaabeesh (various clans that form part of the Qaara tribe). When he asked Hadhrat Abu Bakr رضي الله عنه where he was headed, Hadhrat Abu Bakr رضي الله عنه replied, "My people have exiled me after harassing me and making things difficult for me." Ibnud Daghina said, "Why should they do this? By Allaah! You are the pride of the family, you assist in all good causes, you are always doing good and you give people what they cannot find. Return (to Makkah) for you are under my protection."

Hadhrat Abu Bakr رضي الله عنه therefore returned with Ibnud Daghina and when they entered Makkah, Ibnud Daghina stood beside Hadhrat Abu Bakr رضي الله عنه and announced, "O Quraysh! I have taken the son of Abu Quhaafa into my protection so everyone should treat him well." The people therefore stopped harassing Hadhrat Abu Bakr رضي الله عنه.

The concluding part of this narration states that Ibnud Daghina said, "O Abu Bakr! I did not grant you amnesty so that you may annoy your people. They dislike the place you have adopted (in your courtyard) and it annoys them. Go into your house and do as you please." Hadhrat Abu Bakr رضي الله عنه said, "Should I rather absolve you of your protection and content myself with the protection of Allaah?" Ibnud Daghina said, "Do absolve me of the protection I have granted you." When Hadhrat Abu Bakr رضي الله عنه absolved Ibnud Daghina, he stood up and announced, "O assembly of the Quraysh! The son of Abu Quhaafa has absolved me of the protection I have granted him. You may do as you please with him." (1)

Another narration of Ibn Is'haaq states that after Hadhrat Abu Bakr رضي الله عنه gave up the protection that Ibnud Daghina had given him, one of the foolish people from the Quraysh who passed him on the way to the Kabah threw some sand on his head. When Waleed bin Mughiera or Aas bin Waa'il passed by, Hadhrat Abu Bakr رضي الله عنه said to him, "Did you not see what that fool did?" The reply was, "You have done this to yourself." Hadhrat Abu Bakr رضي الله عنه then said, "O my Rabb! How tolerant are You! O my Rabb! How tolerant are You! O my Rabb! How tolerant are You!" (2)

The narration reported by Hadhrat Asmaa رضي الله عنها has already passed(3) which states, "The shouts reached my father Abu Bakr as the people called out, 'Help your friend!'. As my father left us (I can still clearly recall that) his hair had four locks and he was saying:

﴿أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللّٰهُ وَقَدْ جَآءَكُمْ بِالْبَيِّنٰتِ مِنْ رَّبِّكُمْ﴾ (سورة المومن: ٢٨)

'Will you kill a man for saying, 'Allaah is my Rabb', when he has brought the truth to you from your Rabb?' {Surah Mu'min, verse 28}

The mob then left Rasulullaah ﷺ and turned on Abu Bakr. When he returned

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.94).
(2) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.95).
(3) Under the heading "Rasulullaah ﷺ Endures Hardship and Difficulty when Giving Da'wah towards Allaah" and the subheading "The Harassment that Rasulullaah ﷺ Received from the Quraysh and his Response".

to us, (he was beaten so badly that) merely touching the locks of his hair would cause it to fall off. However, he was saying, 'You are most Blessed, O the Possessor of Majesty and Honour.'"

Hadhrat Umar Endures Hardships and difficulties

Hadhrat Abdullaah bin Umar narrates, "When (my father) Hadhrat Umar accepted Islaam, he asked, **'Which person of the Quraysh is the best informant?'** When he was told that it was Jameel bin Ma'mar Jumhi, he went to him early in the morning. I followed my father to see what he was doing. Although I was then still a child, I understood everything I saw. When he arrived, Hadhrat Umar said, 'O Jameel! Do you know that I have accepted Islaam and entered into the religion of Muhammad ?' By Allaah! Jameel gave no response and left, pulling his shawl along with him. Hadhrat Umar followed him and I followed my father."

Hadhrat Abdullaah bin Umar narrates further that Jameel arrived at the door of the Masjidul Haraam as the people were sitting in their gatherings around the Kabah. He then screamed at the top of his voice, "O assembly of the Quraysh! The son of Khattaab has become a heretic!" Standing behind him, Hadhrat Umar said, "He is lying! The fact is that I have accepted Islaam and I testify that there is none worthy of worship but Allaah and that Muhammad is Allaah's Rasul." The people then attacked Hadhrat Umar and they continued fighting him until the sun stood above their heads (midday). Exhausted, Hadhrat Umar then sat down and the people stood over him. He said, **"Do as you please. I swear by Allaah that we now number three hundred strong and we shall either leave Makkah for you or you leave it for us."**

As they were talking, an old man from the Quraysh arrived wearing clothes made in Yemen with a striped upper garment. He asked, "What is the matter with you lot?" When they told him that Hadhrat Umar had accepted Islaam, he said, "Then stop this. Do you think that the Banu Adi tribe (to which he belongs) will hand their man over to you just like that? Leave the man alone." Hadhrat Abdullaah bin Umar says, "By Allaah! The people then (disappeared so fast that it) seemed as if a sheet had been lifted from Hadhrat Umar . After migrating to Madinah, I once asked my father, 'Dear father! Who was that old man who drove those people away from you in Makkah when they were fighting with you on the day you accepted Islaam?' He replied, 'That man, dear son, was Aas bin Waa'il Sahmi.'" (1)

Another narration quotes Hadhrat Abdullaah bin Umar who says, "As he (Hadhrat Umar) was sitting at home in fear, Aas bin Waa'il Sahmi (also known as) Abu Ameerul Mu'mineen arrived wearing clothing made in Yemen with an upper garment threaded with silk. He belonged to the Banu Sahm tribe who

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.82).

were our allies during the Period of Ignorance. He asked, 'What is the matter?' Hadhrat Umar رضي الله عنه replied, 'Your people want to kill me because I have accepted Islaam.' Aas bin Waa'il said, 'They can do nothing to you (for you are in my protection).' I felt safe once he said this. He then left and met up with so many people that they filled the valley. When he asked them where they were headed, they replied, 'We want that son of Khattaab who has forsaken his religion.' Aas bin Waa'il said, 'You can do him nothing.' The people then all dispersed." (1)

Hadhrat Uthmaan رضي الله عنه Endures Hardships and difficulties

Hadhrat Muhammad bin Ibraheem Taymi narrates that when Hadhrat Uthmaan bin Affaan رضي الله عنه accepted Islaam, his uncle Hakam bin Abil Aas bin Umayyah securely bound him in ropes. He then said to Hadhrat Uthmaan رضي الله عنه, "Have you turned away from the creed of your forefathers and turned to a new religion?" I swear by Allaah that I shall never release you until you forsake the religion you follow." Hadhrat Uthmaan رضي الله عنه replied, "I swear by Allaah that I shall never leave it." When Hakam saw how steadfast Hadhrat Uthmaan رضي الله عنه was in his religion, he released him. (2)

Hadhrat Talha رضي الله عنه Endures Hardships and difficulties

Hadhrat Mas'ood bin Khiraash رضي الله عنه narrates, "While we were walking between Safa and Marwa, we saw a large group of people following a young man whose arm was in a sling around his neck. When I asked who the man was, I was told that he was Talha bin Ubaydillaah who had accepted Islaam. Behind him was a woman who was furious and swearing him. When I asked who the woman was, I was informed that she was his mother Sa'ba bint Khadrami." (3)

Hadhrat Ibraheem bin Muhammad bin Talha narrates that Hadhrat Talha bin Ubaydillaah رضي الله عنه once told him, "I once visited the fair in Busra (in Shaam) when I heard a monk announce from his monastery, 'Ask the people in this fair if anyone of them is from the Haram.' I said, 'Yes! I am.' He asked, 'Has Ahmad made his appearance yet?' 'Who is Ahmad?' I asked. He replied, 'He is the son of Abdullaah and the grandson of Abdul Muttalib.' This is the month when he will make his appearance and he is the last of all the Ambiyaa. His origin will be from the Haram and the place to which he will migrate will be a place with date orchards and land that is rocky and salty. Beware that others do not beat you to him.'"

Hadhrat Talha رضي الله عنه says further, "His words affected my heart and I rushed back to Makkah. When I arrived and asked people if anything had developed recently, they replied, 'Yes. Muhammad the son of Abdillaah (who is known by

(1) Bukhari (Vol.1 Pg.545).
(2) Ibn Sa'd (Vol.3 Pg.37).
(3) Bukhari in his *Taareekh* as quoted in *Isaaba* (Vol.3 Pg.410).

the title of) Al Ameen ('the trustworthy') claims that he is a Rasul and the son of Abu Quhaafa (Hadhrat Abu Bakr رضي الله تعالى عنه) is following him.' I then went to Hadhrat Abu Bakr رضي الله تعالى عنه and asked, 'Do you follow this man?' Hadhrat Abu Bakr رضي الله تعالى عنه replied, 'Yes. Go meet him and follow him because he certainly calls towards the truth.'"

When Hadhrat Talha رضي الله تعالى عنه informed Hadhrat Abu Bakr رضي الله تعالى عنه about what the monk had said, Hadhrat Abu Bakr رضي الله تعالى عنه took Hadhrat Talha رضي الله تعالى عنه to Rasulullaah صلى الله عليه وسلم and he accepted Islaam. Rasulullaah صلى الله عليه وسلم was pleased to hear what the monk had to say. After Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Talha رضي الله تعالى عنه had accepted Islaam, Naufal bin Khuwaylid bin Adawiyyah who was known as the "Lion of the Quraysh" captured them both and tied them up with the same rope. Even the Banu Tauym tribe (to which Hadhrat Abu Bakr رضي الله تعالى عنه belonged) could not rescue them. (Because the two were tied together) **Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Talha رضي الله تعالى عنه were named "The Two Companions". The narration of Bayhaqi states that Rasulullaah صلى الله عليه وسلم then made the following du'aa: "O Allaah! Save us from the evil of Ibn Adawiyya."** (1)

Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه Endures Hardships and difficulties

Hadhrat Abul Aswad narrates that Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه accepted Islaam when he was only eight years of age and migrated (to Madinah) when he was eighteen years old. The uncle of Hadhrat Zubayr رضي الله تعالى عنه used to hang him up in a straw mat and use a fire to make smoke from the bottom. He would then say, "Return to kufr!" Hadhrat Zubayr رضي الله تعالى عنه used to say, "I shall never be a Kaafir again!" (2)

Hadhrat Hafs bin Khaalid narrates that an old man from Mosul came to them and said that he had accompanied Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه on a journey. He said, "We were in an arid land when Hadhrat Zubayr رضي الله تعالى عنه required a bath. He therefore told me to arrange for some privacy, which I did. (As he was bathing,) My gaze accidentally fell on his body and I noticed his entire body scarred by sword wounds. I said, 'By Allaah! The scars I have seen on you I have never seen on anyone else.' He asked, 'Did you see them?' 'Yes,' I replied. He responded by saying, 'Every wound of these was sustained with Rasulullaah صلى الله عليه وسلم in the path of Allaah.'" (3)

Hadhrat Ali bin Zaid narrates that someone who saw Hadhrat Zubayr رضي الله تعالى عنه informed him that there were scars resembling eyes on his chest which were made by arrows and spears. (4)

(1) Haakim in his Mustadrak (Vol.3 Pg.369) as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.29).
(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.89) and Tabraani. Haythami (Vol.9 Pg.151) has commented on the chain of narrators. Haakim has also reported it in his *Mustadrak* (Vol.3 Pg.360).
(3) Abu Nu'aym, Tabraani, Haakim in his *Mustadrak* (Vol.3 Pg.360) and Ibn Asaakir as reported in Muntakhab (Vol.5 Pg.70). Haythami (Vol.9 Pg.150) has commented on the chain of narrators.
(4) Abu Nu'aym in *Hilya* (Vol.1 Pg.90).

The Mu'addhin Hadhrat Bilaal bin Rabaah رضي الله تعالى عنه Endures Hardships and Difficulties

The First Person to Make his Islaam Public with Rasulullaah ﷺ

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that seven persons were the first to make their conversion to Islaam public. These were Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Ammaar رضي الله تعالى عنه, his mother (Hadhrat Sumayya رضي الله تعالى عنها), Hadhrat Suhayb رضي الله تعالى عنه, Hadhrat Bilaal رضي الله تعالى عنه and Hadhrat Miqdaad رضي الله تعالى عنه. While Allaah protected Rasulullaah ﷺ through his uncle and Hadhrat Abu Bakr رضي الله تعالى عنه through his tribe, the others were captured by the Mushrikeen and made to wear coats of steel armour and left to swelter in the sun. Each one of them besides Hadhrat Bilaal رضي الله تعالى عنه were compelled to do as the Mushrikeen wanted. For the pleasure of Allaah, he thought nothing of himself. Because the people regarded him as an inferior being, they used to capture him and hand him over to youngsters who would pull him through the streets of Makkah. All the while, he kept saying, "Ahad! Ahad! (Allaah is One!)" (1)

The Hardships Hadhrat Bilaal رضي الله تعالى عنه Endured for the Sake of Allaah

A narration of Mujaahid states that the other Muslims were made to wear coats of steel armour and then left to swelter in the sun. They therefore suffered terribly from the combined heat of the sun and the scorching armour. When night fell, Abu Jahal would come to them with his spear and start taunting and threatening them. (2)

Another narration of Hadhrat Mujaahid states that the Mushrikeen used to lead Hadhrat Bilaal رضي الله تعالى عنه through the two mountains of Makkah with a rope around his neck. (3)

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه narrates that Hadhrat Bilaal رضي الله تعالى عنه was a slave of a lady from the Banu Jumh tribe. The Mushrikeen used to torture him on the burning sands of Makkah, making him lie flat on the hot sand (and place a heavy rock on his chest) so that he should commit Shirk. However, he would continuously say, "Ahad! Ahad!" When Waraqa (bin Naufal, the cousin of Hadhrat Khadeeja رضي الله تعالى عنها) would pass as Hadhrat Bilaal رضي الله تعالى عنه was being tortured, he would say, "Ahad, Ahad, O Bilaal (Allaah is certainly One). (Addressing the Mushrikeen, he would say) By Allaah! If you kill this man, I shall definitely make his grave a place of attracting Allaah's blessings and mercy." (4)

Hadhrat Urwa رضي الله تعالى عنه narrates that when Waraqa bin Naufal used to pass by

(1) Ahmad and Ibn Majah as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.28). The narration is also reported by Haakim (Vol.3 Pg.284), Abu Nu'aym in *Hilya* (Vol.1 Pg.149), Ibn Abi Shayba as quoted in *Kanzul Ummaal* (Vol.7 Pg.14) and Ibn Abdil Barr in *Isti'aab* (Vol.1 Pg.141).
(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.140).
(3) Ibn Sa'd (Vol.2 Pg.166).
(4) Zubayr bin Bakkaar as quoted in *Isaaba* (Vol.3 Pg.634).

Hadhrat Bilaal رضي الله عنه as he was being tortured and calling out "Ahad" ("Allaah is One"), he would say, "Allaah is One, O Bilaal." Waraqa bin Naufal would then turn to Umayyah bin Khalaf who was responsible for torturing Hadhrat Bilaal رضي الله عنه and say, "I swear by Allaah that if you kill this man, I shall definitely make his grave a place of attracting Allaah's blessings and mercy."

Eventually, when Hadhrat Abu Bakr رضي الله عنه passed by one day as the Mushrikeen were torturing Hadhrat Bilaal رضي الله عنه, he said to Umayyah, "Do you not fear Allaah for (what you are doing to) this poor man? Until when will you continue?" Umayyah said, "It is you who had landed him into this trouble. You may rescue him from this treatment you are witnessing." Hadhrat Abu Bakr رضي الله عنه said, "I am prepared to do so. I have an Abyssinian slave who is stronger than him and more steadfast on your religion. I shall give him to you in exchange for this man." When Umayyah accepted the proposal, Hadhrat Abu Bakr رضي الله عنه said, "You have a deal." Hadhrat Abu Bakr رضي الله عنه then gave Umayyah the slave and after taking possession of Hadhrat Bilaal رضي الله عنه, set him free. **Before migrating to Madinah, Hadhrat Abu Bakr رضي الله عنه set free seven slaves besides Hadhrat Bilaal رضي الله عنه for the pleasure of Allaah.** (1)

A narration of Ibn Is'haaq states that when the afternoon heat grew intense, Umayyah would take Hadhrat Bilaal رضي الله عنه outside and throw him down on the burning sands of Makkah. He would then command others to place a heavy rock on the chest of Hadhrat Bilaal رضي الله عنه and say to him, "You shall be left like this until you die or reject Muhammad and worship Laat and Uzza!" Despite his extreme suffering, Hadhrat Bilaal رضي الله عنه would continuously say, "Ahad! Ahad!"

Speaking about the torture that Hadhrat Bilaal رضي الله عنه and the others suffered and about how Hadhrat Abu Bakr رضي الله عنه freed them (because of which Hadhrat Abu Bakr رضي الله عنه received the title of "Ateeq" from Rasulullaah ﷺ, meaning "The one freed from Jahannam") Hadhrat Ammaar bin Yaasir رضي الله عنه used to recite some couplets (which mean):

On behalf of Bilaal and his companions, may Allaah abundantly reward

Ateeq and humiliate Faakih (2) *and Abu Jahal*
I shall never forget the night when the two of them resolved to hurt Bilaal
Without having a concern for doing the evil that intelligent men stay far from
They tortured him only because of his belief in the Oneness of the Rabb of all creation and because of his statement
'I testify that Allaah is my Rabb and my heart is content with this'
'If they kill me, let them kill me but I shall never
associate partners with Ar Rahmaan because of fear for death'
O the Rabb of Ibraheem, Yunus
Moosa and Isa, rescue me and do not let me be tested
by those from the family of Ghaalib who continue plunging into deviation

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.148).
(2) Faakih bin Mughiera, the paternal uncle of Abu Jahal.

who are neither righteous not just"(1)

Hadhrat Ammaar bin Yaasir رضي الله عنه and his Family Members Endures Hardships and Difficulties

Rasulullaah ﷺ Gives Glad Tidings of Jannah to Hadhrat Ammaar رضي الله عنه and his Family when he sees them being Tortured

Hadhrat Jaabir رضي الله عنه narrates that when Rasulullaah ﷺ once passed by Hadhrat Ammar رضي الله عنه and his family (his parents) as they were being tortured by the Mushrikeen, he said, "O family of Yaasir! Hear the glad tidings that your promised abode shall be Jannah." (2)

Hadhrat Uthmaan رضي الله عنه narrates that he was once walking with Rasulullaah ﷺ in Bat'haa (a rocky area of Makkah) when they saw Hadhrat Ammaar رضي الله عنه and his parents being tortured in the sun to make them forsake Islaam. Hadhrat Ammaar رضي الله عنه's father (Yaasir رضي الله عنه) cried, "O Rasulullaah ﷺ! This has been happening forever." Rasulullaah ﷺ said, "Be patient, O family of Yaasir. O Allaah! Forgive the family of Yaasir, which You have most certainly already done."(3)

Hadhrat Sumayya رضي الله عنها the mother of Hadhrat Ammaar رضي الله عنه Becomes the First Martyr in Islaam

Hadhrat Abdullaah bin Ja'far رضي الله عنه narrates that when Rasulullaah ﷺ once passed by Hadhrat Ammar رضي الله عنه and his family (his parents) as they were being tortured by the Mushrikeen, he said, "Be patient, O family of Yaasir. Be patient, O family of Yaasir for your promised abode is Jannah." (4) The narration of Hadhrat Kalbi states that Hadhrat Abdullaah bin Yaasir رضي الله عنه was also being tortured (with his brother Hadhrat Ammaar and his parents رضي الله عنهم). The narration also adds that Hadhrat Sumayya رضي الله عنها was martyred when Abu Jahal pierced his spear into the most private part of her body. Hadhrat Yaasir رضي الله عنه was martyred during the torture and (his son) Abdullaah fell (dead) when an arrow was fired at him. (5)

Hadhrat Mujaahid stated, "The first martyr was Hadhrat Sumayya رضي الله عنها the

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.148).

(2) Tabraani, Haakim, Bayhaqi and Ibn Asaakir. Haythami (Vol.9 Pg.293) has commented on the chain of narrators.

(3) Haakim in his *Kuna*, Ibn Asaakir, Ahmad, Bayhaqi, *Baghawi*, *Uqayli*, Ibn Mandah, Abu Nu'aym and others as reported in *Kanzul Ummaal* (Vol.7 Pg.72). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.3 Pg.177) from Hadhrat Uthmaan رضي الله عنه.

(4) Haakim Qazweeni. Ibn Kalbi has also reported the narration from Hadhrat Abdullaah bin Abbaas رضي الله عنه.

(5) *Isaaba* (Vol.3 Pg.647).

mother of Hadhrat Ammaar رضي الله عنه who was martyred during the early days of Islaam when Abu Jahal pierced his spear into the most private part of her body." (1)

Hadhrat Ammaar رضي الله تعالى عنه is Tortured Until he is Forced to Utter Words of Kufr While his Heart was Content with Imaan

Hadhrat Abu Ubaydah bin Muhammad bin Ammaar narrates that the Mushrikeen captured Hadhrat Ammaar رضي الله عنه and tortured him so brutally that (to save his life) he was eventually forced to blaspheme against Rasulullaah ﷺ and praise the gods of the Mushrikeen. When he came to Rasulullaah ﷺ, Rasulullaah ﷺ asked him what had happened. He replied, "Happenings have been foul indeed, O Rasulullaah ﷺ. The Mushrikeen continued torturing me so much that I was forced to blaspheme against you and praise their gods. "How is the condition ofyourheart?"asked Rasulullaah ﷺ. Hadhrat Ammaar رضي الله عنه replied, "I find that my heart is content with Imaan." Rasulullaah ﷺ said, "If the Mushrikeen repeat their torture, you may repeat what you said (to save your life)." (2)

Hadhrat Muhammad bin Ammaar narrates that Rasulullaah ﷺ met Hadhrat Ammaar رضي الله عنه as he was weeping. Wiping the tears from his face, Rasulullaah ﷺ said, "The Kuffaar captured you and immersed you in water so many times that you were forced to say certain things (words of kufr). Should they do so again, you may say it to them again."

Hadhrat Ameerul Mu'mineen bin Maymoon narrates that Rasulullaah ﷺ was passing by as the Mushrikeen used open fire to burn Hadhrat Ammaar رضي الله عنه. Passing his hand over the head of Hadhrat Ammaar رضي الله عنه, Rasulullaah ﷺ said, "O fire! Become cool and comfortable for Ammaar as you had become for Ibraheem عليه السلام." Rasulullaah ﷺ then informed Hadhrat Ammaar رضي الله عنه that (he would not die from the torture but that) a group of rebels would martyr him.(3)

Hadhrat Khabbaab bin Arat رضي الله تعالى عنه Endures Difficulties and Hardships

The Incident of Hadhrat Khabbaab رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Imaam Sha'bi narrates that when Hadhrat Khabbaab bin Arat رضي الله عنه once came to the gathering of Hadhrat Umar bin Khattaab رضي الله عنه, Hadhrat Umar رضي الله عنه made him sit on his own cushion. Hadhrat Umar رضي الله عنه then said, "Besides one man, there is none on the surface of this earth who deserves to occupy this place more than you." "Who is this man, O Ameerul Mu'mineen?" asked Hadhrat

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.59).
(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.140). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.3 Pg.178).
(3) Ibn Sa'd in his *Tabaqaat* (Vol.3 Pg.177).

Khabbaab رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه replied, "He is Bilaal رضي الله تعالى عنه." Hadhrat Khabbaab رضي الله تعالى عنه said, "He is really not more deserving than me because there were people amongst the Mushrikeen whom Allaah used to protect him while there was none to protect me. I had seen myself on a day when they captured me, lit a fire and then put me to roast in it. A man then placed his foot on my chest and there was only my back to extinguish the fire." Hadhrat Khabbaab رضي الله تعالى عنه then exposed his back which seemed to be affected by leprosy. (1)

The Torture that Hadhrat Khabbaab رضي الله تعالى عنه Suffered

Imaam Sha'bi narrates that when Hadhrat Umar رضي الله تعالى عنه asked Hadhrat Khabbaab رضي الله تعالى عنه about the tortures he suffered at the hands of the Mushrikeen, he said, "O Ameerul Mu'mineen! Take a look at my back." Hadhrat Umar رضي الله تعالى عنه says, "I have never before seen anything like it." Hadhrat Khabbaab رضي الله تعالى عنه then related, "They made a fire for me and (after throwing me in) there was nothing but the fat on my back to extinguish it." (2)

Hadhrat Abu Layla Kindi narrates that when Hadhrat Khabbaab رضي الله تعالى عنه came to Hadhrat Umar رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه told the people to allow him to come to the front and said, "Besides Ammaar bin Yaasir, there is none on the surface of this earth who deserves to occupy this place more than you." It was on that occasion that Hadhrat Khabbaab رضي الله تعالى عنه showed Hadhrat Umar رضي الله تعالى عنه the scars on his back that were made by the torture that Mushrikeen put him through. (3)

Hadhrat Khabbaab رضي الله تعالى عنه says, "I was a blacksmith and Aas bin Waa'il owed me some money. When I approached him to settle the debt, he said, 'By Allaah! I shall never pay you until you reject Muhammad!' I responded by saying, 'Never! I swear by Allaah that I shall never reject Muhammad صلى الله عليه وسلم even after you die and are resurrected!' He said, "Then come to me after I have died and am resurrected. There I shall have plenty of wealth and children and I shall then pay you.'" It was then that Allaah revealed the following verses of the Qur'aan:

﴿أَفَرَءَيْتَ الَّذِي كَفَرَ بِآيٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَّوَلَدًا ۝ أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا ۝ كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ۝ وَّنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا. ۝﴾ (سورة مريم: ٧٧ تا ٨٠)

Have you seen him who rejects Our Aayaat and says, "I shall certainly be granted *(abundant)* wealth and children *(in the Aakhirah just as I have them in this world)*." Has he peeked into the unseen or has he made a pact with Ar Rahmaan *(because of which he seems convinced of this)*? Never! We shall shortly record what he says and continue to intensify the punishment for him *(in the Aakhirah)*. *(On the Day of*

(1) Ibn Sa'd in his *Tabaqaat* (Vol.3 Pg.117) as quoted in *Kanzul Ummaal* (Vol.7 Pg.31).
(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.144)
(3) Abu Nu'aym, Ibn Sa'd and Ibn Abi Shaybah as quoted in *Kanzul Ummaal* (Vol.7 Pg.71).

Qiyaamah) We shall inherit from him *(We shall be the complete owners of)* all that *(wealth and children which)* he speaks about and he will come to Us all alone *(without anything in his possession).* {Surah Maryam, verses 77-80}[1]

Hadhrat Khabbaab رضي الله تعالى عنه narrates that he once approached Rasulullaah ﷺ as he lay in the shade of the Kabah using a shawl as a pillow. It was a time when the Muslims were suffering terrible torture at the hands of the Mushrikeen. Hadhrat Khabbaab رضي الله تعالى عنه asked Rasulullaah ﷺ, "Will you not pray to Allaah (to stop the hardships)?" Rasulullaah ﷺ sat up straight and his face was red as he said, "Before you there were people whose flesh and tissues were scraped to the bone with iron combs. However, even this did not make them turn away from their religion. Allaah shall definitely bring this Deen to a completion until a time comes when a lone rider will travel from Sa'aa to Hadramaut fearing nothing but Allaah and wolves attacking his goats. However, you people want to rush it." [2]

Hadhrat Abu Dharr رضي الله تعالى عنه Endures Hardships and Difficulties

Hadhrat Abu Dharr رضي الله تعالى عنه Dispatches His Brother when he Hears about the Nabuwaat of Rasulullaah ﷺ

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when Hadhrat Abu Dharr رضي الله تعالى عنه heard that Rasulullaah ﷺ was sent as a Rasul, he said to his brother, "Ride to that valley (of Makkah) and find out for me about the man who claims that he is a Rasul and that revelation comes to him from the heavens. Hear what he has to say and then report back to me." His brother arrived in Makkah, heard what Rasulullaah ﷺ said and then reported back to Hadhrat Abu Dharr رضي الله تعالى عنه saying, "I saw him teaching sterling character and reciting words that are not poetry." Hadhrat Abu Dharr رضي الله تعالى عنه said, "Your report has not informed me what I needed to know."

Hadhrat Abu Dharr رضي الله تعالى عنه Arrives in Makkah, Accepts Islaam and is then made to Suffer for the sake of Allaah

Hadhrat Abu Dharr رضي الله تعالى عنه took some provisions and a filled waterbag along with him and rode off to Makkah. When he entered the Masjidul Haraam, he searched for Rasulullaah ﷺ but did not recognise him. He did not want to ask anyone about Rasulullaah ﷺ either and when night fell, he lay down to sleep. Hadhrat Ali رضي الله تعالى عنه saw him and realised that he was a stranger. (Hadhrat Ali رضي الله تعالى عنه offered to be his host for the night and) Hadhrat Abu Dharr رضي الله تعالى عنه then went with Hadhrat Ali رضي الله تعالى عنه. Neither person asked the other any questions until

(1) Ahmad as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.59). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.3 Pg.116).
(2) Bukhari, Abu Dawood and Nasa'ee as quoted by Allaama Ayni (Vol.7 Pg.558). Haakim has reported a similar narration in his *Mustadrak* (Vol.3 Pg.383).

morning.

Hadhrat Abu Dharr رضي الله تعالى عنه took his waterbag and provisions along with him to the Masjidul Haraam and spent the day there. However, when evening arrived, he had not yet seen Rasulullaah ﷺ. He had returned to the place where he intended to lie down when Hadhrat Ali رضي الله تعالى عنه passed by and said, "Has the man not yet found his destination?" Hadhrat Ali رضي الله تعالى عنه then helped him up and took him home without any of them exchanging questions. When things turned out the same on the third day and Hadhrat Abu Dharr رضي الله تعالى عنه again stayed with Hadhrat Ali رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه asked, "Will you not tell me what brings you here?" Hadhrat Abu Dharr رضي الله تعالى عنه replied, "I shall inform you if you give me your word that you would give me proper direction." When Hadhrat Ali رضي الله تعالى عنه agreed, Hadhrat Abu Dharr رضي الله تعالى عنه informed him. Hadhrat Ali رضي الله تعالى عنه said, "It is true that he is the Rasul of Allaah. Follow me closely tomorrow morning. If I see anything that may jeopardise your safety, I shall stop with the pretence of needing to relieve myself (but you should proceed). When I continue walking, you should follow me once more and enter the place I enter. Hadhrat Abu Dharr رضي الله تعالى عنه did this and followed in the footsteps of Hadhrat Ali رضي الله تعالى عنه until Hadhrat Ali رضي الله تعالى عنه came to Rasulullaah ﷺ and Hadhrat Abu Dharr رضي الله تعالى عنه entered with him.

Hadhrat Abu Dharr رضي الله تعالى عنه listened to Rasulullaah ﷺ and accepted Islaam on the spot. Rasulullaah ﷺ said to him, "Return to your people and convey the message to them until I send further instructions." Hadhrat Abu Dharr رضي الله تعالى عنه said, "I swear by the Being Who controls my life that I shall shout it aloud amongst them all!" He then proceeded to the Masjidul Haraam where he called out at the top of his voice:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

The Mushrikeen then beat him to the ground. Hadhrat Abbaas رضي الله تعالى عنه arrived and threw himself over Hadhrat Abu Dharr رضي الله تعالى عنه (to shield him) saying, "Fools! Don't you realise that he belongs to the Ghifaar tribe and that your traders have to pass them on the route they use to Shaam?!" In this manner, Hadhrat Abbaas رضي الله تعالى عنه saved him. The following day, Hadhrat Abu Dharr رضي الله تعالى عنه repeated himself. The Mushrikeen again assaulted him and Hadhrat Abbaas رضي الله تعالى عنه had to throw himself over him (to save him). [1]

Another narration of Bukhari states that Hadhrat Abu Dharr رضي الله تعالى عنه announced, "O assembly of Quraysh! I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." The Mushrikeen shouted, "Get that heretic!" They then beat him up with the intention of killing him when Hadhrat Abbaas رضي الله تعالى عنه arrived and threw himself over him. Turning to the people, Hadhrat Abbaas رضي الله تعالى عنه said, "Fools! You wish to kill a man from the Ghifaar when your trade route goes by them and you have to pass by them?!" The

(1) Bukhari (Vol.1 Pg.544).

people then left Hadhrat Abu Dharr رَضِيَ اللهُ تَعَالَى عَنْهُ.

Hadhrat Abu Dharr رَضِيَ اللهُ تَعَالَى عَنْهُ narrates further, "The following day I returned and repeated what I had said the previous day. The people again called out, 'Grab that heretic!' and they did what they had done the previous day. Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ found me there and threw himself over me and again told the people what he had told them the previous day."(1)

Hadhrat Abu Dharr رَضِيَ اللهُ تَعَالَى عَنْهُ is the First Person to Greet Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with the Greeting of Islaam

Imaam Muslim describes Hadhrat Abu Dharr رَضِيَ اللهُ تَعَالَى عَنْهُ's entry into Islaam quite differently. He reports from Hadhrat Abu Dharr رَضِيَ اللهُ تَعَالَى عَنْهُ that after his brother returned from Makkah, he said to Hadhrat Abu Dharr رَضِيَ اللهُ تَعَالَى عَنْهُ, "I went to Makkah and saw the man whom the people call a heretic. He looks very much like you." Hadhrat Abu Dharr رَضِيَ اللهُ تَعَالَى عَنْهُ says, "When I arrived in Makkah, I saw a person taking his name and asked, 'Where is the heretic?' The man raised his voice above mine and shouted, 'Here is the heretic! Here is the heretic!' The people then started stoning me until I looked like a red idol(2). I then hid between the Kabah and its covering, where I remained hidden for approximately fifteen days and nights without food or drink. All I had to drink was Zamzam water. I then met Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ when they entered the Masjidul Haraam one day. **By Allaah! I was the first person to greet Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with the greeting of Islaam when I said:**

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ

'Peace be on you, O Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.'

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied by saying:

وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللّٰهِ

'Peace be on you too as well as Allaah's mercy.'

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then asked, 'Who are you?' I replied, 'I am a man from the Banu Ghifaar tribe.' His companion (Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ) said, 'O Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! Allow me to entertain him for the night.' He then took me home in the lower part of Makkah and brought for me a few handfuls of raisins. Afterwards, I went to my brother and informed him that I had accepted Islaam. He said, 'I shall follow your Deen.' We then went to our mother, who also said, 'I shall follow your Deen.' Thereafter, when I invited my people to accept Islaam, a few of them did follow me."

The Courage of Hadhrat Abu Dharr رَضِيَ اللهُ تَعَالَى عَنْهُ when he Announced his Conversion to Islaam and was made to Suffer for it

Hadhrat Abu Dharr رَضِيَ اللهُ تَعَالَى عَنْهُ stated that he stayed a while in Makkah with

(1) Bukhari (Vol.1 Pg.500).

(2) During the Period of Ignorance, the Mushrikeen used to anoint their idols with the blood of their sacrifices, making them red. Here Hadhrat Abu Dharr رَضِيَ اللهُ تَعَالَى عَنْهُ refers to his appearance as a person covered with blood.

Rasulullaah ﷺ who taught him about Islaam. He also learnt a part of the Qur'aan. He then said, "O Rasulullaah ﷺ! I wish to declare my Islaam in public." Rasulullaah ﷺ said, "I fear that you may be killed." Hadhrat Abu Dharr رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ insisted, "I have to do it even if I am killed." When Rasulullaah ﷺ remained silent, Hadhrat Abu Dharr رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ proceeded. The members of the Quraysh were sitting in various groups in the Masjidul Haraam and talking when Hadhrat Abu Dharr رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ announced:

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

In his own words, Hadhrat Abu Dharr رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ narrates, "The groups then broke up and the people beat me up until they left me like a red idol, thinking that they had killed me. When I regained consciousness, I went to Rasulullaah ﷺ and when he saw my condition, he said, 'Did I not forbid you?' I replied, 'O Rasulullaah ﷺ! It was a need in my heart that I had to fulfil.' I then remained with Rasulullaah ﷺ. One day, Rasulullaah ﷺ said to me, 'Go back to your people and come to me when you hear that I am victorious.'" (1)

Another narration quotes that Hadhrat Abu Dharr رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ said, "When I came to Makkah, all the people of the valley turned on me with lumps of earth and bones until I fell unconscious. When I eventually stood up, I looked like a red idol." (2)

The Hardships and Difficulties Borne by Hadhrat Sa'eed bin Zaid , and his Wife Faatima رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمَا who was the Sister of Hadhrat Umar , رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ

Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ Hits Hadhrat Sa'eed رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ and his Wife Faatima رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا and then Accepts Islaam by Virtue of the Du'aa of Rasulullaah ﷺ

Hadhrat Qais narrates that in the Masjid of Kufa he heard Hadhrat Sa'eed bin Zaid bin Amr bin Nufayl رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ say, "By Allaah! I saw the time when Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ would tie me up in ropes because I had accepted Islaam." He then continued to relate the complete account. (3) Another narration states that he said, "If only you had seen me bound in ropes by Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ when he was not yet a Muslim because I had accepted Islaam." (4)

Hadhrat Anas رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ narrates that Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ once left home with his sword hanging from his neck when a person from the Banu Zuhra tribe asked him where he was going. He replied, "I intend killing Muhammad." The man asked, "How will you remain safe from the Banu Haashim and Banu Zuhra tribes (who will kill you) if you kill him." Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ said, "It appears to me that you have also become a heretic and forsaken the religion you had been following." The man said, "Should I not inform you of something even more

(1) Tabraani and Abu Nu'aym in *Hilya* (Vol.1 Pg.158).
(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.159) and Haakim (Vol.3 Pg.338).
(3) Bukhari (Vol.1 Pg.545).
(4) Bukhari (Vol.1 Pg.546).

astonishing?" "What is it?" asked Hadhrat Umar رضي الله تعالى عنه. The man replied, "Your sister and brother-in-law have both become heretics and forsaken the religion that you follow."

Hadhrat Umar رضي الله تعالى عنه walked away in a rage and when he came to them, someone from amongst the Muhaajireen called Khabbaab رضي الله تعالى عنه was with them. When Hadhrat Khabbaab رضي الله تعالى عنه heard Hadhrat Umar رضي الله تعالى عنه approaching, he hid somewhere in the house. When Hadhrat Umar رضي الله تعالى عنه arrived, he asked, "What were those whispers I heard?" They had been busy reciting Surah TaaHaa, but they replied, "It was nothing but something we were discussing."

Hadhrat Umar رضي الله تعالى عنه said, "It appears that you two have become heretics." His brother-in-law said, "O Umar! What if the truth lies in a Deen other than yours?" Hadhrat Umar رضي الله تعالى عنه jumped at him and trampled him most violently. When his sister intervened to push him away from her husband, he smote her so fiercely that her face started to bleed. Furious, she said, "O Umar! What if the truth lies in a Deen other than yours? I testify that there is none worthy of worship but Allaah and that Muhammad صلى الله عليه وسلم is Allaah's Rasul!" Hadhrat Umar رضي الله تعالى عنه gave up and said, "Give me that book you have with you so that I may read it." Hadhrat Umar رضي الله تعالى عنه was literate. However, his sister said, **"You are impure and only pure people may touch it. First take a bath or wash yourself."**

After washing himself, Hadhrat Umar رضي الله تعالى عنه took the book and started reciting Surah Taahaa up to the verse:

﴿إِنَّنِيْٓ أَنَا اللّٰهُ لَآ إِلٰهَ إِلَّآ أَنَا فَاعْبُدْنِيْ وَأَقِمِ الصَّلٰوةَ لِذِكْرِيْ ۝﴾ (سورة طه: ١٤)

"Verily I am Allaah. There is no Ilaah but Me, so worship Me and establish salaah for My remembrance." {Surah TaaHaa, verse 14}

Hadhrat Umar رضي الله تعالى عنه then said, "Take me to Muhammad صلى الله عليه وسلم." When Hadhrat Khabbaab رضي الله تعالى عنه heard this, he came out from inside the house and said, "Glad tidings for you, O Umar! I have strong hope that the du'aa Rasulullaah صلى الله عليه وسلم made on Wednesday night was accepted in your favour when he said, 'O Allaah! Strengthen Islaam with either Umar bin Khattaab or Abu Jahal bin Hishaam.'"

Rasulullaah صلى الله عليه وسلم was then in a house at the foot of Safa and Hadhrat Umar رضي الله تعالى عنه went to the house. At the door of the house were Hadhrat Hamza, Hadhrat Talha and several other Sahabah رضي الله تعالى عنهم. When Hadhrat Hamza رضي الله تعالى عنه noticed that they were frightened of Hadhrat Umar رضي الله تعالى عنه, he said, **"Yes, it is Umar. If Allaah intends good for him, he will accept Islaam and follow Rasulullaah صلى الله عليه وسلم. On the other hand, if Allaah intends otherwise, it will be easy for us to kill him."** At that moment, Rasulullaah صلى الله عليه وسلم was inside the house and revelation was descending on him. Rasulullaah صلى الله عليه وسلم then came out of the house and grabbing hold of Hadhrat Umar رضي الله تعالى عنه's collar and sword handle, said to him, "When will you desist, O Umar! Are you waiting for Allaah to send the humiliation and punishment that he sent to Waled bin Mughiera? O Allaah! Here is Umar bin Khattaab. O Allaah! Strengthen the Deen with Umar bin Khattaab."

Hadhrat Umar رضي الله تعالى عنه then said, "I testify that you are the Rasul of Allaah." After

he had accepted Islaam, he told Rasulullaah ﷺ to come out of the house (and to perform salaah openly in the Masjidul Haraam). (1)

Hadhrat Thowbaan رضي الله تعالى عنه narrates that Rasulullaah ﷺ prayed, "O Allaah! Strengthen the Deen with Umar bin Khattaab." Early one night, Hadhrat Umar رضي الله تعالى عنه had heard his sister recite:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝﴾ (سورة علق: ١)

"Read in the name of your Rabb Who created..." {Surah Alaq, verse 1}

He then beat her up so badly that he thought he had killed her. When he awoke before dawn the next morning, he heard her voice again reciting:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝﴾ (سورة علق: ١)

"Read in the name of your Rabb Who created..." {Surah Alaq, verse 1}

He then said, "I swear by Allaah that this is neither poetry nor unintelligible whispers." He therefore went to Rasulullaah ﷺ and found Hadhrat Bilaal رضي الله تعالى عنه at the door. When he knocked at the door, Hadhrat Bilaal رضي الله تعالى عنه asked who he was. When he said that he was Umar bin Khattaab, Hadhrat Bilaal رضي الله تعالى عنه told him to wait until he sought permission from Rasulullaah ﷺ for him to enter. Hadhrat Bilaal رضي الله تعالى عنه then said to Rasulullaah ﷺ, "Umar bin Khattaab is at the door." Rasulullaah ﷺ said, "If Allaah intends good for Umar, he will enter the Deen."

Rasulullaah ﷺ permitted Hadhrat Bilaal رضي الله تعالى عنه to open the door and then grabbed hold of Hadhrat Umar رضي الله تعالى عنه's collar and shook him saying, "What do you want? Why have you come?" Hadhrat Umar رضي الله تعالى عنه replied, "Present to me what you call people towards." Rasulullaah ﷺ said, "You should testify that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ﷺ is Allaah's servant and Rasul." Hadhrat Umar رضي الله تعالى عنه accepted Islaam on the spot and then told Rasulullaah ﷺ to come out of the house (and to perform salaah openly in the Masjidul Haraam). (2)

Hadhrat Umar رضي الله تعالى عنه's slave Aslam narrates that Hadhrat Umar رضي الله تعالى عنه once asked him, "Do you wish to know about the days when I first accepted Islaam?" When Hadhrat Aslam asked to be informed, Hadhrat Umar رضي الله تعالى عنه said, "I used to be one of Rasulullaah ﷺ's strongest opponents. It was during an extremely hot day in one of the alleyways of Makkah when someone saw me and asked the where I was going. When I informed him that I was going after Rasulullaah ﷺ, he said, 'O son of Khattaab! You are saying this when this Deen has entered your very household!' 'What are you saying?" I asked. He explained, 'Even your sister has gone to the Deen.' In a rage, I returned and knocked at her door."

"It was the practise of Rasulullaah ﷺ to bond people without any wealth to others who were able to spend on them. There were therefore two Sahabah رضي الله تعالى عنهم who were bonded in this manner to my sister's husband. When I knocked at the door and was asked to identify myself, I said, 'Umar bin Khattaab.' They

(1) Ibn Sa'd (Vol.3 Pg.191) as quoted by Allaama Ayni (Vol.8 Pg.68). Ibn Is'haaq has reported a similar narration in detail as mentioned in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.81).

(2) Tabraani. Haythami (Vol.9 Pg.62) has commented on the chain of narrators.

(the two Sahabah رضي الله تعالى عنهم with my brother-in-law) had been busy reading a manuscript they had with them and when they heard my voice, they hid somewhere inside the house, forgetting to take the manuscript with them. When my sister opened the door, I shouted, 'O enemy of yourself! Have you become a heretic?' I then lifted something in my hand and hit her on the head. She wept and said, 'O son of Khattaab! Do what you like for I have already accepted Islaam.' She went in and I took a seat. It was then that I noticed the manuscript by the door. 'What is that manuscript over there?' I asked. My sister replied, 'Keep away from it, O son of Khattaab because you do not take the ceremonial bath or clean yourself thoroughly. Only pure people may touch it.' However, I insisted until she gave it to me." The rest of the narration continues. (1)

Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه Endures Hardships and Difficulties

Hadhrat Umar رضي الله تعالى عنه narrates that Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه noticed that while he could walk about in safety under the protection of Waleed bin Mughiera, the other Sahabah رضي الله تعالى عنهم were suffering great torment. He then said to himself, "There must be a great deficiency in me because my days and nights are spent in safety under the protection of a Mushrik while my companions and members of my Deen are suffering torture and hardships." He then went to Waleed bin Mughiera and said to him, "O Abu Abdish Shams! You have certainly fulfilled your duty, but I wish to absolve you of the protection you have granted me." Waleed asked, "Why is it, O nephew? Has one of my people perhaps harmed you?" "No," replied Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه, "I prefer rather the protection of Allaah and do not want to seek protection from anyone besides He." Waleed said, "Let us proceed to the Masjidul Haraam to announce that I have been absolved of my protection just as I had announced the granting of my protection in the first place." The two men proceeded to the Masjidul Haraam where Waleed announced to the people, "Uthmaan here has come to absolve me of the protection I had been giving him." Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه then addressed the people saying, "What he says is true. He has been true to his word and an honourable guardian. However, because I prefer not to seek protection from anyone other than Allaah, I have absolved him of his protection."

Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه was returning when he noticed (the famous poet) Labeed bin Rabee'ah bin Maalik bin Kilaab Qaysi reciting poetry to a gathering of the Quraysh. Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه sat with them as Labeed was reciting a couplet which meant, "Behold! Everything other than Allaah has no substance." Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه congratulated him by saying, "That's true." Labeed then recited another couplet which meant, "And every bounty must definitely come to an end." To this, Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه commented, "You are mistaken because the bounties of Jannah will never come to an end."

(1) Bazzaar. Haythami (Vol.9 Pg.64) has commented on the chain of narrators.

Labeed said, "O assembly of Quraysh! A person in your company is usually never offended (no one has objected to my poetry before). Since when has this started amongst you?" Someone in the gathering said, "This person is one of many fools like him who have forsaken our religion. Think nothing of what he says." Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه replied to the man and their dispute became so intense that the man stood up and slapped Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه so hard that his eye was blackened.

Watching what had happened from close by, Waleed bin Mughiera said, "Dear nephew! By Allaah! Your eye would not have received what it did (had you still been in my protection). You were enjoying a secure protection." Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه replied by saying, **"True! However, dear Abu Abdish Shams, my good eye is very much in need of what its sister eye received for the sake of Allaah. I am now in the protection of One Who is much more honourable and more powerful than you."**

Concerning what happened to his eye, Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه used to say a few couplets which mean:

"So what if my eye suffered for the pleasure of my Rabb at the hands of an irreligious and misguided person?

Ar Rahmaan has already granted His rewards in exchange
And whoever pleases Ar Rahmaan is certainly most fortunate
Without doubt, even though you call me one who is misguided, astray
and a fool, I shall still adhere to the Deen of Muhammad صلى الله عليه وسلم
In this I seek only the pleasure of Allaah and our Deen is undoubtedly the truth
Even though this displeases those who oppress us and who overstep the limits"

Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه composed the following couplets concerning the blackened eye of Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه:

"In thinking of times of danger

Have you become grieved and weep like a distraught person?
Or do you weep in thinking of foolish people
Who harshly oppress those who invite towards the Deen
These people shall never desist from immoral behaviour as long as they remain healthy
While deception is way with them and they cannot be trusted
Have you not seen that Allaah has reduced the good in them
And that we are upset about what happened to Uthmaan bin Madh'oon
When they fearlessly slapped him over the eye
Persistently taunting and hitting without abate
Although he did not die instantly, Allaah shall certainly punish them
Measure for measure, they shall be punished without any reduction"(1)

A narration of Ibn Is'haaq states that Waleed invited Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه to return to his protection, but Hadhrat Uthmaan bin

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.103)

Madh'oon رضي الله تعالى عنه refused. [1]

Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه Endures Difficulties and Hardships

Hadhrat Muhammad Abdari narrated from his father that Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه was an extremely handsome youth of Makkah whose hair was exceptionally well groomed. His parents loved him dearly. His mother was a very affluent and wealthy woman who clothed him in the best and most exquisite clothing. He wore the best perfume in Makkah and shoes made in Hadhramaut (considered the best). When speaking of Hadhrat Mus'ab رضي الله تعالى عنه, Rasulullaah ﷺ would say, **"I have never seen anyone in Makkah with better hair, finer clothes and enjoying as many bounties as Mus'ab bin Umayr."**

When Hadhrat Mus'ab رضي الله تعالى عنه heard that Rasulullaah ﷺ was inviting people to Islaam in the house of Arqam bin Abi Arqam, he went to the house where he accepted Islaam and believed in Rasulullaah ﷺ. After leaving the house, he kept his conversion a secret for fear of his mother and family. He frequently visited Rasulullaah ﷺ in secret but Uthmaan bin Talha once saw him performing salaah and informed his mother and family about it. **They therefore captured him and kept him jailed until he finally managed to migrate to Abyssinia with the first group of Muslims immigrants.** He later returned to Makkah with the other Muslims but his condition had changed because he lived a difficult life. His mother then stopped rebuking him. [2]

Hadhrat Abdullaah bin Hudhaafa رضي الله تعالى عنه Endured Hardhips and Difficulties

Hadhrat Abdullaah bin Hudhaafa رضي الله تعالى عنه Suffers at the Hands of the Roman Emperor and Hadhrat Umar رضي الله تعالى عنه Kisses his head afterwards

Hadhrat Abu Raafi narrates that Hadhrat Umar رضي الله تعالى عنه once dispatched and army to fight the Romans. With this army was a Sahabi رضي الله تعالى عنه by the name of Hadhrat Abdullaah bin Hudhaafa رضي الله تعالى عنه. However, he was taken prisoner and brought before the Roman Emperor. When the soldiers informed the emperor that Hadhrat Abdullaah رضي الله تعالى عنه was one of the companions of Rasulullaah ﷺ, the tyrant said, "I shall share my kingdom and my authority with you if you become a Christian." Hadhrat Abdullaah رضي الله تعالى عنه replied, "If you offer me your kingdom coupled with the kingdom of all the Arabs in exchange for leaving the Deen of Muhammad ﷺ for a duration equal to the blinking of an eye, I would still not do so." The emperor said, "I shall then have you killed." "Do as you please," said Hadhrat Abdullaah رضي الله تعالى عنه.

The emperor commanded his men to tie Hadhrat Abdullaah رضي الله تعالى عنه to a cross and then instructed his archers to shoot their arrows close to his hands and then close to his legs (without killing him) as the emperor continued telling him to

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.93). Haythami (Vol.6 Pg.34) has commented on the chain of narrators.

(2) Ibn Sa'd (Vol.3 Pg.82).

forsake Islaam. However, Hadhrat Abdullaah رضي الله تعالى عنه kept refusing. The emperor then had him untied and commanded his men to fill a cauldron with water and bring it to a boil. Two Muslim prisoners were then brought and one of them was thrown into the cauldron. (After showing him this) The emperor again asked Hadhrat Abdullaah رضي الله تعالى عنه to become a Christian, but he again refused. The emperor then gave orders that Hadhrat Abdullaah رضي الله تعالى عنه should be thrown into the cauldron.

As Hadhrat Abdullaah رضي الله تعالى عنه was being led to the cauldron, he began weeping. When the emperor was informed about this, he thought that Hadhrat Abdullaah رضي الله تعالى عنه was frightened, so he called him back. Again he asked Hadhrat Abdullaah رضي الله تعالى عنه to become a Christian, but the offer was again refused. The emperor then asked, "Then what made you weep?" Hadhrat Abdullaah رضي الله تعالى عنه replied, **"I wept when I thought to myself that once I am thrown into the fire, I will be killed instantly. I wish that I had as many lives as the hairs on my body so that each one could be given for the pleasure of Allaah."**

The tyrant said, "Would you kiss my head in exchange for your freedom?" Hadhrat Abdullaah رضي الله تعالى عنه asked, "In exchange for all the prisoners?" The emperor agreed, "In exchange for all the prisoners." Hadhrat Abdullaah رضي الله تعالى عنه said to himself, "Although he is an enemy of Allaah, I don't mind kissing his head in exchange for my freedom as well as the freedom of all the Muslim prisoners." Hadhrat Abdullaah رضي الله تعالى عنه therefore drew closer and kissed his head, after which all the prisoners were handed over to him.

Hadhrat Abdullaah رضي الله تعالى عنه then brought them all back to Hadhrat Umar رضي الله تعالى عنه. When Hadhrat Umar رضي الله تعالى عنه was informed about the events, he said, "It is compulsory for every Muslim to kiss the head of Abdullaah bin Hudhaafa رضي الله تعالى عنه and I shall be the first." Hadhrat Umar رضي الله تعالى عنه then stood up and kissed his head (so that Hadhrat Abdullaah رضي الله تعالى عنه should forget the unpleasant experience of kissing the emperor's head). (1)

The Hardships and Difficulties Endured by the Sahabah رضي الله تعالى عنهم in General

The Torture the Sahabah رضي الله تعالى عنهم Suffered at the Hands of the Mushrikeen

Hadhrat Sa'eed bin Jubayr narrates that he once asked Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, "Was the torture that the Mushrikeen put the Sahabah رضي الله تعالى عنهم through so severe that they would have been excused if they had to forsake Islaam?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied, "Certainly. By Allaah! The Mushrikeen would beat one of the Muslims up and keep him so hungry and thirsty that he would be unable to even sit up because of his intense suffering. He was eventually forced to do whatever evil they asked him to do. They would torture him so much that he would even agree with them if they told him that

(1) Bayhaqi and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.7 Pg.62). *Isaaba* (Vol.2 Pg.297) contains commentary on the chain of narrators.

Laat and Uzza were deities apart from Allaah. In fact, the torture was so harsh that if a dung beetle was passing and they asked, 'Is this dung beetle your deity apart from Allaah?' he would say, 'Yes.' They were forced to say this to save their lives because the torture was too much to bear."[1]

The Condition of Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم after Migrating to Madinah

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه says that once Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم arrived in Madinah and were hosted by the Ansaar, the Arabs started fighting them from a united platform. They were then forced to carry their weapons day and night. They would say to each other, "Will the time ever come when we can spend the night in peace without having to fear anything besides Allaah?" It was on this occasion that Allaah revealed the following verse of the Qur'aan:

﴿وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ص وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ اَمْنًا ط يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا ط وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰئِكَ هُمُ الْفٰسِقُوْنَ ۝﴾ (سورة النور: ٥٥)

> Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* on earth just as He had made those before them successors. And He will certainly grant *(great)* strength to the Deen that He has chosen for them and will certainly replace their fear with peace *(on condition that)* they worship Me and do not ascribe any as partner to Myself. Those who are ungrateful after this are sinful indeed. {Surah Noor, verse 55}[2]

Another narration quotes from Hadhrat Ubay bin Ka'b رضي الله تعالى عنه that the above verse of the Qur'aan was revealed when the Arabs started fighting the Muslims from a united platform once Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم migrated to Madinah and were accommodated by the Ansaar.[3]

The Difficulties that Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم Suffered during the Dhaatur Riqaa Expedition

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه narrates that during one of expeditions they fought with Rasulullaah ﷺ, (transport was so scarce that) six people had to take turns riding a camel. He says further that (because of walking barefoot on rocky land) their feet were cut and not only were his feet cut, his nails actually

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.59).
(2) Ibn Mundhir, Tabraani, Haakim, Ibn Mardway, Bayhaqi and Sa'eed bin Mansoor as quoted in *Kanzul Ummaal* (Vol.1 Pg.259).
(3) Tabraani. Haythami (Vol.7 Pg.83) has commented on the chain of narrators.

fell off. They then had to tie bandages on their feet and it was because of tying these bandages that the expedition was known as Dhaatur Riqaa ('An expedition of bandages'). (1)

Another narration from Hadhrat Abu Burda رضي الله عنه states that after narrating the incident, Hadhrat Abu Moosa Ash'ari رضي الله عنه said, "I would not have liked to mention this incident." He said this because he disliked that his good deeds should be made known. He would also say, "Allaah shall reward this." (2) (Although it is best to keep one's good deeds a secret to avoid pride, there are times when they are best mentioned.)

Enduring Hunger when Inviting People Towards Allaah and His Rasool ﷺ

Rasulullaah ﷺ Suffers Extreme Hunger

Hadhrat Nu'maan bin Basheer رضي الله عنه once said, "Do you not enjoy as much food and drink as you like? I have seen your Nabi ﷺ during times when he could not even find poor quality dates to fill his belly." (3)

In another narration, Hadhrat Nu'maan رضي الله عنه narrates that when the Muslims received large amounts of wealth (as booty during the Khilaafah of Hadhrat Umar رضي الله عنه), Hadhrat Umar رضي الله عنه said to the people, "I have seen Rasulullaah ﷺ restless the entire day because he could not even find poor quality dates to fill his stomach." (4)

A Hungry Person will not Encounter Meticulous Reckoning

Hadhrat Abu Hurayra رضي الله عنه narrates that when he once visited Rasulullaah ﷺ, Rasulullaah ﷺ was performing salaah in a sitting position. He asked, "O Rasulullaah ﷺ! What has happened to you that I see you performing salaah in a sitting position?" Rasulullaah ﷺ replied, "Hunger, O Abu Hurayra." Hadhrat Abu Hurayra رضي الله عنه burst out in tears. Rasulullaah ﷺ comforted him by saying, "Do not weep, O Abu Hurayra. Verily the hungry person will not encounter meticulous reckoning on the Day of Qiyaamah if he hopes for reward (by enduring the hunger with patience) in this world." (5)

No Lantern or Fire is Lit in the House of Rasulullaah ﷺ

Hadhrat Aa'isha رضي الله عنها narrates that the family of Hadhrat Abu Bakr رضي الله عنه once sent the leg of a goat to them. She then held it as Rasulullaah ﷺ cut it or it

(1) Ibn Asaakir and Abu Ya'la as quoted in *Kanzul Ummaal* (Vol.5 Pg.310).
(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.260)
(3) Muslim and Tirmidhi.
(4) Muslim as reported in *Targheeb wat Tarheeb* (Vol.5 Pg.154). The Hadith is also narrated by Ahmad, Tayaalisi, Ibn Sa'd, Ibn Majah, Abu Awaanah and others as quoted in *Kanzul Ummaal* (Vol.4 Pg.40).
(5) Abu Nu'aym in Hilya, Khateeb, Ibn Asaakir and Ibn Najjaar as quoted in *Kanzul Ummaal* (Vol.4 Pg.41).

was she who cut it as Rasulullaah ﷺ held it. The narrators states that whenever Hadhrat Aa'isha رضي الله تعالى عنها narrated this she would add that this was done without using a lantern. (1) Another narration adds that the narrator asked Hadhrat Aa'isha رضي الله تعالى عنها, "O Ummul Mu'mineen! Was this done in the light of a lantern?" She replied, **"If we had oil to light a lantern, we would have rather ate the oil."** (2)

Hadhrat Abu Hurayra رضي الله تعالى عنه says, "Many moons (months) would pass by the wives of Rasulullaah ﷺ without any of them being able to light a lantern or make a fire (to cook). If they ever got any oil (then instead of using it to light a lantern) they would rub it on their bodies and if they ever got any fat, they would eat it." (3)

Hadhrat Abu Hurayra رضي الله تعالى عنه says, "The new moon would pass by the family of Rasulullaah ﷺ, followed by another new moon (two months would pass) and still a fire would not be lit in their rooms to bake bread or to cook any food." People asked, "O Abu Hurayra! What was it that they used to live on?" He replied, "Two black things, dates and water. They had Ansaar neighbours - may Allaah reward them with the best rewards - who owned milk-giving animals and would send them some milk." (4)

Hadhrat Urwa رضي الله تعالى عنه narrates that Hadhrat Aa'isha رضي الله تعالى عنها used to say, "Dear nephew! I swear by Allaah that we (the wives of Rasulullaah ﷺ) used to look at one new moon go by followed by another and yet another without a fire being lit in the rooms of Rasulullaah ﷺ during this period of two months with the new moons." Hadhrat Urwa رضي الله تعالى عنه asked, "Dear aunt! What was it that you lived on?" She replied, "Two black things, dates and water. The only exceptions were the times when the Ansaar neighbours of Rasulullaah ﷺ who possessed milk-giving animals would send some milk to him, which he would give us to drink." (5)

Hadhrat Aa'isha رضي الله تعالى عنها narrates that they would spend periods of forty days without a fire or anything else being lit in the house of Rasulullaah ﷺ. The narrator asked, "What was it that you lived on?" She replied, **"Two black things, dates and water whenever we could find some."** (6)

Hadhrat Masrooq narrates that he once visited Hadhrat Aa'isha رضي الله تعالى عنها and she invited him to share a meal. She then said to him, "Whenever I eat to my fill I cannot fight the urge to cry." "Why is that?" asked Hadhrat Masrooq. Hadhrat Aa'isha رضي الله تعالى عنها replied, "Because I think of the condition in which Rasulullaah ﷺ left this world. **By Allaah! There was never a day when Rasulullaah ﷺ**

(1) Ahmad.

(2) Tabraani as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.155). Ibn Jareer has also narrated it as mentioned in *Kanzul Ummaal* (Vol.4 Pg.38).

(3) Abu Ya'la as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.154). Haythami (Vol.10 Pg.325) has commented on the chain of narrators.

(4) Ahmad and Bazzaar. Haythami (Vol.10 Pg.215) has commented on the chain of narrators.

(5) Bukhari and Muslim as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.155). Similar narrations are reported by Ibn Jareer, Ahmad and Bazzaar from Hadhrat Abu Hurayra رضي الله تعالى عنه as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.315).

(6) Ibn Jareer as quoted in *Kanzul Ummaal* (Vol.4 Pg.38).

twice ate his fill with bread or meat." [1]

Another narration states that Hadhrat Aa'isha رضي الله تعالى عنها said, "From the time Rasulullaah ﷺ arrived in Madinah until the time he passed away, he was never able to eat barley bread to his fill for three consecutive days."

Yet another narration from Hadhrat Aa'isha رضي الله تعالى عنها states that until Rasulullaah ﷺ passed away, the family of Rasulullaah ﷺ were never able to fill themselves with bread made of wheat flour for two consecutive days.

A third narration from the same source quotes the following words of Hadhrat Aa'isha رضي الله تعالى عنها: "When Rasulullaah ﷺ passed away, he could not fill himself with even the two black things, dates and water." [2]

A narration of Bayhaqi states that Hadhrat Aa'isha رضي الله تعالى عنها said, "Rasulullaah ﷺ never filled himself for three consecutive days though we would do so if we pleased because he always preferred others above himself (and would give others rather than eat himself)." [3]

The Difficult life that Rasulullaah ﷺ Led

Hadhrat Hasan رضي الله تعالى عنه says, "Rasulullaah ﷺ used to assist people personally and even patch his clothing with pieces of leather. Until his demise, he could never eat both lunch and dinner for three consecutive days." [4]

Hadhrat Anas رضي الله تعالى عنه says that until he passed away, **Rasulullaah ﷺ never ate on a table** and never ate bread made from finely ground flour. Another narration states that Rasulullaah ﷺ never even saw a roasted kid (a specially prepared delicacy during those times). [5]

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that many consecutive nights would pass by Rasulullaah ﷺ when his family would be hungry without anything to eat for dinner. The bread they ate most often was made from barley.[6]

Hadhrat Abu Hurayra رضي الله تعالى عنه once passed by some people who were busy eating a roasted goat. When they invited him to eat, he refused saying, "Rasulullaah ﷺ left this world without being able to eat his fill of even barley bread." [7]

Hadhrat Anas رضي الله تعالى عنه narrates that when Hadhrat Faatima رضي الله تعالى عنها once gave Rasulullaah ﷺ piece of barley bread to eat, he said, "This is the first food your father has eaten in three days." A narration of Tabraani adds that Rasulullaah ﷺ asked, "What is this?" Hadhrat Faatima رضي الله تعالى عنها said, "I baked a loaf of bread and could not allow myself to eat it until I brought you this piece." Rasulullaah ﷺ then told her what is mentioned above. [8]

Hadhrat Abu Hurayra رضي الله تعالى عنه narrates that when some hot food was brought to

(1) Tirmidhi as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.148).
(2) Ibn Jareer as quoted in *Kanzul Ummaal* (Vol.4 Pg.38).
(3) *Targheeb wat Tarheeb* (Vol.5 Pg.149).
(4) Ibn Abi Dunya.
(5) Bukhari as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.154).
(6) Tirmidhi
(7) Tirmidhi and Bukhari as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.148,151).
(8) Ahmad. Haythami (Vol.10 Pg.316) has commented on the chain of narrators.

Rasulullaah ﷺ, he ate it and then said, "All praise be to Allaah. I have not eaten hot food for such a long time." (1)

Hadhrat Sahl bin Sa'd رضي الله تعالى عنه says, "From the time Allaah instructed Rasulullaah ﷺ to announce his Nabuwaat until he demise, Rasulullaah ﷺ did not even see fine white flour." When someone asked Hadhrat Sahl رضي الله تعالى عنه whether there were sifts during the time of Rasulullaah ﷺ, he replied, "From the time Allaah instructed Rasulullaah ﷺ to announce his Nabuwaat until his demise, Rasulullaah ﷺ did not even see a sift." Someone asked, "Then how were you able to eat unsifted barley?" He replied, "After grinding the barley, we used to blow it and whatever could fly away, would fly. The rest we used to make dough."(2)

Hadhrat Aa'isha رضي الله تعالى عنها has mentioned that neither a little nor a large amount of barley bread would ever remain behind on the tablecloth of Rasulullaah ﷺ. Another narration states that there was never even a small remainder of food on the tablecloth of Rasulullaah ﷺ when it was lifted. (3)

Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم Tie Stones to their Stomachs to Suppress their Hunger

Hadhrat Abu Talha رضي الله تعالى عنه narrates that they (the Sahabah رضي الله تعالى عنهم) once complained of hunger to Rasulullaah ﷺ and showed him their stomachs that had stones tied to them. Rasulullaah ﷺ then showed them his stomach to which two stones were tied. (4)

A Sahabi by the name of Ibn Bujayr رضي الله تعالى عنه states that when Rasulullaah ﷺ suffered severe hunger one day, he tied a stone to his stomach and said, "Behold! Many are those who eat well and enjoy many bounties in this world, but will be hungry and naked on the Day of Qiyaamah. Behold! Many are those who appear to be generous to themselves (by doing as they desire) but are actually humiliating themselves (because their desires lead them to Jahannam). Behold! Many are those who appear to be humiliating themselves (by suppressing their desires to abide by Allaah's commands) but are actually being generous to themselves (because they are heading for Jannah)." (5)

The Statement of Hadhrat Aa'isha رضي الله تعالى عنها Concerning Overeating

Hadhrat Aa'isha رضي الله تعالى عنها once said, "The first calamity to befall this Ummah after the demise of its Nabi ﷺ is overeating because when a nation fills their bellies too much, their bodies become obese, their hearts become weak and their carnal passions get out of control." (6)

(1) Ibn Majah and Bayhaqi as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.149).
(2) Bukhari as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.153).
(3) Tabraani as quoted in Targheeb wat Tarheeb (Vol.5 Pg.151). Haythami (Vol.10 Pg.313) has commented on the chain of narrators.
(4) Tirmidhi as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.156).
(5) Ibn Abi Dunya as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.422). Khateeb and Ibn Mandah have also reported this narration as quoted *Isaaba* (Vol.2 Pg.486).
(6) Bukhari in Kitaabut Du'afaa and Ibn Abi Dunya as quoted *Targheeb wat Tarheeb* (Vol.3 Pg.420).

The Hunger Suffered by Rasulullaah ﷺ, His Family, Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhra Umar رضي الله تعالى عنه Suffer Extreme Hunger and Meet up with Hadhrat Abu Ayyoob رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when the afternoon heat was at its peak, Hadhrat Abu Bakr رضي الله تعالى عنه left for the Masjid. Hearing him, leave Hadhrat Umar رضي الله تعالى عنه asked, "O Abu Bakr! What has made you leave your house at this hour?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "It is the extreme pangs of hunger that as made me leave home." Hadhrat Umar رضي الله تعالى عنه said, "By Allaah! It is nothing else that has made me leave my home." As they spoke, Rasulullaah ﷺ arrived there and asked, "What has made you two leave your homes at this hour?" "It is the extreme pangs of hunger that has made us leave home." Rasulullaah ﷺ said, "I swear by the Being Who controls my life! It is nothing else that has made me leave my home. Stand up."

The three then went to the door of Hadhrat Abu Ayyoob رضي الله تعالى عنه who always used to keep some food or milk aside for Rasulullaah ﷺ. However, Rasulullaah ﷺ had been late that day and did not arrive at the usual time (to receive the food). Subsequently, Hadhrat Abu Ayyoob رضي الله تعالى عنه fed the food to his family and had left to work in his orchard. When they arrived at the door, the wife of Hadhrat Abu Ayyoob رضي الله تعالى عنه came and said, "Welcome to the Nabi of Allaah ﷺ and to those with him." When Rasulullaah ﷺ asked her where Hadhrat Abu Ayyoob رضي الله تعالى عنه was, Hadhrat Abu Ayyoob رضي الله تعالى عنه happened to overhear this as he was working in his orchard and came running.

Hadhrat Abu Ayyoob رضي الله تعالى عنه said, "Welcome to the Nabi of Allaah ﷺ and to those with him. O Nabi of Allaah ﷺ! This is not the time you usually come." "That is true," replied Rasulullaah ﷺ. Hadhrat Abu Ayyoob رضي الله تعالى عنه then left to cut off a branch of a date palm which contained a variety of ripe dates, juicy dates and dry dates. Rasulullaah ﷺ asked him, "Why have you done this? Why did you not rather select a few ripe dates from the branch?" Hadhrat Abu Ayyoob رضي الله تعالى عنه replied, "O Rasulullaah ﷺ! I wanted to you to eat from the variety of ripe, juicy and dry dates. Say what you may, I am now going to slaughter an animal to eat with this." Rasulullaah ﷺ said, "If you are slaughtering something, do not slaughter a milk-giving animal."

Hadhrat Abu Ayyoob رضي الله تعالى عنه then slaughtered a kid and said to his wife, "Make some dough for us and bake some bread because you know better how to bake." Hadhrat Abu Ayyoob رضي الله تعالى عنه then cooked half of the kid and roasted the other half. When the food was prepared and placed in front of Rasulullaah ﷺ and his companions, Rasulullaah ﷺ took a piece of meat and placing it in a piece of

bread, said, **"O Abu Ayyoob! Send this to Faatima رضي الله تعالى عنها because she has not had anything like it for many days."** Hadhrat Abu Ayyoob رضي الله تعالى عنه took it to Hadhrat Faatima رضي الله تعالى عنها.

After they had all eaten to their fill, Rasulullaah ﷺ's eyes filled with tears as he said, "Bread, meat, ripe dates, juicy dates and dry dates. I swear by the Being Who controls my life! These are the bounties about which you will be questioned on the Day of Qiyaamah." Noticing that this statement had a profound effect on his companions, Rasulullaah ﷺ added, "When you receive something like this and start eating, recite - 'In the name of Allaah' and once you have eaten to your fill, recite:

"اَلْحَمْدُ لِلّٰهِ الَّذِیْ هُوَ اَشْبَعَنَا وَ اَنْعَمَ عَلَيْنَا فَاَفْضَلَ"

'All praise is due to Allaah Who has filled our bellies, showered His bounties on us and granted us plenty.'

Rasulullaah ﷺ further told them that reciting this du'aa shall compensate for the food (and one will not be questioned about it on the Day of Qiyaamah).

When they got up to leave, Rasulullaah ﷺ told Hadhrat Abu Ayyoob رضي الله تعالى عنه to see him the following day because whenever someone did him a good turn, he liked to repay it. However, Hadhrat Abu Ayyoob رضي الله تعالى عنه did not hear what Rasulullaah ﷺ said so Hadhrat Umar رضي الله تعالى عنه told him, "Rasulullaah ﷺ commands you to see him tomorrow." When Hadhrat Abu Ayyoob رضي الله تعالى عنه met Rasulullaah ﷺ the following day, Rasulullaah ﷺ gave him a slave woman he possessed and said, "O Abu Ayyoob! I request you to treat her well because we have only seen good in her since she has been with us." After leaving Rasulullaah ﷺ, Hadhrat Abu Ayyoob رضي الله تعالى عنه said to himself, "I see no better way of complying with the request of Rasulullaah ﷺ other than setting her free." He therefore set her free. (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that he once heard Hadhrat Umar رضي الله تعالى عنه narrate that Rasulullaah ﷺ left home one afternoon and found Hadhrat Abu Bakr رضي الله تعالى عنه in the Masjid. "What brings you here at this hour?" asked Rasulullaah ﷺ. Hadhrat Abu Bakr رضي الله تعالى عنه replied, "The same thing that brought you here, O Rasulullaah ﷺ!" When Hadhrat Umar رضي الله تعالى عنه arrived there, Rasulullaah ﷺ asked, "What brings you here at this hour?" Hadhrat Umar رضي الله تعالى عنه replied, "The same thing that brought the two of you here." Rasulullaah ﷺ then started talking to them. He then said, "Do you two have the strength to walk to an orchard where we shall find, food, drink and shade?" Rasulullaah ﷺ then took them to the house of Hadhrat Abul Haytham bin Tayyihaan رضي الله تعالى عنه who was from the Ansaar. A lengthy Hadith follows. (2) *Imaam Mundhiri*(3) *says that this incident probably occurred once with Hadhrat Abu Ayyoob رضي الله تعالى عنه and once with Hadhrat Abul Haytham رضي الله تعالى عنه.*

(1) Tabraani and Ibn Hibbaan as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.431).

(2) Bazzaar, Abu Ya'la, Uqayli, Ibn Mardaway, Bayhaqi and Sa'eed bin Mansoor as quoted in *Kanzul Ummaal* (Vol.4 Pg.40). Muslim and Maalik have also narrated it briefly.

(3) *Targheeb wat Tarheeb* (Vol.5 Pg.167).

Hadhrat Faatima رضي الله تعالى عنها and Hadhrat Ali رضي الله تعالى عنه Suffer Extreme Hunger

Hadhrat Faatima رضي الله تعالى عنها narrates that when Rasulullaah ﷺ once came to visit her, he asked, "Where are my two sons?" He was referring to (his grandsons) Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه. Hadhrat Faatima رضي الله تعالى عنها replied, "This morning there was nothing to even taste in our house so Ali told me that he would take them out with him because they would only cry with me and I will have nothing to give them. He then went to a certain Jewish man (to find some work)."

Rasulullaah ﷺ left to meet Hadhrat Ali رضي الله تعالى عنه and found the two boys playing in a pond with some dates in front of them. Rasulullaah ﷺ said, "O Ali! Should you not take my boys home before the heat gets intense?" Hadhrat Ali رضي الله تعالى عنه replied, "We had nothing to eat this morning. Why don't you sit awhile until I gather some dates for Faatima." Rasulullaah ﷺ sat down until Hadhrat Ali رضي الله تعالى عنه had gathered some dates, placed them in a bag and left. Rasulullaah ﷺ carried one of the boys and Hadhrat Ali رضي الله تعالى عنه the other until they brought them home. (1)

Hadhrat Ataa narrates that he was told that Hadhrat Ali رضي الله تعالى عنه said, "Many days passed by when neither us nor Rasulullaah ﷺ had anything (to eat). I left home one day and found a lost Dinar lying on the road. For a moment, I thought to myself whether I should pick it up or not. Because of the hardship we were suffering, I ventured to pick it up and took it to a shop where I bought some flour. Taking the flour to Faatima رضي الله تعالى عنها, I told her to make dough and bake some bread. As she made the dough, (she could not even stand up straight and in her bent over position) her forelock kept hitting against the dish because of the extreme hardship (and weakness) she was suffering. After she had made the bread, I went to Rasulullaah ﷺ and informed him about what had happened. Rasulullaah ﷺ said, 'Eat the bread(2) because it is a provision that Allaah has provided for you (from unseen sources).'" (3)

Hadhrat Muhammad bin Ka'b Qurazi narrates that Hadhrat Ali رضي الله تعالى عنه said, "I have seen the time when I was with Rasulullaah ﷺ and had a stone tied to my stomach because of hunger whereas the zakaah I now pay equals forty thousand Dinaars." Another narration states that he said, "...whereas the zakaah I pay nowadays is forty thousand Dinaars." (4)

Rasulullaah ﷺ encourages Hadhrat Ummu Sulaym رضي الله تعالى عنها to Endure her Hunger with Patience

Hadhrat Ummu Sulaym رضي الله تعالى عنها narrates that Rasulullaah ﷺ once said to her,

(1) Tabraani as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.171) with a reliable chain of narrators as confirmed by Haythami (Vol.10 Pg.316).

(2) This incident took place before the prohibition of using lost items. Nevertheless, the situation was extreme, in which case, a person is permitted to use such means to save one's life.

(3) Hanaad and Adani as quoted in *Kanzul Ummaal* (Vol.7 Pg.328). Abu Dawood (Vol.1 Pg.240) has also narrated the Hadith from Hadhrat Sahl bin Sa'd رضي الله تعالى عنه.

(4) Ahmad. Haythami (Vol.9 Pg.123) has commented on the chain of narrators.

"Be patient for I swear by Allaah that the family of Muhammad has had nothing to eat for **seven days** and no fire has been lit under their pots for **three days.** By Allaah! If I pray to Allaah to turn the mountains of Tihaama into gold, he would certainly do it." (1)

The hunger Endured by Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه

The Story of Hadhrat Sa'd رضي الله تعالى عنه in this Regard and the Fact that he was the First Arab to Fire an Arrow in the Path of Allaah

Hadhrat Sa'd رضي الله تعالى عنه say, "Together with Rasulullaah ﷺ, we used to experience harsh and difficult lives in Makkah. Whenever difficulties came, we accepted it, prepared for it and exercised patience. I saw a time when we were with Rasulullaah ﷺ in Makkah and I went out one night to pass urine. As I passed urine, I heard something making a sound as my urine fell on it. When I saw that it was a piece of camel leather, I picked it up, washed it and then toasted it. Thereafter, I placed it between two stones and ground it. I then swallowed the powder and drank water over it. This gave me strength for three days." (2)

Hadhrat Sa'd رضي الله تعالى عنه says, "I was the first Arab to fire an arrow in the path of Allaah. When we used to fight battles with Rasulullaah ﷺ, the only food we had were the leaves of the acacia and lotus trees. In fact, when any of us relieved himself, his droppings resembled those of a goat because it was not at all sticky."(3)

The Hunger Endured by Hadhrat Miqdaad bin Aswad and his Two Companions رضي الله تعالى عنهم

Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه narrates, "Two others and myself were once suffering such great hunger that we were on the verge of losing our hearing and sight. We presented our situations to the other Sahabah رضي الله تعالى عنهم but none could host us (because they were all in difficulty). Finally, Rasulullaah ﷺ took us home where his wives shared three goats which they milked. Rasulullaah ﷺ distributed the milk amongst us and we kept a portion aside for him. Whenever Rasulullaah ﷺ entered the house, he greeted with a voice that was audible to someone who was awake but would not disturb a sleeping person. Shaytaan whispered to me to drink the mouthful of milk (that was the share of Rasulullaah ﷺ) for he only needed to go to the Ansaar who would give him something. This devilish thought taunted my mind until I drank it up. After drinking it, I reproached myself saying, 'What have you done? When Muhammad ﷺ comes and does not find his drink, he will curse you and you will be destroyed.'"

(1) Tabraani as quoted in *Kanzul Ummaal* (Vol.4 Pg.42).
(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.93).
(3) Bukhari and Muslim as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.179). It is also reported by Abu Nu'aym in Dalaa'il Hilya (Vol.1 Pg.18) and Ibn Sa'd in his *Tabaqaat* (Vol.3 Pg.99).

"While my two companions had drunk their share and fallen asleep, I could not sleep. I was wearing a shawl which was so small that when I covered my head, my feet would be exposed and when I covered my feet, my head would be exposed. Rasulullaah ﷺ then entered as he usually did and performed salaah for a while. He then looked for his drink and when he found nothing, he raised his hands in prayer. I said to myself, 'He will now curse me and I will be destroyed!' However, Rasulullaah ﷺ prayed, 'O Allaah! Feed the one who feeds me and give drink to the one who gives me something to drink.' Taking my shawl along, I also took a knife and went towards the goats. Checking all of them for the fattest one to slaughter for Rasulullaah ﷺ, I found (to my surprise) that the udders of each of them was full of milk (whereas they has just been emptied earlier). I then took the utensil belonging to the wives of Rasulullaah ﷺ which they used for the milk they drew from the goats. I then milked the goats and (so much milk came out that) foam began to rise to the top."

"I took the milk to Rasulullaah ﷺ and he drank. He then passed it to me and I drank. I passed it back to him and after he drank, he again passed it to me. I drank the milk and then burst out laughing so much that I fell to the ground. He said to me, 'Is this one of your antics, Miqdaad?' When I informed him about what had happened, he said, 'This (the milk appearing in the udders) is only the mercy of Allaah. If you would kindly awaken your two companions so that they may also have some.' I said, 'I swear by the Being Who sent you with the truth! After you have drunk and then given me the left-over milk to drink, I care not who receives it or not.'"

Another narration states that Hadhrat Miqdaad رضي الله تعالى عنه said, "When we arrived in Madinah, Rasulullaah ﷺ grouped us in groups of ten, each group attached to a household of the Ansaar. I happened to be in the group of ten that included Rasulullaah ﷺ. We had only one goat, the milk from which we shared between ourselves." (1)

The Hunger Endured by Hadhrat Abu Hurayra رضي الله تعالى عنه

Hadhrat Abu Hurayra رضي الله تعالى عنه ties Stones to his Stomach because of Hunger

Hadhrat Mujaahid narrates that Hadhrat Abu Hurayra رضي الله تعالى عنه used to say, "By Allaah! I used to press my stomach on the ground to suppress my hunger and also tie stones to my stomach for this reason. One day, I sat by the road which the Sahabah frequented. When Hadhrat Abu Bakr رضي الله تعالى عنه passed by, I asked him about a verse of the Qur'aan only with the hope that he would ask me to follow him home. However, he did not do this. When Hadhrat Umar رضي الله تعالى عنه passed by, I asked him about a verse of the Qur'aan again only with the hope that he would ask me to follow him home. However, he also did not do so. When Abul Qaasim

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.174).

ﷺ **passed, he immediately recognised the look on my face and what I needed.** He said, 'O Abu Hurayra!' 'I am at your service, O Rasulullaah ﷺ! I exclaimed. He asked me to accompany him home and (when he entered the house) I asked permission to enter, which was granted."

"I noticed a cup of milk and Rasulullaah ﷺ asked (his wife), "From where did you get this milk?' The reply came that a certain person or family had sent it. Rasulullaah ﷺ then said, 'O Abu Hirr!' 'I am at your service, O Rasulullaah ﷺ!' I responded. He said, 'Go and call the men of Suffa for me.' The men of Suffa were the guests of the Muslims who had neither any families or wealth to go to. Whenever Rasulullaah ﷺ received any gift, he took some of it and sent the rest to them. On the other hand, whenever Rasulullaah ﷺ received any Sadaqah, he gave everything to them without taking anything for himself. This depressed me because I thought that I would at least have a sip of the milk which would give me strength for the rest of the day and night. I thought that since I was to invite them, I would have to serve them once they arrived. What would then be left for me? However, obedience to Allaah and His Rasool ﷺ is compulsory and I left to call them."

"When they all arrived, they requested permission to enter. When Rasulullaah ﷺ permitted them to enter, they took their seats. Rasulullaah ﷺ then said, 'O Abu Hirr, take the cup and serve.' I therefore took the cup and served it to them. Each person took the cup and drank to his fill before returning it. Eventually, I reached the last person and then came to Rasulullaah ﷺ. There was some milk left over when Rasulullaah ﷺ took the cup in his hand and lifted his head to look at me. He smiled and said, 'O Abu Hirr! It's just you and I left.' 'That's right, O Rasulullaah ﷺ!' I replied. He then told me to sit down and drink, which I did. He then bade me to drink more which I did. He then continued bidding me to drink more until I submitted, 'I swear by the Being Who has sent you with the truth! I have no space for more.' Rasulullaah ﷺ then told me to hand the cup over to him and when I handed it over, he drank what was left." (1)

The Extreme Hunger that Hadhrat Abu Hurayra رضي الله تعالى عنه Suffered

Hadhrat Abu Hurayra رضي الله تعالى عنه says, "I had not eaten for three days and as I was proceeding towards the Suffa (a raised platform in the Masjid), I started to fall down. (Seeing this) Two children said, 'Abu Hurayra has gone mad.' I called out to them, 'It is you who are mad!' As I reached the Suffa, I saw that two dishes of Thareed(2) were brought to Rasulullaah ﷺ and he had invited the men of Suffa to eat with him. As they ate, I hoped that Rasulullaah ﷺ would invite me as well. When they stood up (after eating), all that was left in the dish was a little on the sides. Rasulullaah ﷺ gathered the leftovers together into a morsel and

(1) Ahmad, Bukhari and Tirmidhi as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.101). Haakim has also narrated it.

(2) A dish prepared when bread is broken into curried meat.

taking it in his fingers said, 'Eat in the name of Allaah.' I swear by the Being Who controls my life that I continued eating until I was full." (1)

Hadhrat Ibn Seereen narrates that they were with Hadhrat Abu Hurayra رضي الله عنه who was wearing two reddish coloured cloths made in Kattaan. Wiping his nose with one of them, he said, "Wow! Abu Hurayra is wiping his nose with a cloth from Kattaan whereas there was a time when I seen myself fall down unconscious in front of Rasulullaah ﷺ's pulpit and the room of Hadhrat Aa'isha رضي الله عنها. Someone would then come and place his foot on my neck thinking that I was insane(2) whereas I was suffering extreme hunger." (3)

Another narration adds that Hadhrat Abu Hurayra رضي الله عنه said, "I had seen the time when I was the servant of the son of Affaan and the daughter of Ghazwaan. My payment was my food and a turn to ride the animal when travelling. When they rode, I would drive the animal from the rear and when they dismounted, I would see to their needs. The daughter of Ghazwaan once said to me, 'You should come barefoot to the animal and mount it while it is standing (because we cannot wait for you whilst you wear your shoes and then you get to the animal and then wait for it to sit down for you).' Now that Allaah has brought the daughter of Ghazwaan into my marriage, I (jokingly) tell her, 'You should come barefoot to the animal and mount it while it is standing'."

Yet another narration from Saleem bin Hayaan quotes from his father that Hadhrat Abu Hurayra رضي الله عنه said, "I was brought up as an orphan, migrated as a pauper and worked for Bujra the daughter of Ghazwaan for a wage that was only food for my stomach and a turn to ride the animal when travelling. I used to serve them when they were not travelling and goaded the animals along when they rode. Allaah has now given her to me in marriage. **All praise be to Allaah Who has made the Deen a means by which the affairs of people are stabilised and Who has made Abu Hurayra a leader in the matters of Deen."** (4)

Hadhrat Abdullaah bin Shaqeeq narrates that he stayed in the company of Hadhrat Abu Hurayra رضي الله عنه for a year in Madinah. One day, they were near the room of Hadhrat Aa'isha رضي الله عنها, when Hadhrat Abu Hurayra رضي الله عنه said to him, "I saw the time when we had nothing to wear besides coarse cloths and days would pass when we would not have anything to eat that could keep our backs straight. Eventually, we had to tie stones to our stomachs and then wrap our clothes around so that we could keep our backs straight. (5)

Another narration quotes that Hadhrat Abu Hurayra رضي الله عنه said, "All the food we had to eat with Rasulullaah ﷺ was dates and water. By Allaah! We never used to see wheat and did not even know what it was. The only clothing we wore during the time of Rasulullaah ﷺ were the (untidy and hot) woollen shawls

(1) Ibn Hibbaan as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.176).
(2) This was a form of treatment for insane people during those times.
(3) Bukhari and Tirmidhi as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.39).
(4) Abu Nu'aym in *Hilya* (Vol.1 Pg.378), Abdur Razzaaq and Ibn Sa'd (Vol.4 Pg.53).
(5) Ahmad as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.177) with a reliable chain of narrators as confirmed by Haythami (Vol.10 Pg.321).

that Bedouins wore." (1)

The Hunger Endured by Hadhrat Asmaa bint Abi Bakr رضي الله عنها

Hadhrat Asmaa رضي الله عنها the daughter of Hadhrat Abu Bakr رضي الله عنه says, "I was once in the land in the Banu Nadheer district that Rasulullaah ﷺ had apportioned to Hadhrat Abu Salma رضي الله عنه and (my husband) Hadhrat Zubayr رضي الله عنه. Hadhrat Zubayr رضي الله عنه had left with Rasulullaah ﷺ on a journey. Our neighbour was a Jew who had then slaughtered a goat and cooked it. When I smelt the aroma, I experienced a desire like I never felt before. At that time, I was expecting my daughter Khadeeja and could not bear the desire. I then went to the Jewish woman to ask for some fire with the hope that she would give me some to eat because I really had no need for the fire. When I smelt the aroma (from inside the house) and saw the food, my desire grew even more intense and extinguished the fire (she had given me). I then returned a second time to ask for fire and again a third time. (When she did not give me anything) I eventually sat down to cry and prayed to Allaah. When the Jewish lady's husband returned, he asked her, 'Has anyone been to you?' 'Yes,' she replied, 'an Arab lady came to ask for some fire.' He said, 'I shall never eat the food until you send some to her.' A plate of food was then sent to me. There was nothing on earth that I enjoyed more than that meal." (2)

The Hunger Endured by the Sahabah رضي الله عنهم in General

The Extreme Hunger and Cold that the Sahabah رضي الله عنهم Suffered During the Battle of Khandaq

The son of a Sahabi called Abu Jihaad رضي الله عنه once told him, "Dear father! You have seen Rasulullaah ﷺ and enjoyed his company." The son then went on to describe the many feats that he would have carried out had he seen Rasulullaah ﷺ. His father said, "Fear Allaah and continue doing what is correct. I swear by the Being Who controls my life that we experienced a time with Rasulullaah ﷺ during the Battle of Khandaq when Rasulullaah ﷺ announced, 'The person who will go and gather intelligence about the enemy, Allaah shall make him my companion on the Day of Qiyaamah.' No one stood up (to volunteer) because of the intense hunger and cold that we were suffering. Eventually (when no one responded), Rasulullaah ﷺ announced the third time, 'O Hudhayfa (come forward for the task).'" (3) The detailed Hadith of Hadhrat Hudhayfa رضي الله عنه will Insha Allaah be quoted in the chapter discussing the extreme cold the Sahabah

(1) Ahmad with a reliable chain of narrators as confirmed by Haythami (Vol.10 Pg.321). Bazzaar has also quoted it in brief.

(2) Tabraani as quoted in *Isaaba* (Vol.4 Pg.284). Haythami (Vol.8 Pg.166) has commented on the chain of narrators.

(3) Abu Nu'aym and Duwali as quoted in *Isaaba* (Vol.4 Pg.35)

رضي الله تعالى عنهم had to endure.

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that when Rasulullaah ﷺ once saw from their faces the extreme hunger that his companions were suffering, he said, "Hear the glad tidings that the time will soon come when each of you shall have a dish of Thareed to eat every morning and evening." They asked, "O Rasulullaah ﷺ! Will we be better off then?" "No," replied Rasulullaah ﷺ, "you are better off today than during that time." (1)

Hadhrat Muhammad bin Seereen says, "Three consecutive days would pass by a companion of Rasulullaah ﷺ without him having anything to eat. He would then toast a piece of leather and eat it. If he found nothing, he would tie a stone to (his stomach to keep) his back (straight)." (2)

Some Sahabah رضي الله تعالى عنهم Collapse in Salaah because of extreme Hunger and Weakness

Hadhrat Fudhaala bin Ubayd رضي الله تعالى عنه narrates that when Rasulullaah ﷺ used to lead the salaah, many men used to collapse in the salaah because of starvation. They were the men of Suffa. (Seeing them) Some Bedouins would comment that they were insane. After completing the salaah, Rasulullaah ﷺ would turn to them and say, "If you knew what Allaah has for you (as reward for your suffering), you would wish that your hunger and poverty should increase." (3)

The Sahabah رضي الله تعالى عنهم Eat Leaves while Out in The path of Allaah and Other Incidents of how they Suffered extreme Hunger

Hadhrat Anas رضي الله تعالى عنه narrates that seven Sahabah رضي الله تعالى عنهم used to survive by sucking onto one date and eating fallen leaves until their mouths would be filled with sores. (4)

Hadhrat Abu Hurayra رضي الله تعالى عنه says that they were seven Sahabah رضي الله تعالى عنهم who were suffering from intense hunger when Rasulullaah ﷺ gave him seven dates, one for each of them. (5)

Hadhrat Abu Hurayra رضي الله تعالى عنه narrates that severe hunger caused him to leave his house one day and head for the Masjid. There he met a group of Sahabah رضي الله تعالى عنهم who asked him what it was that made him leave home at that hour. When he informed them that it was hunger that made him leave the house, they said, "By Allaah! It is nothing but hunger that has also made us also leave our homes." They stood up and went to Rasulullaah ﷺ who asked them, "What brings you here at this hour?" They replied, "O Rasulullaah ﷺ! Severe hunger brings us here." Rasulullaah ﷺ then sent for a plate that contained some dates and gave

(1) Bazzaar as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.179).
(2) Ibn Abi Dunya as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.179).
(3) Tirmidhi and Ibn Hibbaan as quoted in Targheeb wat Tarheeb (Vol.5 Pg.176). Also reported briefly by Abu Nu'aym in *Hilya* (Vol.1 Pg.339)
(4) Tabraani. Haythami (Vol.10 Pg.322) has commented on the chain of narrators.
(5) Ibn Majah as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.178).

each person two dates. He then said to them, "Eat these two dates and drink some water. It will suffice for you for the day."

Hadhrat Abu Hurayra رضي الله تعالى عنه says that he ate one date and kept the other in his lower garment. Rasulullaah ﷺ asked, "O Abu Hurayra! Why have you kept that date away?" Hadhrat Abu Hurayra رضي الله تعالى عنه replied, "I have kept it for my mother." "Eat it," said Rasulullaah ﷺ, "I shall give you two dates for her as well." Rasulullaah ﷺ then gave him another two dates. (1)

Hadhrat Anas رضي الله تعالى عنه narrates that when Rasulullaah ﷺ went to the trench (before the Battle of Ahzaab) early one morning, he found the Muhaajireen and Ansaar digging in the cold because they had no slaves to do the work for them. When he saw the fatigue and hunger they were suffering, he said:

"O Allaah! There is no life but the life of the Aakhirah
Do forgive the Ansaar and the Muhaajirah (the Muhaajireen)"

In response to this, the Sahabah رضي الله تعالى عنهم said:

نَحْنُ الَّذِيْنَ بَايَعُوْا مُحَمَّدًا عَلَى الْجِهَادِ مَا بَقِيْنَا اَبَدًا

"We are those who have pledged allegiance to Muhammad
Pledged to wage Jihaad as long as we are alive"

Another narration from Hadhrat Anas رضي الله تعالى عنه states that as the Muhaajireen and Ansaar dug the trench around Madinah and carried the sand on their backs, they sang:

نَحْنُ الَّذِيْنَ بَايَعُوْا مُحَمَّدًا عَلَى الْإِسْلَامِ مَا بَقِيْنَا اَبَدًا

"We are those who have pledged allegiance to Muhammad
Pledged to wage Jihaad as long as we are alive"

In response to this, Rasulullaah ﷺ would say:

"O Allaah! There is no real good but the good of the Aakhirah
Do bless the Ansaar and the Muhaajirah (the Muhaajireen)"

Hadhrat Anas رضي الله تعالى عنه narrates further that even when two handfuls of barley was brought, it was cooked with decaying fat and served to people who were extremely hungry (and ate it) even though it would not go down easily and had an unpleasant odour. (2)

Hadhrat Jaabir رضي الله تعالى عنه says, "As we were digging the trench for the Battle of Khandaq, a very hard large boulder got in our way. We went to Rasulullaah ﷺ and said, 'This large boulder in the trench has come in the way. Rasulullaah ﷺ said, 'I shall come down (to see).' As Rasulullaah ﷺ stood up, (we noticed that) he had a stone tied to his stomach and we had not as much as tasted any food for three days." The Hadith continues in detail. (3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم dug the trench while they had stones tied to their stomachs because of hunger. (4) *The details of the above two narrations shall Insha Allaah*

(1) Ibn Sa'd (Vol.4 Pg.329).
(2) Bukhari as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.95).
(3) Bukhari as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.97).
(4) Tabraani as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.100).

be mentioned in the chapter discussing the assistance that the Sahabah رضي الله عنهم *received from unseen sources.* ***Another narration***[1] ***states that the Sahabah*** رضي الله عنهم ***numbered eight hundred when they were digging the trench.***
Hadhrat Aamir رضي الله عنه *said, "Rasulullaah* ﷺ *once sent us on a military expedition with only a bag of dates as provisions. The commander would (initially) distribute handfuls of it amongst us until he could give us only one each." His son asked, "Of what use is one date?" Hadhrat 'Aamir* رضي الله عنه *said,* ***"Do not say that, dear son. We realised the value of the one date when we did not even have one date."***[2]

Hadhrat Abu Ubaydah رضي الله عنه and his Companions Experience Severe Hunger on a Journey

Hadhrat Jaabir رضي الله عنه says, "Rasulullaah ﷺ appointed Hadhrat Abu Ubaydah رضي الله عنه as our commander and sent us to intercept a caravan of the Quraysh. Unable to find anything else, we took a bag of dates with us for our provisions. From there, Hadhrat Abu Ubaydah رضي الله عنه used to give us each a single date." The narrator asked Hadhrat Jaabir رضي الله عنه, "What would you do with just a single date?" He replied, "We would suck on it as a child suckles and then drink water. This would meet our requirements for the day until the night. We also used our staffs to bring leaves down from the trees, which we soaked in water to eat." The Hadith continues. [3]
A narration of Maalik, Bukhari, Muslim and others state that the Sahabah رضي الله عنهم numbered three hundred on the expedition while a narration of Tabraani places the figure above six hundred. [4] A narration of Imaam Maalik states that a student of Hadhrat Jaabir رضي الله عنه asked him, "Of what use was the one date?" He replied, "When all the dates were finished, we missed even that one date."

The Hunger Rasulullaah ﷺ and the Sahabah رضي الله عنهم Suffered During the Tihaama Expedition

Hadhrat Abu Khunays Ghifaari رضي الله عنه narrates that he accompanied Rasulullaah ﷺ on the Tihaama expedition. When they reached Usfaan, the Sahabah رضي الله عنهم approached Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! We are suffering extreme hunger. Permit us to eat one of the riding animals." Rasulullaah ﷺ granted the permission. When Hadhrat Umar رضي الله عنه was informed about this, he came to Rasulullaah ﷺ and said, "O Nabi of Allaah ﷺ! What have you done? If you have instructed the people to slaughter their riding animals, what will they ride?" "What do you suggest, O son of Khattaab?" asked Rasulullaah ﷺ. Hadhrat Umar رضي الله عنه replied, "I suggest that you instruct them to bring all their leftover provisions which you should gather together and place in a dish. You

(1) Ibn Abi Dunya as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.98).
(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.179). Ahmad, Bazzaar and Tabraani have also reported it. Haythami (Vol.10 Pg.319) has commented on the chain of narrators.
(3) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.276). The complete narration will Isha Allaah appear in the chapter discussing the assistance that Allaah gave to the Sahabah رضي الله عنهم.
(4) Haythami (Vol.10 Pg.322) has commented on the chain of narrators.

should then pray to Allaah for them."

Rasulullaah ﷺ then gave the order to collect all their leftover provisions in a dish, after which he made du'aa. Thereafter, he told them all to bring their satchels and each person's satchel was filled. (1)

Hadhrat Umar رضي الله تعالى عنه narrates that they were with Rasulullaah ﷺ on an expedition when they said, "O Rasulullaah ﷺ! The enemy is here. They have eaten well while our people are hungry." The Ansaar offered, "Should we not slaughter our camels and feed the people?" Rasulullaah ﷺ said, "Whoever has any leftover food should bring it here." While some people brought a *Mudd*, others brought a *Saa*(2). Some brought more while others brought less. The sum of all the food the people brought was twenty-odd *Saa*. Rasulullaah ﷺ then sat aside and prayed to Allaah to bless the food. Thereafter, he said, "Take but do not loot."

The Muslims then started taking, someone in his basket and another in his bag. Everyone filled their satchels and people even tied knots in the sleeves and filled them (sleeves were made very wide in those days). When everyone had finished taking, the food was still the same as it had been at the beginning. Rasulullaah ﷺ them said, "I testify that there is none worthy of worship but Allaah and that I am Allaah's Rasul. Whoever says this with sincerity, Allaah will save him from the heat of Jahannam." (3)

The lady who fed Some of the Sahabah رضي الله تعالى عنهم Every Friday

Hadhrat Sahl bin Sa'd رضي الله تعالى عنه says, "There was a woman from amongst our tribe who used to grow beetroot in her garden. Every Friday she would remove the beetroot, place it in a pot together with a handful of barley which she would grind. The beetroot then served the purpose of meat. After the Jumu'ah salaah, we used to go to her and greet her. She would then serve the dish to us. We looked forward to Fridays because of this meal." Another narration states that there was no fat and no stickiness in the meal and that the Sahabah رضي الله تعالى عنهم would be very happy on Fridays (because of this food). (4)

The Sahabah رضي الله تعالى عنهم eat Locusts and never Ate Bread made of Wheat during the Period of Ignorance

Hadhrat Abdullaah bin Abi Awfa رضي الله تعالى عنه narrates that they fought seven battles with Rasulullaah ﷺ in which they ate locusts. (5)

Hadhrat Abu Barzah رضي الله تعالى عنه narrates, "During an expedition, we confronted some Mushrikeen and managed to chase them away from their place where they had

(1) Bazzaar and Tabraani as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.303).
(2) The *Mudd* and *Saa* were units of weight used in those days.
(3) Abu Ya'la. Haythami (Vol.8 Pg.304) has commented on the chain of narrators.
(4) Bukhari as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.173).
(5) Ibn Sa'd (Vol.4 Pg.36). Abu Nu'aym has also narrated it in his *Hilya* (Vol.7 Pg.242)

ovens in the ground (to bake bread with wheat flour). Settling there, we ate the bread. Because we used to hear during the Period of Ignorance that eating bread made of wheat flour made a person fat, **each one of us started looking at his sides after eating the bread to see whether he had grown fat.**" (1)

Another narration states, "We were with Rasulullaah ﷺ during the Battle of Khaybar when we chased off the enemy from the bread they made from fine wheat flour (they fled, leaving the bread behind)." (2)

Hadhrat Abu Hurayra رضي الله تعالى عنه says, "After winning the Battle of Khaybar, we passed by some Jews who were baking bread made of wheat flour in ovens made in the ground. We chased them off and shared the bread. I received a piece of it, part of which was burnt. Because I had heard that eating this bread made one fat, ?after eating it, I looked at my sides to see whether I had ?become any fatter."?(3)

Enduring Thirst when Inviting People Towards Allaah and His Rasool ﷺ

The Intense Thirst that the Sahabah رضي الله تعالى عنهم Suffered During the Expedition to Tabook

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه was once asked to give an account of "The Hour of Difficulty" (the expedition to Tabook). Hadhrat Umar رضي الله تعالى عنه said, "When we left for Tabook, the heat was intense and when we stopped over at a place, we were so thirsty that we thought our necks would fall off (that we would die). In fact, when any of us went out in search of his mount, he really thought that he would die by the time he returned. The situation was so severe that when one of us slaughtered a camel, he would extract the liquids from its entrails to drink and then rub the remainder on his stomach (so that the coolness could penetrate his stomach)."

"Hadhrat Abu Bakr رضي الله تعالى عنه then said, 'O Rasulullaah ﷺ! Allaah is always good to you so make du'aa to Allaah on our behalf.' 'Do you really want me to do so?' asked Rasulullaah ﷺ. 'Please do,' entreated Hadhrat Abu Bakr رضي الله تعالى عنه. Rasulullaah ﷺ then raised his hands to the heavens (to make du'aa) and had not yet dropped his hands when clouds started gathering in the sky. First a drizzle fell and then the rains came pouring down. The Sahabah رضي الله تعالى عنهم filled whatever containers they had and when we left the place, we discovered that the rain had not fallen further than the area where the army was camped." (4)

Hadhrat Haarith, Ikrama and Ayaash رضي الله تعالى عنهم Suffer Extreme Thirst During the Battle of Yarmook

Hadhrat Habeeb bin Abi Thaabit رضي الله تعالى عنه narrates that Hadhrat Haarith bin

(1) Tabraani as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.177). Haythami (Vol.10 Pg.324) has commented on the chain of narrators.

(2) Tabraani.

(3) Abu Nu'aym has narrated it in his *Hilya* (Vol.6 Pg.307)

(4) Ibn Wahab as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.9). Ibn Sa'd has also narrated it as quoted in the *Tafseer* of Ibn *Katheer* (Vol.2 Pg.396). Bazzaar and Tabraani have also reported it with a reliable chain of narrators as confirmed by Haythami (Vol.6 Pg.194).

Hishaam, Ikrama bin Abi Jahal and Ayaash bin Rabee'ah رضي الله عنهم were all fatally wounded during the Battle of Yarmook. When Hadhrat Haarith bin Hishaam رضي الله عنه asked for some water and was about to drink it, Hadhrat Ikrama رضي الله عنه looked at him. Hadhrat Haarith رضي الله عنه said, "Give the water to Ikrama." When Hadhrat Ikrama رضي الله عنه took the water, Hadhrat Ayaash رضي الله عنه looked at him. Hadhrat Ikrama رضي الله عنه therefore asked that the water be given to Hadhrat Ayaash رضي الله عنه. However, before the water could reach Hadhrat Ayaash رضي الله عنه, he had already passed away. By the time the water reached the others, they had also passed away. (1)

Hadhrat Abu Amr Ansaari رضي الله عنه Endures Severe Thirst in the Path of Allaah

Hadhrat Muhammad bin Hanafiyyah رضي الله عنه says, "Hadhrat Abu Amr Ansaari رضي الله عنه had participated in the Battles of Badr, Uhud and the pledge at Aqaba. I once saw him fasting (on the battlefield), restless because of severe thirst. He asked his slave to pass him his shield and when the slave did so, he fired an arrow which did not go far (because he had grown weak with thirst). **When he had fired three arrows, he said that he had heard Rasulullaah صلى الله عليه وسلم say, 'Whoever fires an arrow in the path of Allaah, the arrow shall be a source of light for him on the Day of Qiyaamah whether it reaches its target or not.'** Hadhrat Abu Amr رضي الله عنه was martyred before sunset of that day." (2) Another narration states that he asked his slave for water, which the slave gave.

Enduring Extreme Cold when Inviting People Towards Allaah

The Sahabah رضي الله عنهم Dig the Trench in Extreme Cold

Hadhrat Abu Rayhaana رضي الله عنه who was with Rasulullaah صلى الله عليه وسلم in a battle narrates, "We took shelter near a hill one night when the cold was so severe that some men dug holes in the ground, got in and covered holes with their shields. When Rasulullaah صلى الله عليه وسلم noticed this, he announced, 'Who will stand guard over us tonight? I shall make such a du'aa for him, the virtues of which he will certainly receive.' A man from the Ansaar stood up and volunteered. When Rasulullaah صلى الله عليه وسلم asked who he was, he gave his name. Rasulullaah صلى الله عليه وسلم asked him to come closer and when he did, Rasulullaah صلى الله عليه وسلم held a part of his clothing and started making du'aa for him. When I heard the du'aa, I also volunteered. Rasulullaah صلى الله عليه وسلم asked me who I was and I informed him that I was Abu Rayhaana. Rasulullaah صلى الله عليه وسلم then made a du'aa for me that was shorter than the one he made for the other person. **Thereafter, Rasulullaah صلى الله عليه وسلم said, 'The fire of**

(1) Abu Nu'aym and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.310). Haakim has reported it in his Mustadrak (Vol.3 Pg.242). A similar report from Hadhrat Abdullaah bin Mus'ab رضي الله عنه cites the name of Hadhrat Suhayl bin Amr رضي الله عنه instead of Hadhrat Ayaash رضي الله عنه. Ibn Sa'd has also narrated a similar narration as quoted in Isti'aab (Vol.3 Pg.150).

(2) Tabraani as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.404). Haakim has also narrated it in his *Mustadrak* (Vol.3 Pg.395)

Jahannam has been forbidden for the eye that stands guard in the path of Allaah.'" (1)

Enduring Lack of Clothing when Inviting People Towards Allaah

The Burial of Hadhrat Hamza رضي الله تعالى عنه

Hadhrat Khabbaab bin Arat رضي الله تعالى عنه narrates, "I saw the burial of Hadhrat Hamza رضي الله تعالى عنه when we could find nothing to shroud his body besides a single shawl. However, (the shawl was so small that) when we covered his feet, his head would be exposed and when we covered his face, his feet would be exposed. We eventually covered his head and put some Idhkhir grass over his feet." (2)

The Incident of Hadhrat Shurahbeel bin Hasanah رضي الله تعالى عنه with Rasulullaah صلى الله عليه وسلم

Hadhrat Shafaa bint Abdillaah رضي الله تعالى عنها narrates that she once went to Rasulullaah صلى الله عليه وسلم to ask for some charity. However, (because he had nothing to give her) Rasulullaah صلى الله عليه وسلم excused himself and (because she knew him well) she started to tell him off. When the time for salaah arrived she left and then went to her daughter who was married to Hadhrat Shurahbeel bin Hasanah رضي الله تعالى عنه. When she found Hadhrat Shurahbeel رضي الله تعالى عنه at home, she asked, "Salaah has started and you are still at home?" She then started to rebuke him. He said, "Dear aunt! Do not scold me because I have only one cloth (to wear) and Rasulullaah صلى الله عليه وسلم has borrowed it (I therefore have nothing decent to wear to the Masjid). She then said, "May my parents be sacrificed! I had been telling Rasulullaah صلى الله عليه وسلم off for the past day (for not giving me anything) whereas I was unaware that his condition is so bad that he has to borrow clothes from others." Hadhrat Shurahbeel رضي الله تعالى عنه said, "That too is only an upper garment that we had to patch up." (3)

Hadhrat Abu Bakr رضي الله تعالى عنه Suffers from a Lack of Clothing and Hadhrat Jibra'eel عليه السلام Gives him Glad Tidings in this Regard

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says that Rasulullaah صلى الله عليه وسلم was once sitting with Hadhrat Abu Bakr رضي الله تعالى عنه, who was wearing a robe on which he used thorns as buttons at the chest. At that moment, Hadhrat Jibra'eel عليه السلام descended from the heavens and after conveying Allaah's greetings to Rasulullaah صلى الله عليه وسلم, he asked, "Why do I see Abu Bakr wearing a robe that he buttons at the chest with thorns?" Rasulullaah صلى الله عليه وسلم replied, "O Jibra'eel عليه السلام! He had spent all his wealth on me before the conquest of Makkah (and has nothing left for himself)." Hadhrat Jibra'eel عليه السلام said to Rasulullaah صلى الله عليه وسلم, "Convey Allaah's greetings to him and tell

(1) Ahmad, Nasa'ee and Tabraani as quoted in *Isaaba* (Vol.2 Pg.156). Haythami (Vol.5 Pg.287) has commented on the chain of narrators. Bayhaqi has also narrated the Hadith (Vol.9 Pg.149).

(2) Tabraani, as quoted in Muntakhab (Vol.5 Pg.170).

(3) Tabraani and Bayhaqi as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.396); Ibn Asaakir as quoted in Kanzul Ummaal (Vol.4 Pg.41); Ibn Abi Haatim as quoted in *Isaaba* (Vol.4 Pg.342); Ibn Mandah as quoted in Isaaba (Vol.2 Pg.271) and Haakim in his *Mustadrak* (Vol.4 Pg.58).

him that his Rabb asks, 'Are you pleased with Me in this state of poverty or unpleased?'"

Rasulullaah turned to Hadhrat Abu Bakr and said, "O Abu Bakr! Hadhrat Jibra'eel is here. He conveys to you the greetings from Allaah Who asks, 'Are you pleased with Me in this state of poverty or unpleased?'" Hadhrat Abu Bakr started to cry and said, "Can I ever be displeased with my Rabb? I am pleased with my Rabb!" I am pleased with my Rabb!" (1)

Hadhrat Ali and Hadhrat Faatima Suffer from a Lack of Clothing

Hadhrat Ali narrates that when he married Hadhrat Faatima, all they had as a bedding was a sheepskin that they slept on by night and on which they served food to their camel during the day. They also had no servant. (2)

The Sahabah have only Coarse Woollen clothing to wear and Have to Constantly eat Only Dates and Water

Hadhrat Abu Burda says that his father (Hadhrat Abu Moosa Ash'ari) once said to him, "If only you had to see us during the time of Rasulullaah when we would be caught in the rain! You would have thought that we smelt just like sheep (because our clothes were made from sheepskin)." (3) Another narration(4) from Hadhrat Abu Burda states that his father Hadhrat Abu Moosa Ash'ari said to him, "Dear son! If you had to see us during the time of Rasulullaah when we were caught in the rain, you would have found us smelling like sheep because of our woollen clothing. Yet another narration adds that Hadhrat Abu Moosa Ash'ari said, "Our clothes were made of sheepskin while our food was the two black things, dates and water." (5)

The Men of Suffa Suffer from a Lack of Clothing

Hadhrat Abu Hurayra says, "I saw seventy men of Suffa, none of whom possessed a large shawl. They either wore a lower garment only or a small sheet that they tied around their necks. Whereas the garment of some reached halfway past their calves, there were those whose garments just reached their ankles. However, they would hold the garment together because they did not like their private parts to be exposed." (6)

Hadhrat Waathila bin Asqa says, "I was one of the men of Suffa. None of

(1) Abu Nu'aym in his *Hilya* (Vol.7 Pg.105) and his *Fadhaa'ilus Sahabah*, narrating from Hadhrat Abu Hurayra. Ibn Katheer has commented on the chain of narrators as mentioned in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.353).

(2) Hannaad and Deenowri as quoted in *Kanzul Ummaal* (Vol.7 Pg.133).

(3) Abu Dawood, Tirmidhi and Ibn Majah as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.394).

(4) Ibn Sa'd (Vol.4 Pg.80).

(5) Tabraani with reliable narrators as confirmed by Haythami (Vol.10 Pg.325). Abu Dawood has also narrated it briefly.

(6) Bukhari as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.397) and Abu Nu'aym in his *Hilya* (Vol.1 Pg.341).

us had a complete set of clothing and (because our bodies were exposed) our perspiration would form lines of dirt and dust on our bodies." (1)

Someone came to Hadhrat Aa'isha رضي الله تعالى عنها while she had with her a slave woman who was wearing a shirt worth five Dirhams. Hadhrat Aa'isha رضي الله تعالى عنها said to the person, "Lift your gaze and look at this slave woman of mine. Look at her! She is not happy to wear this shirt in the house whereas during the time of Rasulullaah ﷺ I had a shirt just like it and every woman in Madinah would borrow it when she was being beautified (for marriage)." (2)

Enduring fear when Inviting People Towards Allaah

The Sahabah رضي الله تعالى عنهم Suffer Extreme Fear, Hunger and Cold During the Battle of Ahzaab

Hadhrat Abdul Azeez who was the nephew of Hadhrat Hudhayfa رضي الله تعالى عنه narrates that that when Hadhrat Hudhayfa رضي الله تعالى عنه had mentioned the battles that the Sahabah رضي الله تعالى عنهم fought by the side of Rasulullaah ﷺ, the people sitting in the gathering cited various brave deeds they would have done had they been present then. Hadhrat Hudhayfa رضي الله تعالى عنه said to them, "Do not wish for that. I have seen the time one night during the Battle of Ahzaab when we were sitting in rows with the army of Abu Sufyaan above us (outside Madinah) and the Jews of the Banu Qurayzah beneath us (inside Madinah) as we feared that they would attack our families. We had never before experienced a night that was darker than that night nor a night in which the wind blew more fiercely. The wind made sounds resembling thunder and the darkness was so intense that we could not even see our fingers."

"The Munaafiqeen started asking Rasulullaah ﷺ for permission to return home with the excuse that their houses were exposed (to attack) whereas they were really not. Rasulullaah ﷺ permitted every one of them to return. As Rasulullaah ﷺ granted them permission, they stealthily left and we were left with approximately three hundred. Rasulullaah ﷺ approached each man until he came to me. I had no protection against the enemy and all the protection I had against the cold was my wife's woollen shawl that barely covered my knees. I was squatting on my knees when Rasulullaah ﷺ came to me and asked who I was. When I informed him that I was Hudhayfa. He called me saying, 'O Hudhayfa!' Reluctant to stand up, I shrunk lower down to the ground as I replied, 'Yes, O Rasulullaah ﷺ!' When I stood up, Rasulullaah ﷺ said, 'Something has happened amongst the enemy. I want you to bring me some information from them.' Although I was the most frightened at the time and feeling the coldest, I left. Rasulullaah ﷺ then prayed, 'O Allaah! Protect him from the front, from the back, from the right, from the left, from above and from beneath.'"

Hadhrat Hudhayfa رضي الله تعالى عنه says, "I swear by Allaah, that (after this du'aa) every bit

(1) Abu Nu'aym in his *Hilya*.
(2) Bukhari as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.164).

of fear and cold in me then left and I experienced none of it. As I left, Rasulullaah ﷺ instructed, 'O Hudhayfa! Do not do anything amongst them until you return.' When I drew close to the enemy army, noticed the light of a fire that they had lit. There I saw a large dark-skinned man warming his hands at the fire and rubbing them on his sides as he said, 'Let us leave! Let us leave!' I had not known Abu Sufyaan before this. I removed an arrow with a white feather from my quiver and placed it on my bow to fire at him in the light when I recalled the instruction of Rasulullaah ﷺ: **'Do not do anything amongst them until you return.'** I then restrained myself and put the arrow back into the quiver. I then gathered my courage and proceeded amongst the army."

"The closest people to me was the Banu Aamir tribe who were announcing, 'O family of Aamir! Leave! Leave! You cannot stay here!' The wind was raging within their ranks without blowing even a hand's span outside their quarters. By Allaah! I could hear the sounds of rocks smashing against their carriages and beddings as the wind threw them up. I then left to return to Rasulullaah ﷺ. **When I had reached halfway or close to halfway, I met approximately twenty horsemen all wearing turbans. They said to me, 'Inform your leader that Allaah has acted on his behalf.'"**

"When I returned to Rasulullaah ﷺ, I found him performing salaah wrapped in a small shawl. By Allaah! The cold returned to me as soon as I returned and I started shivering. While performing salaah, Rasulullaah ﷺ motioned me with his hand. When I drew closer to him, he put the edge of the shawl on me. It was the practice of Rasulullaah ﷺ to perform salaah whenever anything worried him. I then informed Rasulullaah ﷺ about what had happened and told him the enemy were leaving when I left them. It was then that Allaah revealed the following verses of the Qur'aan:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَآءَتْكُمْ جُنُوْدٌ فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا وَّجُنُوْدًا لَّمْ تَرَوْهَا ۗ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ۝ وَرَدَّ اللّٰهُ الَّذِيْنَ كَفَرُوْا بِغَيْظِهِمْ لَمْ يَنَالُوْا خَيْرًا ۗ وَكَفَى اللّٰهُ الْمُؤْمِنِيْنَ الْقِتَالَ ۗ وَكَانَ اللّٰهُ قَوِيًّا عَزِيْزًا ۝﴾

(سورة الاحزاب: ۹ تا ۲۵)

O you who have Imaan! Remember Allaah's favour *(to you)* when the armies approached you, against which We sent *(in your defence)* a *(fierce)* wind and troops *(of angels)* that you could not see *(thus causing fear in the hearts of the enemy, causing them to retreat)*. Allaah is Watchful over what you do ... *(Afterwards,)* Allaah returned the Kuffaar *(to Makkah)* with their fury without them achieving any good *(without them attaining their objective of destroying Islaam and the Muslims)*. Allaah suffices for the Mu'mineen in battle *(causing them to defeat the Kuffaar despite their lack of physical resources)*. Allaah is Omnipotent, Mighty *(and none can fight Him)*. {Surah Ahzaab, verses

9-25}(1)

Hadhrat Yazeed Taymi narrates that they were with Hadhrat Hudhayfa رضي الله عنه when someone asked him, "Had I met Rasulullaah ﷺ, I would have fought fiercely and sacrificed my life." Hadhrat Hudhayfa رضي الله عنه said, "Would you really have? I saw a time when we were with Rasulullaah ﷺ during the Battle of Ahzaab. There blew that night an extremely violent and icy wind. Rasulullaah ﷺ then announced, 'The person who will go and gather intelligence about the enemy, Allaah shall make him my companion on the Day of Qiyaamah.'" The rest of the Hadith is similar to the narration of Abdul Azeez quoted above. This narration however, quotes that Hadhrat Hudhayfa رضي الله عنه said, "When I returned to Rasulullaah ﷺ, the cold struck me as soon as I arrived and I shivered. When I informed Rasulullaah ﷺ about events, he covered me with the extra part of the shawl he was performing salaah in. I then slept until dawn. When dawn arrived, Rasulullaah ﷺ said, 'Wake up, O sleepy head." (2)

Another narration states that Rasulullaah ﷺ announced, "Who will go and see what the enemy is doing and return (with the news)?" Rasulullaah ﷺ stipulated that the person will return and added, "I shall make du'aa to Allaah that he should be my companion in Jannah." However, no one stood up because of the intense fear, hunger and cold that everyone was suffering. (3)

Enduring Injuries and Illness when Inviting People Towards Allaah

The Incident of Two Men from the Banu Abdul Ash'hal Tribe During the Battle of Uhud

Hadhrat Abu Saa'ib رضي الله عنه narrates that a man from the Banu Abdul Ash'hal tribe reported, "My brother and I participated in the Battle of Uhud and we both returned wounded. When Rasulullaah ﷺ's caller announced that we should march in pursuit of the enemy, I said to my brother or he said to me, 'Can we miss this opportunity to march with Rasulullaah ﷺ?' By Allaah! Although we had no transport to ride and were both heavily wounded, we went with Rasulullaah ﷺ. Since my wounds were less serious than my brother's, I carried him when he could not manage and he walked at other times. In this manner, we eventually reached the place where the other Muslims were." (4)

Another narration states that it was Hadhrat Abdullaah bin Sahl رضي الله عنه and his brother Hadhrat Raafi bin Sahl رضي الله عنه who proceeded to Hamraa'ul Asad in a wounded condition and without transport as the one carried the other. (5)

(1) Haakim and Bayhaqi (Vol.9 Pg.148) as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.114). Abu Dawood and Ibn Asaakir have also reported the Hadith in detail as quoted in *Kanzul Ummaal* (Vol.5 Pg.279).
(2) Muslim.
(3) Ibn Is'haaq reporting from Muhammad bin Ka'b Qurazi رضي الله عنه.
(4) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.49)
(5) Ibn Sa'd (Vol.3 Pg.21).

The Story of Hadhrat Amr bin Jamooh رضي الله تعالى عنه and his Martyrdom During the Battle of Uhud

Several elders of the Banu Salma tribe have reported that Hadhrat Amr bin Jamooh رضي الله تعالى عنه was badly crippled while his four sons were like lions and participated in every battle by the side Rasulullaah ﷺ. When the Battle of Uhud took place, his sons tried to prevent him from participating saying, "Allaah has excused you." He then approached Rasulullaah ﷺ saying, "My sons want to stop me from leaving with you to participate in this battle. By Allaah! I wish to walk in Jannah with my paralysis." Rasulullaah ﷺ said to him, "Allaah has excused you. Jihaad is not compulsory for you." Rasulullaah ﷺ then said to his sons, "You need not prevent him (from participating) because Allaah may perhaps grant him the high rank of martyrdom." Hadhrat Amr bin Jamooh رضي الله تعالى عنه then left with Rasulullaah ﷺ and was martyred during the Battle of Uhud. (1)

Hadhrat Abu Qataadah رضي الله تعالى عنه who participated in the Battle of Uhud says that Hadhrat Amr bin Jamooh رضي الله تعالى عنه who was crippled once approached Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! If I fight in the path of Allaah and am killed, will I walk with a healthy leg in Jannah?" "Certainly,' replied Rasulullaah ﷺ. Subsequently, the Kuffaar martyred Hadhrat Amr bin Jamooh رضي الله تعالى عنه, his nephew and their slave during the Battle of Uhud. When Rasulullaah ﷺ passed by (the corpse of) Hadhrat Amr bin Jamooh رضي الله تعالى عنه, he said, "I can see him walking in Jannah with a healthy leg." Rasulullaah ﷺ then instructed that Hadhrat Amr bin Jamooh رضي الله تعالى عنه, his nephew and slave should be buried in one grave. (2)

The Story of Hadhrat Raafi bin Khadeej رضي الله تعالى عنه

Hadhrat Yahya bin Abdul Hameed narrates from his grandfather that an arrow struck Hadhrat Raafi bin Khadeej رضي الله تعالى عنه during either the Battle of Uhud or the Battle of Hunayn(3). He then went to Rasulullaah ﷺ and asked him to remove the arrow. Rasulullaah ﷺ said, "O Raafi! If you want, I could remove the shaft together with arrowhead. Otherwise, I could remove only the shaft without arrowhead and testify on the Day of Qiyaamah that you are a martyr." Hadhrat Raafi رضي الله تعالى عنه said, "O Rasulullaah ﷺ! Remove the shaft without the arrowhead and testify for me on the Day of Qiyaamah that I am a martyr." Rasulullaah ﷺ did this. Hadhrat Raafi رضي الله تعالى عنه lived until the period when Hadhrat Mu'aawiya رضي الله تعالى عنه was Khalifah, when the wound reopened and he passed away after Asr.

Such is the report according to this narration. However, the correct version of the story according to *Al Bidaaya wan Nihaaya* is that Hadhrat Raafi bin Khadeej رضي الله تعالى عنه passed away after the Khilaafah of Hadhrat Mu'aawiya رضي الله تعالى عنه. *Isaaba* (Vol.1 Pg.496) states that a period elapsed between the time his wound reopened and the time that he passed away. (4) Several such Ahadeeth shall Insha Allaah be quoted in the chapter discussing patience..

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.37).

(2) Ahmad. Haythami (Vol9. Pg.315) has commented on the chain of narrators. Bayhaqi (Vol.9 Pg.24) has also reported the narration.

(3) One of narrators Amr bin Marzooq is unsure which battle it was.

(4) Bayhaqi. The narration is also reported by Baawardi, Ibn Mandah and Tabraani as quoted in *Isaaba* (Vol.4 Pg.474) as well as Ibn Shaaheen as quoted in *Isaaba* (Vol.1 Pg.496).

Chapter Four

The Chapter Concerning Hijrah (Migration)

"This chapter highlights how the Sahabah رضي الله تعالى عنهم left their dearly loved homelands, an act that is extremely difficult for a person. They also left with the intention of never returning until their deaths. This chapter also highlights the fact that doing this was more beloved to them than the world and all its pleasures and that they gave preference to the Deen above mundane pleasures and were not concerned when these pleasures were lost. The chapter also emphasises how the Sahabah رضي الله تعالى عنهم travelled from place to place to protect the Deen from evil, as if they were specially created for the Aakhirah and were its sons. It therefore appeared as if this world was created for them."

The Hijrah of Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه

The Leaders of the Quraysh Conspire Against Rasulullaah ﷺ

Hadhrat Urwa رضي الله تعالى عنه narrates that after the Hajj season, Rasulullaah ﷺ was in Makkah during the remaining days of Dhul Hijjah, Muharram and Safar. The Mushrikeen then gathered to conspire against him, thinking that he would soon be leaving Makkah since they knew that Allaah had created a place of safety and protection for him in Madinah. They had also found out that the Ansaar had accepted Islaam and that the Muhaajireen were going to them. The Mushrikeen therefore planned to capture Rasulullaah ﷺ and then either assassinate him, imprison him[1], exile him or keep him tied up. Allaah informed Rasulullaah ﷺ about their plot and revealed the following verse:

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ۝﴾ (سورة الانفال: ٣٠)

(O Muhammad ﷺ! Remember the time) When the Kuffaar schemed against you to imprison you, kill you or exile you *(drive you out of*

(1) The narrator Amr bin Khaalid is unsure whether the term is "imprison him" or "drag him on the ground" (the first seems more correct).

Makkah). They plan and Allaah plans. Allaah is the best of planners."
{Surah Anfaal, verse 30}

The day when Rasulullaah ﷺ went to the house of Hadhrat Abu Bakr رضي الله عنه Nabi ﷺ was informed that the Mushrikeen planned to assassinate him as he slept that night.

Rasulullaah ﷺ Leaves Makkah with Hadhrat Abu Bakr رضي الله عنه and they Hide in the Cave of Thowr

Under the veil of the night, Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله عنه left for the cave in the Thowr mountain, which is mentioned in the Qur'aan[1]. Hadhrat Ali bin Abi Taalib رضي الله عنه slept on Rasulullaah ﷺ's bed so that Rasulullaah ﷺ could hide from Mushrikeen spies (who would think that Rasulullaah ﷺ is asleep in the house). The Mushrikeen spend the night walking about and discussing how they would leap on to the person sleeping and tie him up. They continued in this manner until dawn broke and they saw Hadhrat Ali رضي الله عنه stand up from Rasulullaah ﷺ's bed. When they asked Hadhrat Ali رضي الله عنه where Rasulullaah ﷺ was, he said that he did not know. They then realised that Rasulullaah ﷺ had left Makkah.

The Mushrikeen then took to their mounts and started searching for Rasulullaah ﷺ. They also sent messages to the people at the various oases, instructing them to capture Rasulullaah ﷺ and promising them large rewards. They reached the cave of Thowr where Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله عنه hid and had even climbed on top of the cave (where the entrance was). Rasulullaah ﷺ heard their voices and Hadhrat Abu Bakr رضي الله عنه became worried and frightened. Rasulullaah ﷺ then said to him

﴿لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا﴾ (سورة توبه: ٤٠)

"... Do not grieve *(do not fear for my safety).* Verily Allaah is with us *(and He will protect us from the Kuffaar)...*" {Surah Taubah, verse 40}

Rasulullaah ﷺ then made du'aa to Allaah and Allaah sent peace and tranquility to them as referred to in the following verse:

﴿فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهُ عَلَيْهِ وَاَيَّدَهُ بِجُنُوْدٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوا السُّفْلٰى ۗ وَكَلِمَةُ اللّٰهِ هِيَ الْعُلْيَا ۗ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ۝﴾ (سورة توبه: ٤٠)

... So Allaah caused His tranquillity *(serenity, mercy and peace)* to descend on him, assisted him with an army *(of angels and other creation)* that you had not seen. And *(Allaah)* placed the word of the Kuffaar *(the call to Shirk)* at the very bottom while the word of Allaah *(the Kalimah)* is right at the top. Allaah is Mighty, The Wise. {Surah Taubah, verse 40}

Hadhrat Abu Bakr رضي الله عنه had several milk-giving goats that would be brought to

(1) In verse 40 of Surah Taubah where Allaah says, "...when the two of them were in the cave".

him and also taken to his family in Makkah. He also had an honest and trustworthy slave by the name of Hadhrat Aamir bin Fuhayra رضي الله عنه who was a very good Muslim. **Hadhrat Abu Bakr رضي الله عنه sent him to hire a guide (to take them to Madinah) and Hadhrat Aaamir رضي الله عنه hired a man called Ibnul Ayqadh.** He belonged to the Banu Abd bin Adi tribe who were allies of the Banu Sahm branch of the Banu Aas bin Waa'il tribe that belonged to the Quraysh. This guide from the Banu Adi tribe was a Mushrik then and it was his occupation to guide people on the journeys. During those nights (that they hid the cave), the two of them (Hadhrat Aamir رضي الله عنه and the guide) hid in the camels of Rasulullaah ﷺ and **Hadhrat Abu Bakr رضي الله عنه while Hadhrat Abdullaah رضي الله عنه the son of Hadhrat Abu Bakr رضي الله عنه would come to them every evening and relate to them the events taking place in Makkah.** Every night, Hadhrat Aamir رضي الله عنه would bring them some goats, which they would milk and then slaughter one to eat. Early in the mornings, he would take the goats away to the grazing fields that the people used for their goats and no one realised what was happening.

This continued until talk of Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله عنه died down and they learnt that things were quiet. Their two companions then arrived with the camels and they left. They had already been in the cave for two days and two nights. They took Hadhrat Aamir bin Fuhayra رضي الله عنه along with them, who drove the camels, served them and assisted them. Hadhrat Abu Bakr رضي الله عنه would let him ride the camel behind him in turns. Besides Hadhrat Aamir رضي الله عنه and the guide from the Banu Adi, no one else accompanied Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله عنه. (1)

The preparations that Hadhrat Abu Bakr رضي الله عنه made for the Hijrah

Hadhrat Aa'isha رضي الله عنها narrates, "Rasulullaah ﷺ never failed to visit Hadhrat Abu Bakr رضي الله عنه during one of the ends of the day. He either visited during the mornings or during the evenings. This was his practice until the day arrived when Allaah permitted him to migrate and to leave Makkah in the midst of all the people. That day, Rasulullaah ﷺ came to our house at midday which was a time that he usually never visited. When Hadhrat Abu Bakr رضي الله عنه saw him come, he said, 'Rasulullaah ﷺ will come during this hour only if something important has cropped up.' When Rasulullaah ﷺ arrived, Hadhrat Abu Bakr رضي الله عنه moved back on his bed (to make way for him) and Rasulullaah ﷺ sat down. There was nobody with Hadhrat Abu Bakr رضي الله عنه besides myself and my sister Asmaa bint Abi Bakr. Rasulullaah ﷺ said, 'Send everyone else away from you.' Hadhrat Abu Bakr رضي الله عنه replied, 'It is only my two daughters. May my parents be sacrificed for you, there is no harm in them being here.'"

Narrating further, Hadhrat Aa'isha رضي الله عنها says, "Rasulullaah ﷺ then said, 'Allaah has permitted me to migrate and to leave Makkah.' Hadhrat Abu Bakr رضي الله عنه asked, 'May I accompany you?' Rasulullaah ﷺ replied, 'You may

(1) Tabraani. Haythami (Vol.6 Pg.51) has commented on the chain of narrators.

accompany me.' **I swear by Allaah that before then I had never known anyone to cry out of joy until I saw Hadhrat Abu Bakr رضي الله عنه cry that day.** Hadhrat Abu Bakr رضي الله عنه then said, 'O Nabi of Allaah صلى الله عليه وسلم! I have kept those two camels ready for this purpose.' He then hired Abdullaah bin Urayqidh as a guide to show them the way. He was a Mushrik from the Banu Du'il bin Bakr tribe whose mother belonged to the Banu Sahm bin Amr tribe. They gave him their two camels and he kept them and grazed them until the appointed day." (1)

A reliable narration from Hadhrat Aa'isha رضي الله عنها states that when Hadhrat Abu Bakr رضي الله عنه asked Rasulullaah صلى الله عليه وسلم whether he could accompany him and Rasulullaah صلى الله عليه وسلم agreed, Hadhrat Abu Bakr رضي الله عنه said, "I have two camel that I have fed for the past six months for this purpose. Take any one of the two." Rasulullaah صلى الله عليه وسلم said, **"I shall rather buy it."** Rasulullaah صلى الله عليه وسلم then bought the camel from Hadhrat Abu Bakr رضي الله عنه and they both left. They then stayed in the cave. (2)

Hadhrat Asmaa رضي الله عنها who was the daughter of Hadhrat Abu Bakr رضي الله عنه narrates that that when they were staying in Makkah Rasulullaah صلى الله عليه وسلم usually visited them twice each day. However, one day he arrived in the afternoon. She said to Hadhrat Abu Bakr رضي الله عنه, "Father, here comes Rasulullaah صلى الله عليه وسلم. May my parents be sacrificed! It must be something important that has brought him at this hour." Rasulullaah صلى الله عليه وسلم came and said, "Do you know that Allaah has permitted me to leave Makkah?" Hadhrat Abu Bakr رضي الله عنه asked, "May I accompany you, O Rasulullaah صلى الله عليه وسلم?" "Certainly," replied Rasulullaah صلى الله عليه وسلم. Hadhrat Abu Bakr رضي الله عنه said, "I have two camels that I have been rearing from a long time in anticipation for this day. You may take one." Rasulullaah صلى الله عليه وسلم said, "Only at a price, Abu Bakr." Hadhrat Abu Bakr رضي الله عنه replied, "May my parents be sacrificed for you! You may have it at a price if you so wish."

Hadhrat Asmaa رضي الله عنها says, "We then prepared the food for their journey. I cut my belt and used part of it to fasten their provisions." Rasulullaah صلى الله عليه وسلم and Hadhrat Abu Bakr رضي الله عنه then left and stayed in a cave in the Thowr mountain. When they arrived at the cave, Hadhrat Abu Bakr رضي الله عنه entered first and placed his finger in every hole, fearing that there may be an insect there (which would harm Rasulullaah صلى الله عليه وسلم). When the Quraysh found out that they were gone, they set out in search of them **and fixed a reward of a hundred camels for anyone who captured** Rasulullaah صلى الله عليه وسلم. They scoured the mountains of Makkah and eventually reached the mountain where Rasulullaah صلى الله عليه وسلم and Hadhrat Abu Bakr رضي الله عنه were hiding. Referring to a person who was facing the cave, Hadhrat Abu Bakr رضي الله عنه said, **"O Rasulullaah صلى الله عليه وسلم! He will surely see us." "Never," replied Rasulullaah صلى الله عليه وسلم, "because the angels are hiding us with their wings."** Still facing the cave, the man then sat down to pass urine. Rasulullaah صلى الله عليه وسلم said, "Had he seen us, he would never have done that."

They stayed three nights in the cave and every evening Hadhrat Aamir bin Fuhayra رضي الله عنه would bring the goats of Hadhrat Abu Bakr رضي الله عنه to them. At

(1) Ibn Is'haaq.

(2) Baghawi. The complete narration appears in *Kanzul Ummaal* (Vol.8 Pg.334).

night, he would take them back and by the morning they would be grazing with the shepherds in the grazing lands. Hadhrat Aamir رضي الله تعالى عنه used to return the goats in the evening with the other shepherds, but would walk very slowly (so that he would be left behind) and then take the goats to Hadhrat Abu Bakr رضي الله تعالى عنه once the night became dark. Hadhrat Abdullaah رضي الله تعالى عنه the son of Hadhrat Abu Bakr رضي الله تعالى عنه used to spend the day in Makkah finding out the news and then inform Rasulullaah صلى الله عليه وسلم and Hadhrat Abu Bakr رضي الله تعالى عنه about this when he met them at night. He then left them late at night and was in Makkah by the dawn.

Rasulullaah صلى الله عليه وسلم Leaves the Cave and Heads for Madinah

(After three nights) Rasulullaah صلى الله عليه وسلم and Hadhrat Abu Bakr رضي الله تعالى عنه left the cave and took a route along the coast. Hadhrat Abu Bakr رضي الله تعالى عنه travelled in front of Rasulullaah صلى الله عليه وسلم but whenever he felt any danger from the rear, he travelled at the back. The entire journey passed in this manner. Hadhrat Abu Bakr رضي الله تعالى عنه was a well known man. Therefore, whenever someone met him, they asked who was with him. He would reply, **"He is a guide who is showing me the way."** By saying this, he meant that Rasulullaah صلى الله عليه وسلم was guiding him in Deen but the person thought that Rasulullaah صلى الله عليه وسلم was someone showing him the road. When they reached the settlement of Qudayd which lay on their route, someone told the Banu Mudlaj tribe (who lived there), "I have seen two riders near the coast. I think that they are the men from the Quraysh whom you are searching for." Suraaqa bin Maalik said to the person, "Those are two men whom we have sent out to do some work for the people." (Suraaqa knew that that the riders were Rasulullaah صلى الله عليه وسلم and Hadhrat Abu Bakr رضي الله تعالى عنه, but said this so that he could have them to himself and earn the reward). Suraaqa then called for his slave woman and whispered to her to get his horse. He then set out on the trail of Rasulullaah صلى الله عليه وسلم and Hadhrat Abu Bakr رضي الله تعالى عنه. (1) The story of Suraaqa will shortly be related, Insha Allaah.

Hadhrat Abu Bakr رضي الله تعالى عنه Fears for Rasulullaah صلى الله عليه وسلم when they Leave the Cave and Hadhrat Umar رضي الله تعالى عنه Praises Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Ibn Seereen narrates that during the Khilaafah of Hadhrat Umar رضي الله تعالى عنه, mention was made of some Sahabah رضي الله تعالى عنهم and it appeared as if the people regarded Hadhrat Umar رضي الله تعالى عنه to be better than Hadhrat Abu Bakr رضي الله تعالى عنه. When Hadhrat Umar رضي الله تعالى عنه heard about this, he said, "I swear by Allaah that a single night of Hadhrat Abu Bakr رضي الله تعالى عنه is better than the entire family of Umar and single day of Hadhrat Abu Bakr رضي الله تعالى عنه is better than the entire family of Umar. When Rasulullaah صلى الله عليه وسلم left for the cave that night, Hadhrat Abu Bakr رضي الله تعالى عنه was with him. At times he walked ahead of Rasulullaah صلى الله عليه وسلم and at other

(1) Tabraani. Haythami (Vol.6 Pg.54) has commented on the chain of narrators.

times he walked at the back. When Rasulullaah ﷺ noticed this, he asked, 'O Abu Bakr! Why do walk sometimes ahead of me and sometimes at the back?' He said, 'When I think that there may be someone searching for you, I walk at the back but I then walk ahead when I think that someone may be lying in ambush.' Rasulullaah ﷺ said, 'O Abu Bakr! If anything has to happen, do you prefer that it happens to you rather than me?' 'Certainly! I swear to this by the Being Who has sent you with the truth!' replied Hadhrat Abu Bakr رضي الله عنه."
"When they reached the cave, Hadhrat Abu Bakr رضي الله عنه said, 'O Rasulullaah ﷺ! You stay here until I have cleaned the cave for you.' He then entered the cave and cleaned it. When he came out and remembered that he had not cleaned the holes, he said, 'O Rasulullaah ﷺ! You stay here until I have cleaned it.' He then entered the cave and cleaned out the holes. He then told Rasulullaah ﷺ to enter and Rasulullaah ﷺ did. **I swear by the Being Who controls my life! That single night is better than the entire family of Umar!"** (1)

Hadhrat Abu Bakr رضي الله عنه Fears for Rasulullaah ﷺ when they were in the Cave

Hadhrat Hasan Basri narrates that that when Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله عنه went to the cave, the Quraysh came to search for Rasulullaah ﷺ. **However, when they saw that a spider had spun a web on the entrance, they concluded that no one could have entered the cave.** Rasulullaah ﷺ was busy performing salaah and Hadhrat Abu Bakr رضي الله عنه was keeping watch when Hadhrat Abu Bakr رضي الله عنه said, "Here comes your people in search for you. By Allaah! I have no concern for myself but I fear that I should not see anything unpleasant happen to you." Rasulullaah ﷺ comforted him saying, "O Abu Bakr! Do not fear for Allaah is with us." (2)
Hadhrat Anas رضي الله عنه narrates that Hadhrat Abu Bakr رضي الله عنه told him, "(When we were in the cave) I said to Rasulullaah ﷺ, 'If any of them has to look to his feet, he would certainly spot us beneath his feet.' Rasulullaah ﷺ said, 'O Abu Bakr! What do you think of two who have Allaah as the third?'" (3)

Hadhrat Abu Bakr رضي الله عنه Speaks about His Hijrah with Rasulullaah ﷺ and their Encounter with Suraaqa bin Maalik

Hadhrat Baraa bin Aazib narrates that Hadhrat Abu Bakr رضي الله عنه once bought a saddle from (his father) Hadhrat Aazib رضي الله عنه for thirteen Dirhams. Hadhrat Abu Bakr رضي الله عنه then asked Hadhrat Aazib رضي الله عنه to tell (his son) Baraa رضي الله عنه to

(1) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.180). Haakim has also narrated as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.348). As quoted in *Kanzul Ummaal* (Vol.8 Pg.335), Baghawi has also narrated it from Hadhrat Umar رضي الله عنه and the Hadith is reliable, as confirmed by Ibn Katheer.
(2) Haafidh Abu Bakr Qaadhi.
(3) Ahmad as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.181,182). As quoted in *Kanzul Ummaal* (Vol.8 Pg.329), the narration has been reported by Bukhari, Muslim, Tirmidhi, Ibn Sa'd, Ibn Abi Shaybah and others.

help him carry it to his house. Hadhrat Aazib رضي الله عنه replied, "I shall not tell him, until you relate to us your experience when Rasulullaah ﷺ left Makkah with you." Hadhrat Abu Bakr رضي الله عنه related, "We left (the cave) early at night and travelled speedily the entire day and night the afternoon when the heat became intense. I then strained my eyes to see whether I could see any shade to take shelter. When I spotted a large boulder, I hurried to it and found that it still offered some shade. I then levelled the ground for Rasulullaah ﷺ and spread out a coat for him. I then bade him to lie down and he did. Thereafter, I went to see whether I could spot anyone who was searching for us."

Hadhrat Abu Bakr رضي الله عنه related further, "When I saw a shepherd and asked him who he worked for, he took the name of a man from the Quraysh whom I knew. 'Do any of the goats have milk?' I asked. 'Yes,' he replied. 'Will you milk some for me?' I enquired. When he agreed, he held the animal still as I had asked. I then asked him to wipe off the sand from the udders (which he did with his hands) and I then asked him to dust his hands off. I had a container with me that had a cloth tied to the mouth. After he had milked a bit of milk for me, I threw water onto a cup so that its bottom got cold (and the milk as well). I then went to Rasulullaah ﷺ and found him awake. I said, 'Drink, O Rasulullaah ﷺ! He then drank so much that I became very pleased. 'Is it not time to leave?' I said. We then left."

"Although people were searching for us, no one caught up with us besides Suraaqa bin Maalik bin Ju'shum, who did so on his horse. (Seeing him approach,) I said, "O Rasulullaah ﷺ! Here comes someone in search of us. He has caught up with us.' Rasulullaah ﷺ said, 'Do not grieve because Allaah is with us.' When Suraaqa drew close and was only the distance of one or two spear lengths away from us, I cried and said, 'O Rasulullaah ﷺ! He has caught up with us!' Rasulullaah ﷺ asked, 'What makes you weep?' I replied, 'I swear by Allaah that it is not for my own safety that I weep but I am crying for your safety.' Rasulullaah ﷺ then made du'aa saying, 'O Allaah! Deal with him on our behalf as You please.' Suraaqa's horse suddenly sank into the ground up to its belly although the ground was hard. Suraaqa sprang off the horse and said, 'O Muhammad! I know that you have done this. Please pray to Allaah to save me from this predicament and I swear by Allaah that I shall throw every other tracker I meet off your trail. Take an arrow from my quiver here and when you pass by a certain place where you will see my camels and goats (show this arrow to the shepherds) and take whatever you need.' Rasulullaah ﷺ said, 'I have no need for that.' Rasulullaah ﷺ then made du'aa to Allaah and Suraaqa was freed. He then returned to his people."

"Rasulullaah ﷺ and I continued until we reached Madinah where the people came to welcome him. They climbed the roofs on either side of the road as servants and children ran on the road saying, 'Allaahu Akbar! Rasulullaah ﷺ had arrived! Muhammad ﷺ has come!' When the people started quarrelling about who would be his host, Rasulullaah ﷺ said, 'I shall stay the night with

the Banu Najjaar tribe who are the maternal relatives of Abdul Muttalib so that I may honour them.' The following morning, Rasulullaah ﷺ stayed where he was commanded to stay (by Allaah)." (1)

Rasulullaah ﷺ Arrives in Madinah, Stays in Quba and the Joy of the People of Madinah

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه narrates that Hadhrat Zubayr رضي الله تعالى عنه who was with a caravan of Muslim traders met Rasulullaah ﷺ as they were returning from Shaam. He gave both Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه white clothing to wear. When the Muslims in Madinah heard that Rasulullaah ﷺ had left from Makkah, they left for Harra every morning to wait for him until the extreme afternoon heat made them return home. After waiting for a long time one day, they returned and took shelter in their homes. It was then that a Jew who had climbed on top of a Jewish fortress to see if something happened spotted Rasulullaah ﷺ and his companions all dressed in white. As they arrived, the mirage on the horizon started to recede. The Jew could not help calling out at the top of his voice, "O Arabs! Here comes the chief you have been waiting for!"

The Muslims rushed for their weapons (to ceremoniously receive Rasulullaah ﷺ) and met Rasulullaah ﷺ at Harra. Rasulullaah ﷺ led them to the right of Harra where they stopped in the neighbourhood of the Banu Amr bin Awf tribe. This happened on the second of Rabee'ul Awwal. Hadhrat Abu Bakr رضي الله تعالى عنه remained standing while Rasulullaah ﷺ sat down quietly. **Those Ansaar who had never before seen Rasulullaah ﷺ started greeting Hadhrat Abu Bakr رضي الله تعالى عنه (thinking that he was Rasulullaah ﷺ). It was only when the sun shone directly on Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه started shading him with his shawl that the people realised who Rasulullaah ﷺ was.**

Rasulullaah ﷺ stayed with the Banu Amr bin Awf tribe for more then ten nights where he laid the foundation for the Masjid that Allaah refers to in the Qur'aan when He says:

﴿لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوٰى﴾ (سورة توبه: ١٠٨)

" ... The Masjid that was established on Taqwa ... " {Surah Taubah, verse 108}

Rasulullaah ﷺ performed salaah there and then mounted his camel. The people walked with him until the camel sat at the location of Rasulullaah ﷺ's Masjid (Masjidun Nabawi). **It was there that the Muslim males had been performing their salaah at the time.** It was a piece of land where dates were dried and it belonged to two orphaned children called Sahl and Suhayl who were under the guardianship of Hadhrat As'ad bin Zuraarah رضي الله تعالى عنه. When the camel sat there, Rasulullaah ﷺ said, "Insha Allaah, this shall be the place where we shall stay."

(1) Ahmad. The narration is also reported by Bukhari and Muslim as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.181,182); Ibn Abi Shaybah and Ibn Sa'd (with some additions), Ibn Khuzaymah and others as quoted in *Kanzul Ummaal* (Vol.8 Pg.330).

Rasulullaah ﷺ then called for the two orphans to buy the land so that a Masjid could be built on it. They said, "(Instead of selling the land) We would rather give it to you as a gift, O Rasulullaah ﷺ!" Rasulullaah ﷺ refused to accept it from them as a gift until they he was able to buy it from them. Rasulullaah ﷺ then had the site fixed for a Masjid. **Rasulullaah ﷺ himself carried the unbaked bricks for the Masjid with the Sahabah رضي الله تعالى عنهم**. As he carried the bricks he sang:

هٰذَا الْحِمَالُ لَا حِمَالُ خَيْبَرْ هٰذَا اَبَرُّ رَبَّنَا وَاَطْهَرْ

"Lifting these bricks is not like lifting the dates and grapes of Khaybar
O our Rabb! This is more virtuous and purer"

Another couplet Rasulullaah ﷺ would recite was:

اَللّٰهُمَّ اِنَّ الْاَجْرَ اَجْرُ الْاٰخِرَةِ فَارْحَمِ الْاَنْصَارَ وَالْمُهَاجِرَهْ

O Allaah! The true rewards are those of the Aakhirah
So do shower Your mercy on the Ansaar and Muhaajirah (Muhaajireen)

The narrator says that Rasulullaah ﷺ also recited the poem of a Muslim whose name he was not told. Ibn Shihaab رضي الله تعالى عنه says, **"Besides these couplets, no Hadith has reached us in which Rasulullaah ﷺ has recited a complete poem."**(1)

Hadhrat Anas bin Maalik رضي الله تعالى عنه says, "I was one of the children running as the people said, 'Muhammad ﷺ has arrived!' I ran on but could not see anything. When the people again called, 'Muhammad ﷺ has arrived!' I ran again but could still not see anything. Rasulullaah ﷺ and his companion Hadhrat Abu Bakr رضي الله تعالى عنه eventually arrived and sat down in an uninhabited area of Madinah. They then sent a Bedouin to announce to the Ansaar that they had arrived. Consequently, **approximately five hundred of the Ansaar came out to welcome them.** When the Ansaar came, they said, 'Come along. You are both safe and will be obeyed.' Rasulullaah ﷺ and his companion walked amongst us and the people of Madinah all came out to welcome them. In fact, even the young girls stood above the houses vying with each other to look as they asked, 'Which of them is Rasulullaah ﷺ? Which of them is Rasulullaah ﷺ?' We had never seen a sight like this."

Hadhrat Anas رضي الله تعالى عنه also said, "I have seen Rasulullaah ﷺ the day he arrived in Madinah and the day he passed away and have never seen any days like them."(2)

Hadhrat Aa'isha narrates that when Rasulullaah ﷺ arrived in Madinah, the women and children sang:

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنِيَّاتِ الْوَدَاعِ
وَجَبَ الشُّكْرُ عَلَيْنَا مَا دَعَا لِلّٰهِ دَاعٍ

"The full moon has risen above us from the Valley of Wadaa

(1) Bukhari as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.186).
(2) Ahmad and Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.197).

Gratitude is incumbent on us as long as a caller calls to Allaah" (1)

The Hijrah of Hadhrat Umar رضي الله تعالى عنه and Some Other Sahabah رضي الله تعالى عنهم

The First Person to Migrate from Makkah to Madinah

Hadhrat Baraa bin Aazib رضي الله تعالى عنه says, "The first Muslims (from Makkah) to migrate to us (in Madinah) were Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه and Hadhrat Ibn Ummu Maktoom رضي الله تعالى عنه. The two of them started teaching us the Qur'aan. Thereafter, Hadhrat Ammaar, Bilaal and Sa'd رضي الله تعالى عنهم migrated, followed by Hadhrat Umar رضي الله تعالى عنه accompanied by twenty others. I have never seen the people of Madinah happier on any occasion than the occasion when they arrived. By the time they arrived, I had already learnt Surah A'la amongst other Mufassal Surahs." (2)

Another narration states that Hadhrat Baraa bin Aazib رضي الله تعالى عنه said, "The first from amongst the Muhaajireen to come to us was Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه who belonged to the Banu Abdid Daar tribe. Then came Hadhrat Ibn Ummu Maktoom رضي الله تعالى عنه who was a blind man belonging to the Banu Fihr tribe. Thereafter, Hadhrat Umar bin Khattaab رضي الله تعالى عنه arrived with twenty mounted men. When we asked him what had happened to Rasulullaah ﷺ, he said that Rasulullaah ﷺ was coming after him. Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه arrived afterwards. By the time Rasulullaah ﷺ arrived, I had already learnt several Surahs from the Mufassal Surahs." (3)

The Hijrah of Hadhrat Umar bin Khattaab رضي الله تعالى عنه and his Two Companions

Hadhrat Umar رضي الله تعالى عنه says, "When I decided to migrate to Madinah, Ayaash bin Abi Rabee'ah, Hishaam bin Aas and I arranged to meet at the valley of Tanaadhib which was a place after Sarif at the oasis of the Banu Ghifaar tribe. We agreed that if any of us was not there by dawn, it meant that he was stopped and the other two were to proceed. Consequently, Ayaash and I were at Tanaadhib by dawn and Hishaam was prevented from coming. He was put in difficulty (by the Mushrikeen) and he succumbed to it (forsook Islaam). When we arrived in Madinah, we stayed with the Banu Amr bin Awf tribe at Quba. Ayaash was the cousin and uterine brother of Abu Jahal bin Hishaam and Haarith bin Hishaam. The two of them therefore came for him in Madinah (to take him back to Makkah) at a time when Rasulullaah ﷺ was still in Makkah."

The two of them spoke to Ayaash and said, 'Your mother has taken a vow never to comb her hair and never to take shade from the sun until she sees you.'

(1) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.197).
(2) Ibn Abi Shaybah as quoted in *Kanzul Ummaal* (Vol.8 Pg.331).
(3) Ahmad. Bukhari and Muslim have also narrated it as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.188).

Ayaash took pity on his mother. I said to him, 'Beware of them because I swear by Allaah that all they want is to take you away from your Deen. By Allaah! When the lice start harassing your mother, she will start combing her hair and when the heat of Makkah becomes unbearable, she will have to take shade.' However, Ayaash said, 'I shall fulfil the vow of my mother. In any case, I still have some wealth in Makkah that I need to collect.' I pleaded with him saying, By Allaah! You know that I am one of the wealthiest people of the Quraysh. You can have half of my wealth if you do not go with them.' In spite of this, he refused my offer and insisted on going with them. When I saw that he was adamant to go, I said to him, 'Since you want to do as you want to do, at least take this camel of mine for she is of good pedigree and very obedient. Stay on her and if you doubt anything your people do, use her to (escape and) save yourself."

Hadhrat Umar رضي الله تعالى عنه narrates further, "Ayaash then left with the two and on the road, Abu Jahal said to him, 'Dear brother! By Allaah, this camel of mine has become very lazy. Will you not allow me to ride with you on that camel?' 'Certainly,' replied Ayaash. He therefore made the camel sit down and the two others also made their camels sit so that Abu Jahal could change camels. When they were on the ground, the two men attacked Ayaash and tied him up very securely. They then took him to Makkah and when they pressurised him to forsake Islaam, he succumbed to the pressure. We believed that Allaah would never accept the repentance of a person who forsakes Islaam and this is what those who forsook Islaam also thought. It was only when Rasulullaah ﷺ arrived in Madinah that Allaah revealed the following verses of the Qur'aan:

﴿قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝ وَاَنِيْبُوْٓا اِلٰى رَبِّكُمْ وَاَسْلِمُوْا لَهٗ مِنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُوْنَ ۝ وَاتَّبِعُوْٓا اَحْسَنَ مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ بَغْتَةً وَّاَنْتُمْ لَا تَشْعُرُوْنَ ۝﴾ (سورة الزمر: ۵۳ تا ۵۵)

Say, "O My bondsmen who have wronged their souls *(by committing kufr or other sins)*! Never lose hope of Allaah's mercy *(so do not abstain from seeking forgiveness thinking that you will not be forgiven)*. Verily, Allaah forgives all sins *(that are free of kufr and Shirk)*. Undoubtedly, He is the Most Forgiving, the Most Merciful." Turn to your Rabb and surrender to Him before punishment afflicts you, after which you will not be assisted. Follow the best *(the injunctions of Islaam)*, which your Rabb has revealed to you before punishment suddenly afflicts you *(for not accepting Islaam)* without your realising it. {Surah Zumar, verses 53-55}

Hadhrat Umar رضي الله تعالى عنه says that he wrote down these verses and sent them to Hishaam bin Aas. Hishaam says, "When the verses reached me, I started reading them at Dhu Tuwa and looked at them from top to bottom but could not

understand them. I then prayed to Allaah to make me understand and Allaah inspired my heart that they were revealed with reference to people like me and the belief we entertained (that we will never be forgiven after forsaking Islaam). I then returned to my camel, sat on it and (rode off until I) met Rasulullaah in Madinah. (1)

The Hijrah of Hadhrat Uthmaan Bin Affaan

Hadhrat Uthmaan Migrates to Abyssinia and Becomes the First Person After Hadhrat Loot to migrate with his Family for the Pleasure of Allaah

Hadhrat Qataadah says, "**The first person to migrate with his family for the pleasure of Allah was Hadhrat Uthmaan bin Affaan**. I heard Hadhrat Nadhar bin Anas say that he heard Hadhrat Abu Hamza viz. Hadhrat Anas say, 'Hadhrat Uthmaan left for Abyssinia with his wife Hadhrat Ruqayya who was the daughter of Rasulullaah. News about them was slow in reaching Rasulullaah until a woman from the Quraysh came to him and said, 'O Muhammad! I have seen your son-in-law with his wife.' 'How were they?' asked Rasulullaah. She said, 'I saw him mount his wife on a very weak donkey as he drove it along from the rear.' Rasulullaah commented, 'May Allaah go with them. **Uthmaan is the first person to migrate (with his family) after Loot**.'" (2)

Another narration adds that when Rasulullaah received no news of them, he went out of his house to wait for some news. Eventually a woman came to him and gave him news about them. (3)

The Hijrah of Hadhrat Ali bin Abi Taalib

Hadhrat Ali says, "When Rasulullaah left for the Hijrah to Madinah, he told me to stay behind to return the trusts that people had left with him. It was because of this that people called him "Al Ameen" ("The Trustworthy"). I stayed on for three days (after Rasulullaah left) and made myself seen without hiding from the people for even a single day. I then left Makkah and followed the road Rasulullaah took until I reached the neighbourhood of the Banu Amr bin Awf tribe (in Quba) where Rasulullaah was staying. I stayed at the house of Kulthoom bin Hidm and Rasulullaah was also staying there." (4)

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(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.172). The narration is also reported by Ibnus Sakan as referred to in *Isaaba* (Vol.3 Pg.604); by Bazzaar [from reliable sources as confirmed by Haythami (Vol.6 Pg.61)]; by Bayhaqi (Vol.9 Pg.13); by IbnSa'd (Vol.3 Pg.164), by Ibn Mardaway and by Bazzaar in brief as quoted in *Kanzul Ummaal* (Vol.1 Pg.262); by Tabraani and by Ibn Shihaab as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.62).

(2) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.66). Ibn Mubaarak has also reported a similar narration as quoted in *Isaaba* (Vol.4 Pg.305).

(3) Tabraani. Haythami (Vol.8 Pg.81) has commented on the chain of narrators.

(4) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.8 Pg.335).

Hadhrat Ja'far bin Abi Taalib رضي الله تعالى عنه and Other Sahabah رضي الله تعالى عنهم Migrate to Abyssinia and then to Madinah

Rasulullaah ﷺ Permits the Sahabah رضي الله تعالى عنهم to Migrate to Abyssinia and Hadhrat Haatib رضي الله تعالى عنه and Ja'far رضي الله تعالى عنه migrate there

Hadhrat Muhammad bin Haatib رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said, "I have seen (in a dream) a land of dates. You people should go there." Consequently, (my father) Hadhrat Haatib رضي الله تعالى عنه and Hadhrat Ja'far رضي الله تعالى عنه left for the sea and I was born on the very ship (they took)." (1)

Hadhrat Ja'far رضي الله تعالى عنه once asked, "O Rasulullaah ﷺ! Permit me to go to a land where I will be able to worship Allaah without having to fear anyone." When Rasulullaah ﷺ permitted him, he went to Najaashi (the king of Abyssinia). The detailed Hadith will follow soon, Insha Allaah. (2)

The Quraysh send Hadhrat Amr bin Al Aas رضي الله تعالى عنه to Najaashi to Bring the Sahabah رضي الله تعالى عنهم back to them

Hadhrat Ummu Salama رضي الله تعالى عنها narrates that a time came when it became too difficult for the Sahabah رضي الله تعالى عنهم to live in Makkah. They were being tortured and put through many difficulties. They realised that these great difficulties and tests were directed at them because of their Deen and that Rasulullaah ﷺ was unable to protect them. Under the protection of his tribe and his uncle, Rasulullaah ﷺ was not suffering as they were. Rasulullaah ﷺ therefore said to them, "The land of Abyssinia has a king who does not oppress anyone in his kingdom. Go to his country and stay there until Allaah creates an escape for you from your suffering."

Hadhrat Ummu Salama رضي الله تعالى عنها says further, "We therefore left in several groups until a number of us had gathered there. We had settled in a nice place with good neighbours where we could peacefully practise our Deen without fearing any oppression. However, when he Quraysh saw that we had found a safe haven, they disliked it very much. They therefore decided to send a delegation to Najaashi to have us removed from his country and returned to them. The persons they sent were Amr bin Al Aas and Abdullaah bin Abi Rabee'ah. They also collected many gifts for Najaashi and for his generals. There was not a person for whom they did not have a gift that was exclusively for him."

Hadhrat Ummu Salama رضي الله تعالى عنها narrates further that the Quraysh briefed the two delegates saying, "Give every general his gift before you speak about the Muslims. Thereafter, give Najaashi his gifts. If possible, try to have the Muslims

(1) Ahmad and Tabraani as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.27).
(2) Tabraani and Bazzaar. Haythami (Vol.6 Pg.29) has commented on the chain of narrators.

handed over to you before you have to speak about them to Najaashi." The two men left and gave every general his gift and spoke to them. They said, "We have come to your king concerning some fools from our people who have forsaken the religion of their people and have not even embraced your religion. Their people have sent us (to negotiate with you) so that the king should send them back to us. When we speak to the king we would appreciate it if you could advise him to do this." They all agreed to comply.

They then went to Najaashi and gave him his gifts. The gift Najaashi loved most was the leather of Makkah. After giving him the gifts, they said to him, "O King! Some foolish lads from our people have forsaken the religion of their people and have not even embraced your religion. They have fabricated a religion that is strange to us and have sought asylum in your country. Their tribes, parents, uncles and people have sent us to bring them back for they know them best. Because they are people who will not enter into your religion, you need not keep them here."

Najaashi became furious and said, "Never by the life of Allaah! I shall never send them back to their people until I have called them, spoken to them and looked into the matter. They are people who have sought asylum in my country and chosen to be my neighbours rather than that of others. If they are as you claim, I shall return them. However, if they are not like you say, I shall keep them here. I shall not come in between them and their people (by returning them) neither shall give their people the pleasure (of having them back). (Najaashi then sent for the Muslims.)

The Sahabah رضي الله عنهم Meet Najaashi and his Views about Hadhrat Isa عليه السلام and Hadhrat Maryam رضي الله عنها

When the Muslims came to Najaashi, they greeted him with Salaam without prostrating before him. Najaashi said, "O people! Tell me why you have not greeted me (by prostrating) as the others from your people have greeted me when they arrived? Tell me also what you have to say about Isa عليه السلام and what your religion is. Are you Christians?" When the Muslims replied in the negative, Najaashi asked, "Are you then Jews?" "No," they replied. "Then what is your religion?" he asked. When they informed him that they followed Islaam, he asked them what is Islaam is. They replied, "We worship Allaah and do not ascribe any as partner to Him."

Najaashi asked further, "Who has brought this religion to you?" They replied, "A man from amongst our own people brought it to us. We knew him and his lineage very well. Allaah sent him as a Rasul to us just as Allaah sent many Ambiyaas before us. He instructed us to do good, to be charitable, to fulfil promises and to return trusts. He prohibited us from worshipping idols and to rather worship the One Allaah Who had no partner. We believed in him and recognised the word of Allaah. We are convinced that whatever he taught is from Allaah. When we did what he told us, our people became our enemies and they

also became the enemies of the true Nabi ﷺ. They called him a liar and also wanted to kill him. They wanted us to worship idols and we therefore fled from them and came to you with our Deen and lives still intact."
Najaashi exclaimed, "By Allaah! This is the same light that has come from Moosa عليه السلام." Hadhrat Ja'far رضي الله تعالى عنه then said, "Regarding the greeting, Rasulullaah ﷺ has informed us that the greeting of the people of Jannah is the Salaam and he has commanded us to greet in this manner. It is therefore with the same greeting we use between ourselves that we have greeted you. Regarding Hadhrat Isa عليه السلام the son of Hadhrat Maryam رضي الله تعالى عنها, he was the servant of Allaah, His Nabi, His word that he cast on Hadhrat Maryam رضي الله تعالى عنها and the spirit that Allaah created. He was the son of a chaste virgin."
Najaashi picked up a stick and said, "I swear by Allaah that the son of Maryam عليه السلام would not add even the weight of this stick to what you have mentioned." The Abyssinian leaders exclaimed, "By Allaah! If the people of Abyssinia hear what you have said, they will certainly overthrow you." Najaashi replied, "By Allaah! I shall never say anything more about Isa عليه السلام. When Allaah returned my kingdom to me, He did not bother about what the people had to say, so why should I bother about what they say about the Deen of Allaah? Allaah forbid that I should do such a thing!" (1)
A lengthy narration also from Hadhrat Ummu Salama رضي الله تعالى عنها the wife of Rasulullaah ﷺ states that Najaashi sent a message to the Sahabah رضي الله تعالى عنهم to come to him. When the message reached them, they convened a gathering. They consulted with each other saying, "What will we say about him (Hadhrat Isa عليه السلام) when we go to Najaashi?" the response was, "By Allaah! We will say what we know and what Rasulullaah ﷺ has instructed us regardless of what the consequences may be." Najaashi had also called his priests, who were sitting around him with the pages of their scriptures opened when the Muslims arrived.
Najaashi asked, "What is this religion with which you have separated from your people and for which you will neither embrace my religion nor the religion of any other nation?" **The spokesperson for the Muslims was Hadhrat Ja'far bin Abi Taalib** رضي الله تعالى عنه. He responded by saying, "O King! We were a nation steeped in ignorance. We worshipped idols, ate carrion, perpetrated acts of immorality, severed family ties, behaved badly towards our neighbours and the strong amongst us lived off the weak. We were in this pathetic condition when Allaah sent a Rasul to us who was from among us. We were well aware of his lineage, his truthfulness, his honesty and his chaste behaviour. He called us to believe in the oneness of Allaah, to worship Allaah and to forsake the stones and idols that we and our forefathers worshipped other than Allaah. He enjoined us to always speak the truth, to return trusts, to maintain family ties, to behave well with our neighbours and to abstain from unlawful things and from spilling people's blood. He had forbidden us from immoral behaviour, from giving false evidence, from usurping the wealth of orphans and from slandering chaste women. He has also

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.72).

commanded us to worship Allaah without ascribing any partners to Him and to establish salaah and pay zakaah."

As Hadhrat Ja'far رضي الله عنه enumerated the injunctions of Islaam, the other Muslims confirmed what he said until he said, "So we believed in him and followed whatever he brought to us. We worshipped the one Allaah without ascribing any partners to him. We also regarded as forbidden all those things that Allaah had made Haraam for us just as we regarded permissible all those things that he had made Halaal for us. However, our people became our enemies. They started torturing us and putting us through many difficulties because of our Deen so that we should revert to worshipping idols instead of worshipping Allaah. They wanted us to regard the many vices as lawful which we used to regard as lawful in the past. When their high handedness and oppression became too much for us and became an obstacle between us and our Deen, we left for your country. O King! We preferred you over others and preferred to be your neighbours hoping that we will not be oppressed by you."

Najaashi asked, "Do you know anything that has been revealed from Allaah?" "Yes indeed," replied Hadhrat Ja'far رضي الله عنه. Najaashi requested, "Then recite it." Hadhrat Ja'far رضي الله عنه recited before him the opening verses of Surah Maryam. Najaashi wept until **his beard** was soaked with tears. When the priests heard the recitation, they also started to weep until their scriptures were soaked with tears. Najaashi commented by saying, "I swear by Allaah that this and the words that came to Moosa عليه السلام emerge from the same lantern. (Turning to the two delegates of the Quraysh, Najaashi said) You may leave because I swear by Allaah that I will never hand them over to you and will never consider doing so for even a moment."

Relating further, Hadhrat Ummu Salama رضي الله عنها says, " When the two left Najaashi, Amr bin Al Aas said, "I swear by Allaah that tomorrow I shall definitely defame them so much in front of Najaashi that they will be uprooted!" Abdullaah bin Rabee'ah who was the softer of the two towards the Muslims said, "Do not do so. They are after all our relatives even though they have opposed us." Amr bin Al Aas then said, "By Allaah! I shall then tell Najaashi that they regard Isa bin Maryam to be a servant of Allaah." The following day, they returned to the king and said, "O King! These people say awful things about Isa bin Maryam. Summon them and ask them what they have to say about him." **When Najaashi called for them to question them, the Muslims again convened a meeting because nothing like this had happened before.** They asked each other what their reply to Najaashi would be when he asked about Hadhrat Isa عليه السلام. They finally resolved, "By Allaah! We shall say what Allaah has said about him and what our Nabi صلى الله عليه وسلم has brought regardless of what the consequences are."

When they went to Najaashi and he asked them what they had to say about Hadhrat Isa عليه السلام, Hadhrat Ja'far رضي الله عنه replied, "We say what our Nabi صلى الله عليه وسلم has brought to us about him that he was the servant of Allaah, His Nabi, the spirit that Allaah created and His word that he cast on the chaste virgin Hadhrat

Maryam رضي الله عنها. Najaashi slapped his hands on the ground and picked up a little stick. He then said, "By Allaah! Even Isa bin Maryam will not add to what you said more than the extent of this little stick." When Najaashi said this, all the priests gathered around snorted in anger. Najaashi said to them, "(This is the truth) Even though you may snort. (Turning to the Muslims, he said,) Go. You are safe in my land and whoever swears at you shall be penalised." He then reiterated, "Whoever swears at you shall be penalised. Whoever swears at you shall be penalised. Even in exchange for a mountain of gold, I would not want to harm any one of you."
(Addressing his courtiers,) Najaashi then said, "Return the gifts to the two of them for I have no need for it. By Allaah! When Allaah restored to me my kingdom, He took no bribes. Why should I then accept any bribes. When Allaah did not bother about what the people had to say about me, why should I bother about what they say about Allaah?" Hadhrat Ummu Salama رضي الله عنها narrates further, "The two (delegates of the Quraysh) therefore had to return in humiliation with their gifts thrown back at them. We then stayed in a nice place with excellent neighbours. By Allaah! Najaashi remained as he was until he was suddenly attacked by people who wanted to take his kingdom. By Allaah! I do not know a time when we were more grieved than we were on that occasion because we feared that if Najaashi was defeated, another person would not accord us our rights as Najaashi had done."
"Najaashi marched against the enemy. Between him and the enemy was the River Nile (which Najaashi crossed with his army and engaged the enemy in battle). The Sahabah رضي الله عنهم said, 'Who will go to witness the battle and report back to us?' Hadhrat Zubayr bin Awaam رضي الله عنه who was one of the youngest persons there volunteered. Everyone agreed that he was best suited for the task and they blew up a water bag filled with air, which they tied to his chest. He swam across to the bank where the battle was raging and then walked the rest of the way until he reached the armies."
Narrating further, Hadhrat Ummu Salama رضي الله عنها says, "**We all made du'aa to Allaah for Najaashi's victory over his enemy and for the stability of his kingdom.** We were making du'aa and waiting for the result of the battle when Hadhrat Zubayr رضي الله عنه suddenly came running. He was waving a cloth saying, 'Glad tidings for you. Najaashi has been victorious. Allaah has destroyed his enemy and restored stability to his kingdom.' By Allaah! We never knew joy like the joy we experienced on that occasion. Najaashi returned after Allaah had annihilated his enemy, stabilised his kingdom and restored his control over the land of Abyssinia. We remained with him in the best of places until we returned to Rasulullaah ﷺ while he was still in Makkah." (1)
Hadhrat Abdullaah bin Mas'ood رضي الله عنه narrates that Rasulullaah ﷺ sent **approximately eighty of them to Najaashi.** Amongst them were Hadhrat Abdullaah bin Mas'ood رضي الله عنه, Hadhrat Ja'far رضي الله عنه, Hadhrat Abdullaah bin

(1) Ahmad. Haythami (Vol.6 Pg.27) has commented on the chain of narrators. The narration is also reported by Abu Nu'aym in his *Hilya* (Vol.1 Pg.115); by Bayhaqi (Vol.9 Pg.9) and in his *Siyar* (Vol.9 Pg.144).

Ufuta رضي الله تعالى عنه, Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه and Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه. When they went to Najaashi (to Abyssinia), the Quraysh sent Amr bin Al Aas and Umaarah bin Waleed with gifts (for Najaashi). When they arrived, the two of them prostrated before Najaashi and then quickly sat on his right and left hand sides.

They then said to Najaashi, "Turning away from us and our religion, some of our cousins have come to settle in your country." "Where are they?" asked Najaashi. The two replied, "They are here in your country. Why do you not send for them." When Najaashi sent for the Muslims, Hadhrat Ja'far رضي الله تعالى عنه said, **"I shall be your spokesman today."** The Muslims followed him and (when he entered the court of the king) Hadhrat Ja'far رضي الله تعالى عنه greeted Najaashi with Salaam but did not prostrate before him. The courtiers asked, "What is wrong with you that you did not prostrate before the king?" Hadhrat Ja'far رضي الله تعالى عنه replied, "We prostrate only before Allaah تبارك وتعالى." Najaashi asked, "What is this all about?" Hadhrat Ja'far رضي الله تعالى عنه explained, "Allaah has sent a Rasul to us who has commanded us not to prostrate before anyone but Allaah تبارك وتعالى. He has also commanded us to perform salaah and to pay zakaah."

Amr bin Al Aas said to Najaashi, "They differ with you concerning Isa bin Maryam." When Najaashi asked them what they had to say about Hadhrat Isa عليه السلام and his mother, Hadhrat Ja'far رضي الله تعالى عنه responded by saying, "We say what Allaah says, that Isa عليه السلام was the word of Allaah and the spirit He created and cast on to the chaste virgin whom no man had touched and who had not lost her virginity by any child (before the birth of Isa عليه السلام)." Picking up a little stick from the ground, Najaashi said, "O assembly of Abyssinians, priests and monks! These people have not added even the extent of this stick to what we have to say. (Turning to the Muslims, he said,) Welcome to you and to the man from whom you have come. **I testify that he is certainly the Rasul of Allaah and the one whose mention we find in the Injeel (Bible). He is undoubtedly the Rasul about whose coming Isa عليه السلام gave glad tidings. I swear by Allaah that had I not been occupied with ruling my kingdom, I would have surely gone to him and been the one who carries his shoes."**

Najaashi then ordered that the gifts (sent by the Quraysh) should be returned. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه quickly returned afterwards and participated in the Battle of Badr. (1)

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم instructed them to leave for Abyssinia with Hadhrat Ja'far bin Abi Taalib رضي الله تعالى عنه. when the news reached the Quraysh (that they had settled there), they sent Amr bin Al Aas and Umaarah bin Waleed (to have the Muslims sent back). The rest of the narration is similar to that quoted above from Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه. However, this narration adds that Najaashi said, "Had I not been occupied with ruling my kingdom, I would have definitely gone to him and

(1) Ahmad from reliable sources as confirmed by Ibn Katheer in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.69) and by Ibn Hajar in Fat'hul Baari (Vol.7 Pg.130). Haythami (Vol.6 Pg.24) has also commented on the chain of narrators.

kissed his feet." He then told the Muslims that they were free to stay wherever they liked and even gave them food and clothing. [1]

Hadhrat Ja'far bin Abi Taalib رضي الله عنه says that the Quraysh sent Amr bin Al Aas and Umaarah bin Waleed to Najaashi with gifts from Abu Sufyaan. When the Muslims were already staying by Najaashi (in Abyssinia), the two men said to Najaashi, "Some foolish and low class people from our community have come to your country. Do hand them over to us." Najaashi said, "I shall not do so until I have heard them out." He then sent for the Muslims and when they arrived, he asked, "What are these men (Amr and Umaarah) saying?" The Muslims replied, "These people worship idols while we believe and accept the Rasul whom Allaah has sent to us." Najaashi asked the two, "Are they your slaves?" When they replied in the negative, Najaashi asked, "Are they then indebted to you?" When they again replied in the negative, Najaashi said, "Then leave them alone." The Muslims then left Najaashi's court.

Amr bin Al Aas then said to Najaashi, "Their beliefs concerning Isa عليه السلام is different from that which you believe." Najaashi remarked, "If they say anything about Isa عليه السلام that is different from what I say, I shall not allow them to stay for a moment in my country." Najaashi again sent for the Muslims. This second summoning was more difficult for them than the first. When Najaashi asked them about what Rasulullaah ﷺ said concerning Hadhrat Isa عليه السلام, they replied, "He believes that Isa عليه السلام is the spirit that Allaah created and His word that He cast on to the chaste virgin." Najaashi then sent for certain priests and monks. When several of them appeared before him, he asked them, "What do you say about Isa bin Maryam?" "You know better than us," they submitted, "What do you say?" Picking up something small from the ground, Najaashi said, "Isa عليه السلام did not say any more than what these people say even to the extent of this little thing."

Najaashi then asked the Muslims, "Has anyone harmed you?" "Yes," they replied. Najaashi then had a public crier announce that whoever harms the Muslims shall have to pay a penalty of four Dirhams. "Is this enough?" he then asked the Muslims. When the Muslims said that it was not enough, Najaashi had the amount doubled.

The Sahabah رضي الله عنهم Leave for Madinah, Najaashi Accepts Islaam and Rasulullaah ﷺ Prays for his Forgiveness

Hadhrat Ja'far رضي الله عنه narrates further that when Rasulullaah ﷺ migrated to Madinah and was dominant, the Muslims approached Najaashi and said, "Rasulullaah ﷺ has become dominant, has migrated to Madinah and had killed those whom we used to complain to him about. We now intend to go to him. Do grant us leave." Najaashi gave them his blessings and even provided transport and provisions for the journey. He then said to them, "Inform your

(1) Tabraani from reliable sources as confirmed by Haythami (Vol.6 Pg.31) and Bayhaqi and mentioned in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.71). Abu Nu'aym has also quoted it in his *Hilya*l (Vol.1 Pg.114)

leader about how I have treated you. My heir apparent here shall go with you. I testify that there is none worthy of worship but Allaah and that he is Allaah's messenger. Ask him to seek forgiveness for me."

Hadhrat Ja'far رضي الله عنه says, "We left and when we reached Madinah, Rasulullaah ﷺ met me and hugged me. He then said, 'I do not know whether I am happier without conquest at Khaybar or with the arrival of Ja'far.' The arrival of Hadhrat Ja'far رضي الله عنه coincided with the Muslims' victory at Khaybar. When Rasulullaah ﷺ sat down, Najaashi's envoy said, "Ask Ja'far how our leader treated him." Hadhrat Ja'far رضي الله عنه said, "Why of course!" He then explained the excellent treatment that Najaashi gave them and that he had even provided transport and provisions for their journey. Hadhrat Ja'far رضي الله عنه also said, "Najaashi has testified that there is none worthy of worship but Allaah and that you are Allaah's Rasul. He also told me to ask you to seek forgiveness on his behalf." Rasulullaah ﷺ stood up, made wudhu and then said thrice, "O Allaah! Forgive Najaashi." All the Muslims said "Aameen" to this du'aa.

Hadhrat Ja'far رضي الله عنه then said to the envoy, "Go and tell your leader what you have seen Rasulullaah ﷺ do." (1)

The Virtues of those Sahabah رضي الله عنهم who Migrated to Abyssinia and then to Madinah

Hadhrat Ummu Abdillaah bint Abi Hathma رضي الله عنها says, "By Allaah! We were preparing to leave for Abyssinia when (my husband) Aamir had to leave for something we needed. In the meantime, Hadhrat Umar رضي الله عنه who was still a Mushrik came to me. We had been suffering difficulties and cruel treatment at his hand. He said, 'O Ummu Abdillaah! Are you leaving?' 'We certainly are!' I replied, 'By Allaah! We are going to a land from the lands of Allaah because you people have harassed us and acted cruelly towards us until Allaah has made an escape for us.' Hadhrat Umar رضي الله عنه said, 'May Allaah go with you.' I saw such gentleness in him that I had never seen before. He then left and he seemed to be truly grieved by our departure. When Hadhrat Aamir returned after fulfilling the task, I said to him, 'O Abu Abdillaah! If only you had seen Umar just now. He was extremely gentle and actually grieved by our departure.' He asked, 'Are you hopeful that he will accept Islaam?' 'I certainly do,' I replied. Because Hadhrat Aamir had lost hope of Hadhrat Umar رضي الله عنه accepting Islaam after seeing his harshness and opposition against Islaam, he commented, **'The man you saw (Hadhrat Umar رضي الله عنه) shall never accept Islaam until the donkey of Khattaab accepts Islaam!'"** (2) The name of Hadhrat Ummu Abdillaah رضي الله عنها was Layla. (3)

Hadhrat Khaalid bin Sa'eed bin Al Aas رضي الله عنه and his brother Amr رضي الله عنه were amongst those who migrated to Abyssinia. He narrates that it was a year after the

(1) Ibn Asaakir, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.71). Tabraani has also quoted the Hadith and Haythami (Vol.6 Pg.29) has commented on the chain of narrators.

(2) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.79). Tabraani has also reported the narration and Haythami (Vol.6 Pg.24) has commented on the chain of narrators. Haakim in his *Mustadrak* (Vol.4 Pg.58).

(3) *Isaaba* (Vol.4 Pg.400).

Battle of Badr that they returned from Abyssinia and Rasulullaah ﷺ met them when they arrived. Because they were sad that they were unable to be participate in the Battle of Badr, Rasulullaah ﷺ said to them, "Why should you be sad? Whereas other people have undertaken only one Hijrah, you have undertaken two. You made Hijrah when you went to the king of Abyssinia and after returning from him, you made Hijrah to me." (1)

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه narrates that they lived in Yemen and when they heard that Rasulullaah ﷺ had migrated to Madinah, his brothers and he migrated to Rasulullaah ﷺ. He was the youngest of them and the others were Hadhrat Abu Burda رضي الله تعالى عنه and Hadhrat Abu Ruhm رضي الله تعالى عنه. The narrator is unsure whether Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه said that they were accompanied by fifty odd people, by fifty three people or by fifty two people from their tribe. He says that they boarded a ship but the ship took them to Abyssinia where they met Hadhrat Ja'far رضي الله تعالى عنه and stayed there awhile. They then all left together (for Madinah) and met Rasulullaah ﷺ when he had conquered Khaybar.

Many people used to tell those Sahabah رضي الله تعالى عنهم who had been on the ship, "We beat you to the Hijrah." Hadhrat Asmaa bint Umays رضي الله تعالى عنها was also amongst those who had been on the ship and had migrated to Abyssinia. One day she was visiting Ummul Mu'mineen Hadhrat Hafsa رضي الله تعالى عنها when Hadhrat Umar رضي الله تعالى عنه came there. When he saw Hadhrat Asmaa رضي الله تعالى عنها there with (his daughter) Hadhrat Hafsa رضي الله تعالى عنها, he asked, "Who is this?" When his daughter informed him that the lady was Hadhrat Asmaa bint Umays رضي الله تعالى عنها, Hadhrat Umar رضي الله تعالى عنه asked, further, "Is she the one who has been to Abyssinia and at sea?" As soon as Hadhrat Asmaa رضي الله تعالى عنها confirmed that it was her, he commented, "We beat you to the Hijrah. We therefore have more right to Rasulullaah ﷺ."

Hadhrat Asmaa رضي الله تعالى عنها became furious and said, "Never! By Allaah! You people were with Rasulullaah ﷺ who fed your hungry amongst you and advised the ignorant amongst you while we were in a land where the people were far from Deen and hated it. All this we did for the pleasure of Allaah and His Rasool ﷺ. I swear that I shall neither take food or drink until I tell Rasulullaah ﷺ what you said and ask him about it. I swear that I shall neither lie to him nor distort or add to what you have said." She then went to Rasulullaah ﷺ and informed him about what Hadhrat Umar رضي الله تعالى عنه had said. "What did you then tell him?" asked Rasulullaah ﷺ. After she had informed about her reply to Hadhrat Umar رضي الله تعالى عنه, Rasulullaah ﷺ said, "He does not have a greater right to me than you. He and his companions have only one Hijrah to their credit while you and the people on the ship have two Hijrahs to your credit."

Hadhrat Asmaa رضي الله تعالى عنها says, "I saw Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه and the other people on the ship came to me in groups to ask about this statement of Rasulullaah ﷺ. Nothing in the world made them happier and they regarded nothing to be greater than this statement that Rasulullaah ﷺ had made in

(1) Ibn Mandah and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.8 Pg.332)

their favour." She also mentioned, "I saw Hadhrat Abu Moosa رضي الله تعالى عنه listening to this Hadith from me over and over again."

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "I recognise the voices of the Ash'ariyyeen travellers (the tribesmen of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه) when they enter by night and by their (melodious) voices I can locate their camps at night even though I had never seen their camps by day." Amongst them was a person called Hakeem who (was extremely brave) and would say to the enemy (who intend to flee), "My companions ask you to wait for them (so do not leave without a fight)". He would also say to the Muslim cavalry, "My companions (from the infantry) ask you to wait for them (so do not begin the fight without us)." (1)

Hadhrat Asmaa bint Umays رضي الله تعالى عنها narrates that she once asked, "O Rasulullaah ﷺ! Some people are boasting to us and saying that we are not amongst the first Muhaajireen." Rasulullaah ﷺ said, "In fact, you people have two Hijrahs to your credit. You migrated to Abyssinia and then migrated again afterwards." (2)

Hadhrat Abu Salama رضي الله تعالى عنه and Hadhrat Ummu Salama رضي الله تعالى عنها Migrate to Madinah

Hadhrat Ummu Salama رضي الله تعالى عنها says, "When (my husband) Hadhrat Abu Salama رضي الله تعالى عنه decided to migrate to Madinah, he tied a carriage for me on his camel and put me on it. He then put our son Salama bin Abi Salama on my lap and led the camel away with me. When some men from the Banu Mughiera tribe saw him, they stood before him and said, 'While you may have authority over yourself (you may go where you like) but why should we allow you to go away with that woman from our tribe?' They then snatched away the reins of the camel and took me away from my husband. When this happened, the Banu Asad tribe to which Abu Salma رضي الله تعالى عنه belonged became angry and said, 'We swear by Allaah that we shall never leave our son with his mother since you have snatched her away from our tribesman.' The people of the two tribes then started pulling my son Salama until they dislocated his arm. The Banu Asad then left with him while the Banu Mughiera kept me with them. My husband Abu Salama proceeded to Madinah."

"I was thus separated from my husband and son. Every morning, I would go out to Abtah where I would sit and cry continuously until the evening. This continued for a year or close to a year. Eventually, one of my cousins also from the Banu Mughiera tribe passed by and seeing my condition, he took pity on me. He said to the Banu Mughiera tribesmen, 'Will you not allow this poor woman to leave? You have already separated her from her husband and son.' My tribesmen then permitted me to join my husband and when this happened, the Banu Asad returned my son to me. I fastened my carriage to my camel and taking my son in my lap, I prepared to leave to my husband in Madinah without anyone to

(1) Bukhari and Muslim as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.205).

(2) Ibn Sa'd as quoted in Fat'hul Baari (Vol.7 Pg.341). Ibn Abi Shaybah has narrated it in more detail as quoted in *Kanzul Ummaal* (Vol.7 Pg.18). Hasan bin Sufyaan has also reported the Hadith of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه as did Abu Nu'aym as quoted in *Kanzul Ummaal* (Vol.8 Pg.333).

accompany me."

"When I reached Tan'eem, I met Uthmaan bin Talha bin Abi Talha who belonged to the Abd Daar tribe. He asked, 'Where are you heading, O daughter of Abu Umayyah?' 'I am off to meet my husband in Madinah,' I replied. "Is there nobody with you?' he queried. I replied, 'None besides Allaah and this little son of mine.' He said, 'By Allaah! You cannot be left alone.' He then took hold of the reins of my camel and led my camel with great speed. By Allaah! I have never been with any Arab man more dignified than him. Whenever we reached a stop, he made the camel sit and then moved away. After I had dismounted, he would take the camel away, remove the carriage and tie the camel to a tree. He then went to some tree and lay down beneath it. Whenever the time came to leave, he would get up, fasten the carriage on the camel and bring it to me. He then moved away and told me to mount it. After I had mounted and settled on the camel, he would return to take hold of the reins and lead the camel away until we reached the next stop. This procedure continued until he brought me to Madinah. When we reached the locality of the Banu Amr bin Awf in Quba where Abu Salma رضي الله تعالى عنه had taken up residence, he said, 'Your husband is in that locality so go there with the blessings of Allaah.' He then returned to Makkah."

Hadhrat Ummu Salama رضي الله تعالى عنها used to say, "I do not know of any Muslim family who experienced the hardships that the family of Abu Salama رضي الله تعالى عنه experienced and I have never seen a travelling companion as dignified as Uthmaan bin Talha. The same Uthmaan bin Talha bin Abi Talha Abdari accepted Islaam after the Treaty of Hudaybiyyah was signed and migrated together with Khaalid bin Waleed." (1)

The Hijrah of Hadhrat Suhayb bin Sinaan رضي الله تعالى عنه

Hadhrat Suhayb bin Sinaan رضي الله تعالى عنه leaves Makkah to Migrate and Encounters Some Youngsters of the Quraysh

Hadhrat Suhayb رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "I have been shown the place to which you people will migrate. It is a salty land that lies between two rocky plains. It is either Hajar or Yathrib." In the company of Hadhrat Abu Bakr رضي الله تعالى عنه, Rasulullaah ﷺ then left for Madinah. I had intended to leave with him, but some youngsters from the Quraysh stopped me. When I spent the night standing without being able to sit, the youngsters (keeping watch over me) said, 'Allaah has alleviated your concerns about him by giving him a stomach ailment (we need not worry about him because he cannot go anywhere).' They then fell soundly asleep. However, there was nothing wrong with me so I left."

"After I had left, some of them came after me to bring me back. I said to them, 'Will you leave me if I give you several Awqiya of gold? Are you prepared to fulfil such an undertaking?' When they agreed, I followed them back to Makkah where,

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.169).

I said to them, 'Dig under the threshold of that door. There are many Awqiya of gold lies buried there and then go to a certain woman and take the two sets of clothing she has (of mine).' I then left and arrived in Quba before Rasulullaah ﷺ moved from there. When Rasulullaah ﷺ saw me, he said, 'O Abu Yahya! Your transaction has been profitable.' I submitted, 'O Rasulullaah ﷺ! No one could have come to you before me (with the news). It can be none but Hadhrat Jibra'eel عليه السلام who has informed you.'" [1]

Hadhrat Suhayb رضي الله تعالى عنه Arrives in Quba Where Rasulullaah ﷺ Gives him the Glad Tidings of a Verse of the Qur'aan that Allaah had Revealed about him

Hadhrat Sa'eed bin Musayyib رضي الله تعالى عنه narrates that when Hadhrat Suhayb رضي الله تعالى عنه left to migrate to Rasulullaah ﷺ, a group of Mushrikeen from the Quraysh pursued him. Hadhrat Suhayb رضي الله تعالى عنه dismounted and emptied his quiver saying, "O assembly of Quraysh! You know well that I am the best archer of you all. I swear by Allaah that none of you shall get close to me until I have fired every arrow in my quiver at you. I shall then fight you with my sword as long as it is in my hand. You may therefore decide what you want to do. On the other hand, if you agree I can direct you to my wealth in Makkah, if you leave me alone." When the men agreed, the deal was made and he gave them the directions. It was with regard to this event that Allaah revealed to Rasulullaah ﷺ the following verse of the Qur'aan:

﴿ومِنَ النَّاسِ مَنْ يَّشْرِىْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ ۗ وَاللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ ۝﴾

(سورة البقره: ٢٠٧)

> From mankind is he who would sell himself seeking Allaah's pleasure and Allaah is Most Compassionate towards His bondsmen. {Surah Baqarah, verse 207}

When Rasulullaah ﷺ saw Hadhrat Suhayb رضي الله تعالى عنه, he said, "Your transaction has been profitable, O Abu Yahya! Your transaction has been profitable, O Abu Yahya!" Rasulullaah ﷺ then recited the above verse to him. [2]

Hadhrat Ikrama narrates that when Hadhrat Suhayb رضي الله تعالى عنه left to migrate to Madinah, some people of Makkah pursued him. Hadhrat Suhayb رضي الله تعالى عنه emptied his quiver and found forty arrows. He then said to them, "None of you shall come close to me without me placing an arrow into every one of you. Thereafter, I shall use my sword and you know well that I am a man (of great strength and courage). However, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه has left two slave

(1) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.173). Tabraani has also narrated a similar Hadith and Haythami (Vol.6 Pg.60) has commented on the chain of narrators. Abu Nu'aym in his *Hilya* (Vol.1 Pg.152) has also reported the narration.

(2) Abu Nu'aym and Ibn Sa'd (Vol.3 Pg.162) as quoted in *Kanzul Ummaal* (Vol.1 Pg.237). Ibn Abdil Birr has also reported the narration his *Isti'aab* (Vol.2 Pg.180).

women behind in Makkah whom you can have (if you let me go)." [1] Hadhrat Anas رضي الله تعالى عنه has narrated similar report with the addition that it was on that occasion that Allaah revealed the following verse of the Qur'aan:

﴿وَمِنَ النَّاسِ مَنْ يَّشْرِىْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ ۭ وَاللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ ۝﴾

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When Rasulullaah ﷺ saw Hadhrat Suhayb رضي الله تعالى عنه, he said, "Your transaction has been profitable, O Abu Yahya!" Rasulullaah ﷺ then recited the above verse to him. [2]

Hadhrat Suhayb رضي الله تعالى عنه narrates that when he decided to migrate from Makkah to Rasulullaah ﷺ, the Quraysh said to him, "O Suhayb! When you came to us, you had no wealth. You are now leaving as a wealthy man. By Allaah! We can never allow this!" Hadhrat Suhayb رضي الله تعالى عنه proposed to them, "Will you let me go if I give you all my wealth?" When they agreed, he gave his wealth to them and they let him go. By the time Hadhrat Suhayb رضي الله تعالى عنه reached Madinah, Rasulullaah ﷺ was already aware of the incident and said, "You've earned a grand profit, O Suhayb! You've earned a grand profit, O Suhayb!" [3]

The Hijrah of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Muhammad bin Zaid narrates that whenever Hadhrat Abdullaah bin Umar رضي الله تعالى عنه passed by his house (in Makkah) from which he migrated, he would close his eyes and would not even look at it or stop there. [4] Another narration[5] states that whenever Hadhrat Abdullaah bin Umar رضي الله تعالى عنه spoke about Rasulullaah ﷺ, he would cry and whenever he passed his house (in Makkah), he would close his eyes.

The Hijrah of Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه (actually his brother Abd bin Jahash رضي الله تعالى عنه, as it will become clear from the next Hadith) **was the last person to migrate to Madinah and had become blind**. When he resolved to migrate, his wife who was the daughter of Abu Sufyaan bin Harb bin Umayyah disliked it. She advised him to rather migrate to someone else other than Rasulullaah ﷺ. (Disregarding her advice) He took his family and wealth and secretly left the Quraysh and came to Rasulullaah ﷺ in Madinah. (His brother-in-law) Abu Sufyaan (became very angry and)

(1) Haakim in his *Mustadrak* (Vol.3 Pg.398).
(2) Haakim and Ibn Abi Khaythama as quoted in Isaaba (Vol.2 Pg.195). Ibn Sa'd has also reported the narration from Abu Uthmaan Nahdi as has Kalbi in his *Tafseer* from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه.
(3) Ibn Mardaway as quoted by Ibn Katheer in his *Tafseer* (Vol.1 Pg.247). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.3 Pg.162).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.303).
(5) Bayhaqi, as quoted in *Isaaba* (Vol.2 Pg.349).

immediately sold his house in Makkah. Afterwards leather was kept in the house to cure (causing it to stink). When Abu Jahal bin Hishaam, Utba bin Rabee'ah, Shaybah bin Rabee'ah, Abbaas bin Abdil Muttalib and Huwaytib bin Abdil Uzza passed by the house, Utba's eyes flowed with tears as he recited the following couplets (which mean):

"Despite how long it remains intact, every house
shall one day face ruin and desertion"

Abu Jahal then turned to Hadhrat Abbaas رضي الله تعالى عنه and said, "You people (the family of Rasulullaah ﷺ) have caused these problems for us." When Rasulullaah ﷺ conquered Makkah and entered, Hadhrat Abu Ahmad (Abd bin Jahash) stood up to ask for his house. On the instruction of Rasulullaah ﷺ, Hadhrat Uthmaan رضي الله تعالى عنه stood up and took Abu Ahmad aside. (After speaking to him) Hadhrat Abu Ahmad stopped asking for his house.

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says that as Rasulullaah ﷺ was sitting with his body taking support on one hand, Hadhrat Abu Ahmad رضي الله تعالى عنه recited the following couplets (which mean):

"How beloved a valley is Makkah
where I can walk without a guide
It is there (in Makkah) that my visitors are many
And it is there where my pegs are securely fixed"(1)

Ibn Is'haaq narrates that after Hadhrat Abu Salama رضي الله تعالى عنه, the first person from the Muhaajireen to arrive in Madinah was Hadhrat Aamir bin Rabee'ah رضي الله تعالى عنه an Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه. Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه arrived with his family and his brother Abd (who was known as) Abu Ahmad. Hadhrat Abu Ahmad رضي الله تعالى عنه was blind man who could walk to the upper and lower parts of Makkah without a guide. He was also a poet. His wife was Faari'ah the daughter of Abu Sufyaan bin Harb رضي الله تعالى عنه and his mother was Umay'ma رضي الله تعالى عنها the daughter of Abdul Muttalib bin Haashim. The family home of the Jahash family was therefore locked because they had all migrated. Whenever Utba would pass by the house, he would recite some couplets as quoted in the aforementioned Ahadeeth. (2) It is clear that the Hadith (of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه) refers to Abd bin Jahash رضي الله تعالى عنه because it was he who was blind and not his brother Abdullaah bin Jahash رضي الله تعالى عنه. Referring to the Hijrah of his family, Hadhrat Abu Ahmad bin Jahash رضي الله تعالى عنه recited the following couplets (which mean):

"When (my wife) Ummu Ahmad saw me leaving
in the protection of the One I fear without having seen Him
She said, 'If you have to migrate somewhere
then take us somewhere else far from Yathrib'
I said to her, 'Yathrib is no bad place
and a servant must do what Ar Rahmaan wants'

(1) Tabraani. Haythami (Vol.6 Pg.64) has commented on the chain of narrators.
(2) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.170).

My attention is towards Allaah and His Rasool ﷺ
And whoever focuses his attention to Allaah someday will never be deprived
How many were the bosom friends and well-wishers that we left behind
And how many were those well-wishers who cried and wailed
While the wailers thought that being distant from our land brought our destruction
We think that the rewards for good deeds is something to look forward to
I called the Banu Ghanam towards the protection of their lives
And towards the truth when the clear path became apparent to people
Allaah be praised because they all accepted when
The caller called them towards the truth and towards success and they marched in battle
Some of our companions veered away from guidance
They aligned themselves and gathered to take up weapons against us
We are like two armies, the one being guided to the truth
And rightly guided while the other is being punished
They transgressed and entertained false hopes
For Iblees misled them from the truth, because of which they were at a loss and deprived
We had turned to the words of the Nabi Muhammad ﷺ
So the allies of the truth from amongst us and pure and have been purified
By the ties we have with our near relatives we seek to be close
Were it not for these ties of kinship, there would be no closeness to them
After us, which nephew will feel safe from you
And which brother-in-law will you consider after me
On the day when people and their words will be separated
You will come to know which of us had been adopting the truth

The Hijrah of Hadhrat Dhamra bin Abil Ees / Hadhrat Dhamra رضي الله تعالى عنه bin Ees رضي الله تعالى عنه

Hadhrat Sa'eed bin Jubayr رضي الله تعالى عنه narrates that many poor Muslims in Makkah thought that they were exempted from making Hijrah when the following verses of the Qur'aan were revealed:

﴿لَا يَسْتَوِى الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ غَيْرُ اُولِى الضَّرَرِ وَالْمُجٰهِدُوْنَ فِىْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ط فَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ عَلَى الْقٰعِدِيْنَ دَرَجَةً ط وَكُلًّا وَّعَدَاللّٰهُ الْحُسْنٰى ط وَفَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ دَرَجٰتٍ مِّنْهُ وَمَغْفِرَةً وَّرَحْمَةً ط وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝ عَلَى الْقٰعِدِيْنَ اَجْرًا عَظِيْمًا ۝﴾ (سورة النساء: ٩٥، ٩٦)

The Mu'mineen who sit back without excuse cannot be equal to those who strive in Allaah's way *(for Allaah's pleasure)* with their wealth and their lives. Allaah has elevated the stages *(status)* of those who strive in

His way with their wealth and lives over those who sit back. Allaah has promised the Most Beautiful *(Jannah)* for each of them *(the Mu'mineen who strive as well as those who do not). (However,)* Allaah has preferred *(increased the rewards for)* those who strive over those who sit back *(without an excuse)* by granting them a tremendous reward *(in the form of)* many ranks *(above the rest)*, forgiveness and mercy from Him. Allaah is Most Forgiving, Most Merciful. {Surah Nisaa, verses 95,96}

However, (they realised that the compulsion still stood when) the following verse was then revealed:

﴿إِنَّ الَّذِيْنَ تَوَفّٰهُمُ الْمَلٰٓئِكَةُ ظَالِمِيْٓ اَنْفُسِهِمْ قَالُوْا فِيْمَ كُنْتُمْ ۭ قَالُوْا كُنَّا مُسْتَضْعَفِيْنَ فِي الْاَرْضِ ۭ قَالُوْٓا اَلَمْ تَكُنْ اَرْضُ اللّٰهِ وَاسِعَةً فَتُهَاجِرُوْا فِيْهَا ۭ فَاُولٰٓئِكَ مَاْوٰىهُمْ جَهَنَّمُ ۭ وَسَاۗءَتْ مَصِيْرًا ۝﴾ (سورة النساء: ٩٧)

Indeed those whose lives the angels seize *(take away)* while they oppress themselves *(by not making Hijrah when it became compulsory for them despite the ability to do so), they (the angels)* say to them, "What was your condition?" They reply, "We were oppressed *(helpless)* on earth." They *(the angels)* say, "Was Allaah's land not vast enough for you to make Hijrah in it?" The abode of such folk is Jahannam, and it is the worst of destinations. {Surah Nisaa, verse 97}

The Muslims then said, "This verse is certainly quaking (sounds a fearful warning)." Allaah then revealed the following verses (which exempted those Muslims with physical disabilities):

﴿اِلَّا الْمُسْتَضْعَفِيْنَ مِنَ الرِّجَالِ وَالنِّسَآءِ وَالْوِلْدَانِ لَا يَسْتَطِيْعُوْنَ حِيْلَةً وَّلَا يَهْتَدُوْنَ سَبِيْلًا ۝ فَاُولٰٓئِكَ عَسَى اللّٰهُ اَنْ يَّعْفُوَ عَنْهُمْ ۭ وَكَانَ اللّٰهُ عَفُوًّا غَفُوْرًا ۝ وَمَنْ يُّهَاجِرْ فِيْ سَبِيْلِ اللّٰهِ يَجِدْ فِي الْاَرْضِ مُرٰغَمًا كَثِيْرًا وَّسَعَةً ۭ﴾ (سورة النساء: ٩٨ تا ١٠٠)

(Jahannam will be the abode of all such people) Except for those oppressed *(helpless)* men, women and children who were unable to devise a plan *(do not have the means to make Hijrah)* and do not know the road *(to a better place)*. These are the ones for whom it is hoped that Allaah forgives them. Allaah is Most Pardoning, Most Forgiving. He who makes Hijrah in Allaah's way *(for Allaah's pleasure)* shall find on earth many places to emigrate to and abundance *(of food and other means)*. {Surah Nisaa, verses 98-100}

After this verse was revealed, Hadhrat Dhamra bin Ees رضي الله تعالى عنه who was a wealthy blind man from the Banu Layth tribe said, "Although I am blind, I am still able to devise a plan (to make Hijrah) for I have wealth and slaves." He then gave instructions that he should be put on to his mount. He was then very ill and when he was put on to his conveyance, he travelled very slowly. However, he passed away when he reached Tan'eem and is buried by the Masjid at Tan'eem.

With special reference to him, the following verse of the Qur'aan was revealed:

﴿وَمَنْ يَّخْرُجْ مِنْ بَيْتِهٖ مُهَاجِرًا اِلَى اللّٰهِ وَرَسُوْلِهٖ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ اَجْرُهٗ عَلَى اللّٰهِ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝﴾ (سورة النساء: ١٠٠)

> Whoever leaves his home to make Hijrah towards *(a place where he can fulfil the commands of)* Allaah and His Rasool ﷺ and then death finds him *(en route)*, without doubt his reward is assured *(set aside)* by Allaah. Allaah is Most Forgiving, Most Merciful. {Surah Nisaa, verse 100}(1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when Hadhrat Dhamra bin Jundub رضي الله تعالى عنه left his house to make Hijrah, he told his family members, "Put me on my mount. Remove me from the land of the Mushrikeen and take me to Rasulullaah ﷺ." However, he passed away en route before reaching Rasulullaah ﷺ. It was then that the following verse of the Qur'aan was revealed:

> Whoever leaves his home to make Hijrah towards *(a place where he can fulfil the commands of)* Allaah and His Rasool ﷺ and then death finds him *(en route)*, without doubt his reward is assured *(set aside)* by Allaah. Allaah is Most Forgiving, Most Merciful. {Surah Nisaa, verse 100}(2)

The Hijrah of Hadhrat Waathila bin Asqa رضي الله تعالى عنه

Hadhrat Waathila bin Asqa رضي الله تعالى عنه narrates that he left home with the intention of accepting Islaam and came to Rasulullaah ﷺ. Since Rasulullaah ﷺ was leading the salaah at the time, he joined the rows at back and performed salaah with the Sahabah رضي الله تعالى عنهم. After completing the salaah, Rasulullaah ﷺ went to Hadhrat Waathila رضي الله تعالى عنه at the back and asked him what it was that he wanted. When he replied that he intended accepting Islaam, Rasulullaah ﷺ said, "That is best for you." Rasulullaah ﷺ then asked him whether he intended making Hijrah. When he replied in the affirmative, Rasulullaah ﷺ asked, "Will it be a Hijrah Baadi or a Hijrah Baati?" "Which is better?" asked Hadhrat Waathila رضي الله تعالى عنه. "The Hijrah Baati," replied Rasulullaah ﷺ. Rasulullaah ﷺ then went on to explain, "The Hijrah Baati is that you live with Rasulullaah ﷺ (in Madinah) while the Hijrah Baadi is that you return to your locality. **(In any event) You will be required to obey (my commands and the commands of Allaah) in conditions of ease and adversity, whether you are willing or not and even though others are given preference over you.**" After Hadhrat Waathila رضي الله تعالى عنه had agreed, Rasulullaah ﷺ stretched out his hand and Hadhrat Waathila رضي الله تعالى عنه stretched out his hand (to pledged allegiance). When Rasulullaah ﷺ saw that Hadhrat Waathila رضي الله تعالى عنه was not going to make any exceptions to the pledge, Rasulullaah ﷺ prompted him to add, **"As far as I am able."** Hadhrat Waathila رضي الله تعالى عنه added, "As far as I am able." Rasulullaah ﷺ then took his

(1) Firyaabi, Ibn Mandah and Ibn Abi Haatim as quoted in *Isaaba* (Vol.2 Pg.212).
(2) Abu Ya'la, from reliable sources as confirmed by Haythami (Vol.7 Pg.10).

hand (so that he could pledge his allegiance). (1)

The Hijrah of the Banu Sulaym Tribe

Hadhrat Salama bin Akwa رضي الله تعالى عنه narrates that when the Banu Sulaym tribe were affected by an epidemic, Rasulullaah ﷺ advised them to live outside the town. They said, "We dislike to turn back on our heels and return to the outskirts." Rasulullaah ﷺ said to them, "You shall be our country people and we shall be your city people. We shall respond if you call for us and you would respond when we call for you. You will be regarded as Muhaajireen wherever you are." (2)

The Hijrah of Hadhrat Junaadah bin Abi Umayyah رضي الله تعالى عنه

Hadhrat Junaadah bin Abi Umayyaah Azdi رضي الله تعالى عنه narrates that there was a difference of opinion amongst them when they made Hijrah during the time of Rasulullaah ﷺ. While some Sahabah رضي الله تعالى عنهم maintained that making Hijrah had come to an end, others were of the opinion that it did not. Hadhrat Junaadah رضي الله تعالى عنه says that he then asked Rasulullaah ﷺ about this and Rasulullaah ﷺ said, **"Hijrah shall not come to an end as long as Jihaad is waged against the Kuffaar."** (3)

Hadhrat Abdullaah bin Sa'di رضي الله تعالى عنه narrates, "I was the youngest amongst a delegation of seven or eight people from the Banu Sa'd bin Bakr tribe. When the delegation met Rasulullaah ﷺ, they all had their needs fulfilled, leaving me behind to look after the animals. I later approached Rasulullaah ﷺ and said, 'O Rasulullaah ﷺ! Do address my need as well.' When Rasulullaah ﷺ asked me what my need was, I posed the question (to which I needed a reply), 'People are saying that making Hijrah has come to an end.' Rasulullaah ﷺ replied, 'Your need is the best (or he said), your need is better than theirs. Hijrah shall not come to an end as long as Jihaad is waged against the Kuffaar." (4)

What was Told to Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه and Others Concerning Hijrah

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that while Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه was in the upper part of Makkah, he was told that the person who did not undertake Hijrah has no Deen. He therefore said, "I shall never go home until I have first been to Madinah." When he arrived in Madinah, he stayed with Hadhrat Abbaas bin Abdil Muttalib رضي الله تعالى عنه and then went to see Rasulullaah ﷺ. When Rasulullaah ﷺ asked him what had brought him, he informed Rasulullaah ﷺ that he was told that the person who did not undertake the Hijrah had no Deen. Rasulullaah ﷺ said, "O Abu Wahab! Return to the rocky

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.333).
(2) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.142).
(3) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.8 Pg.331).
(4) Ibn Mandah, Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.333). Abu Haatim, Ibn Hibbaan and Nasa'ee have also reported the narration from reliable sources as confirmed in *Isaaba* (Vol.2 Pg.319).

plains of Makkah and stay in your homes. Hijrah has come to an end (after the conquest of Makkah). All that is left is Jihaad and the intention (of waging Jihaad). You should therefore respond when you are called for Jihaad." (1)

Another narration states that someone said to Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه that the person who did not perform the Hijrah is destroyed. Hadhrat Safwaan رضي الله تعالى عنه swore an oath that he would never wash his hair until he went to Rasulullaah ﷺ. He then took to his mount and rode off (to Madinah). Finding Rasulullaah ﷺ at the door of the Masjid, he asked, "O Rasulullaah ﷺ! I have been told that the person who does not make Hijrah is destroyed. I have therefore taken a vow never to wash my hair until I have come to you (to ask about it)." Rasulullaah ﷺ replied, "When Safwaan heard about Islaam, his heart was content to accept it as his Deen. (Compulsory) Hijrah (to Madinah) has come to an end after the conquest of Makkah. However, there still remains Jihaad and the intention (of waging Jihaad). You should therefore respond when you are called for Jihaad." (2)

Hadhrat Saalih bin Basheer bin Fudayk narrates that his grandfather Hadhrat Fudayk رضي الله تعالى عنه once approached Rasulullaah ﷺ and asked, "O Rasulullaah ﷺ! Some people say that the person who does not migrate is destroyed." Rasulullaah ﷺ replied, "O Fudayk! Establish salaah, pay zakaah, migrate away from evil and live wherever you want in the land of your people, you will still be regarded as one who has migrated." (3)

Hadhrat Ataa bin Abi Rabaah narrates that he once visited Hadhrat Aa'isha رضي الله تعالى عنها in the company of Hadhrat Ubayd bin Umayr Laythi رضي الله تعالى عنه. When they asked her about Hijrah, she replied, "There is no (compulsory) Hijrah nowadays. (In the past) A person used to flee with his Deen towards Allaah and His Rasool ﷺ, fearing that he would be severely tested (tortured and forced to forsake Islaam). However, Allaah has made Islaam dominant today and a person can worship his Rabb wherever he pleases. **Nevertheless, there still remains Jihaad and the intention (to wage Jihaad).**" (4)

The Hijrah of Women and Children

The Hijrah of Rasulullaah ﷺ's Family and the Family of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Aa'isha رضي الله تعالى عنها narrates, "When Rasulullaah ﷺ made Hijrah, he left us and his daughters behind (in Makkah). When he had settled, he sent Hadhrat Zaid bin Haaritha رضي الله تعالى عنه and his slave Abu Raafi رضي الله تعالى عنه (to fetch us). He gave them two camels and five hundred Dirhams which he had taken from my father (Hadhrat Abu Bakr رضي الله تعالى عنه). With this he was to purchase as many camels as he required. Hadhrat Abu Bakr رضي الله تعالى عنه sent Hadhrat Abdullaah bin Urayqidh رضي الله تعالى عنه

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.333). Bayhaqi (Vol.9 Pg.17) has also reported the narration.
(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.84).
(3) Baghawi, Ibn Mandah and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.8 Pg.331).
(4) Bukhari as well as Bayhaqi (Vol.9 Pg.17).

with the two men along with two or three camels. He also wrote a letter to (my brother) Hadhrat Abdullaah bin Abu Bakr رضي الله عنه, instructing him to mount my mother Ummu Roomaan رضي الله عنها, myself and my sister Asmaa رضي الله عنها the wife of Hadhrat Zubayr رضي الله عنه on the camels."

"The three men left together and when they reached Qudayd, Hadhrat Zaid رضي الله عنه used the five hundred Dirhams to purchase three camels. They happened to meet Hadhrat Talha bin Ubaydillaah رضي الله عنه who intended making Hijrah and left Makkah with him. Hadhrat Zaid رضي الله عنه and Abu Raafi رضي الله عنه took along with them (Rasulullaah ﷺ's two daughters) Hadhrat Faatima رضي الله عنها and Hadhrat Ummu Kulthoom رضي الله عنها together with (Rasulullaah ﷺ's wife) Hadhrat Sauda bint Zam'ah رضي الله عنها. Hadhrat Zaid رضي الله عنه also took on his camel (his wife) Hadhrat Ummu Ayman رضي الله عنها and (his son) Hadhrat Usaama رضي الله عنه. When we reached Bayda, my camel bolted as I sat in the carriage together with my mother Ummu Roomaan رضي الله عنها. My mother started shouting, "Oh my beloved daughter! Oh the new bride!" (Hadhrat Aa'isha رضي الله عنها was by then already married to Rasulullaah ﷺ.) Our camel was eventually caught after it had already crossed the Valley of Harsha. Allaah had kept us safe."

"When we reached Madinah, I stayed with the family of Hadhrat Abu Bakr رضي الله عنه while the family of Rasulullaah ﷺ stayed with him. Rasulullaah ﷺ was building his Masjid and several rooms around the Masjid that he intended to be the living quarters for his wives. We stayed like this for a while." The rest of the Hadith concerns the details of the marriage of Hadhrat Aa'isha رضي الله عنها. (1)

Another narration from Hadhrat Aa'isha رضي الله عنها quotes that she said, "As we were making Hijrah, we were passing by a difficult (dangerous) valley when the camel I was on suddenly bolted very furiously. By Allaah! I shall never forget the words of my mother as she screamed, 'Oh my little bride!' However, the camel continued bolting. When I heard someone shout, 'Throw down its reins,' I threw it down and the camel stood still in a daze as if someone was holding it up." (2)

The Hijrah of Rasulullaah ﷺ's Daughter Hadhrat Zaynab رضي الله عنها and the Words of Rasulullaah ﷺ Concerning the Hardships She Encountered En route

Rasulullaah ﷺ's daughter Hadhrat Zaynab رضي الله عنها says, "As I was preparing the provisions for my journey (Hijrah), Hind bint Utba met me. She said, 'O daughter of Muhammad! Do you think that the news has not reached me that you wish to meet up with your father?' 'I have no such intention,' I replied. She said, 'Dear cousin! Do not do this. If you require any goods for your journey or any money to help you reach your father, I have what you need. You should therefore not keep secrets from me because the disputes between men should not creep between us

(1) Ibn Abdil Birr in his *Isti'aab* (Vol.4 Pg.450). Zubayr has also reported the narration as quoted in *Isaaba* (Vol.4 Pg.450). Haythami has also reported the narration in *Majma'uz Zawaa'id* (Vol.9 Pg.227) and has commented on the chain of narrators.

(2) Haythami (Vol.9 Pg.227). Tabraani has also reported the narration as has Haakim in his *Mustadrak* (Vol.4 Pg.4).

women.'" Hadhrat Zaynab رضي الله عنها narrates further when she says, "By Allaah! I certainly think that she meant what she said but I was scared for her and denied that I intended to migrate."

Ibn Is'haaq further narrates that Hadhrat Zaynab رضي الله عنها continued her preparations and when it was completed, her husband's brother Kinaana bin Rabee brought her a camel which she mounted. He took his bow and quiver along with him. He took her out of Makkah during the day and led the camel as she sat in her carriage. When some men of the Quraysh started talking about this, they set out after her and eventually caught up with her at Dhu Tuwa. The first to catch up with her was Habbaar bin Aswad Fihri. As she sat in her carriage, he frightened the camel with his spear until it threw her off. According to what people say, she was expecting at the time. Kinaana sat on his knees, emptied his quiver and said, "By Allaah! I shall place an arrow into anyone who even draws close to me." The men drew back from him.

Just then, Abu Sufyaan arrived with a group of senior members of the Quraysh. He called out (to Kinaana) saying, "Dear man! Hold back your arrows until we have a chance to speak to you." Kinaana held back and Abu Sufyaan came forward until he stood before Kinaana. He said, "You have made a great mistake. You have taken the lady openly in full view of everyone when you know the hardships and difficulties we have experienced at the hand of (her father) Muhammad. If you take her away from our midst so openly and in full view of the people, it would be an embarrassment to us and people would regard this to be a sign of our weakness. I swear by my life that we have no need to keep her away from her father and have no revenge to exact from her. However, you should take her back now and secretly take her away to be reunited with her father only once people have quieten down and the word spreads that we have made her return (to Makkah)." Kinaana then did this. (1)

Hadhrat Urwa bin Zubayr رضي الله عنه narrates that as someone was leaving (Makkah) with Hadhrat Zaynab رضي الله عنها the daughter of Rasulullaah ﷺ, they were intercepted by two men from the Quraysh who fought him and after gaining the upper hand, pushed her down. **She fell on to a rock and miscarried,** causing her to bleed profusely. They then took her to Abu Sufyaan, who handed her over to some women from the Banu Haashim who had come to him. It was only after this that she eventually managed to make Hijrah. **However, the injury persisted until she finally passed away on account of the injury. People therefore considered her to be a martyr.** (2)

Another narration from Hadhrat Aa'isha رضي الله عنها states that after Rasulullaah ﷺ had left Makkah, his daughter Hadhrat Zaynab رضي الله عنها also left with Kinaana or his brother. The Mushrikeen left in search of her and it was Habbaar bin Aswad who caught up with her. He continued sticking his spear into her camel until it dropped her down, causing her to miscarry. She bore the injury with patience and the Banu Haashim and Banu Umayyah tribes disputed about who will care

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.330).
(2) Tabraani narrating from reliable sources as confirmed by Haythami (Vol.9 Pg.216).

for her. The Banu Umayyah claimed to have a greater right to her because she was married to their cousin Abul Aas. However, she ended up in the care of Hind bint Utba bin Rabee'ah who used to say to Hadhrat Zaynab رضي الله تعالى عنها, "This is all because of your father."

Rasulullaah صلى الله عليه وسلم one day said to Hadhrat Zaid bin Ḥaaritha رضي الله تعالى عنه, "Will you not go and bring Zaynab?" "Certainly, O Rasulullaah صلى الله عليه وسلم!" replied Hadhrat Zaid رضي الله تعالى عنه. Rasulullaah صلى الله عليه وسلم said, "Take my ring and give it to her." Hadhrat Zaid رضي الله تعالى عنه subtly used various means to reach Hadhrat Zaynab رضي الله تعالى عنها and eventually met a shepherd. He asked the shepherd, "For whom are you grazing?" When the shepherd informed him that he was grazing for Abul Aas (the husband of Hadhrat Zaynab), Hadhrat Zaid رضي الله تعالى عنه asked him to whom the goats belonged. "To Zaynab the daughter of Muhammad," was the reply. Hadhrat Zaid رضي الله تعالى عنه walked awhile with the shepherd and (after gaining his confidence) then said to him, "May I give you something to give to her without informing anyone?" When the shepherd agreed, Hadhrat Zaid رضي الله تعالى عنه gave him the ring. Hadhrat Zaynab رضي الله تعالى عنها recognised the ring and asked the shepherd, "Who gave this to you?" "Some man," he replied. "Where did you leave this man?" she enquired further. When he described the place to her, she remained silent and went there once night had fallen.

When she met Hadhrat Zaid رضي الله تعالى عنه, he told her to sit in front of him on the camel. She refused, telling him to sit in the front. He mounted the camel and she mounted behind him (the laws of Hijaab were not revealed at that time). They eventually arrived in Madinah. Rasulullaah صلى الله عليه وسلم used to say about Hadhrat Zaynab رضي الله تعالى عنها, **"This is the best of my daughters who has suffered for my sake."**

When this Hadith reached Hadhrat Ali bin Husayn, he approached Hadhrat Urwa and said, "What is this Hadith I hear you are reporting in which the status of Hadhrat Faatima رضي الله تعالى عنها is being reduced?" Hadhrat Urwa said, "I swear by Allaah that I would not want to reduce the status of Hadhrat Faatima رضي الله تعالى عنها in exchange for everything between the east and the west. I shall therefore not be reporting this Hadith again." (1)

The Hijrah of Hadhrat Durra bint Abi Lahab رضي الله تعالى عنها

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, Hadhrat Abu Hurayra رضي الله تعالى عنه and Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه all report that when Hadhrat Durra رضي الله تعالى عنها the daughter of Abu Lahab made Hijrah, she stayed at the residence of Hadhrat Raafi bin Mu'allaa Zuraqi رضي الله تعالى عنه. While sitting with her, some women from the Banu Zurayq tribe asked her whether she was the daughter of the person about whom Allaah says:

﴿تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ۝ مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ۝﴾ (سورة لهب:١، ٢)

May the hands of Abu Lahab be shattered and may he be destroyed. Neither his wealth nor the things he earned shall benefit him. {Surah

(1) Tabraani in his *Kabeer* and Bazzaar, as quoted by Haythami (Vol.9 Pg.213).

Lahab, verses 1,2}

They then said, "You will therefore be of no use to me." Hadhrat Durra رضي الله تعالى عنها then went to Rasulullaah ﷺ to complain about what the women had said. Rasulullaah ﷺ consoled her and asked her to be seated. After leading the Zuhr salaah, Rasulullaah ﷺ sat on the pulpit for a while and said, "O people! What is it that I should be harmed through my family? I swear by Allaah that on the Day of Qiyaamah, I shall even intercede on behalf of the Haa, Hakam, Suda and Sahlab tribes (therefore I shall obviously intercede on behalf of my family as well)." (1)

Also pertinent to this chapter concerning the Hijrah of women are the narrations that have passed about the Hijrah of Hadhrat Ummu Salama رضي الله تعالى عنها, mentioned under the subheading "Hadhrat Abu Salama رضي الله تعالى عنه and Hadhrat Ummu Salama رضي الله تعالى عنها Migrate to Madinah". Also relevant is the Hijrah of Hadhrat Asmaa bint Umays رضي الله تعالى عنها and Hadhrat Ummu Abdillaah Layla bint Abi Hathma رضي الله تعالى عنه, both of which are mentioned under the heading "Hadhrat Ja'far bin Abi Taalib رضي الله تعالى عنه and Other Sahabah رضي الله تعالى عنهم Migrate to /Abyssinia and then to Madinah".

The Hijrah of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and other Children

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "We reached Rasulullaah ﷺ five years after he had made Hijrah and were with the Quraysh when they marched during the year in which the Battle of Ahzaab was fought. I was with my brother Fadl and our slave Abu Raafi was with us. When we reached a place called Arj, we lost our way and instead of taking the Rakooba road, we took the Jathjaatha road. We eventually arrived in the locality of the Banu Amr bin Awf (Quba) from where we entered Madinah. We found Rasulullaah ﷺ in the trench (that was dug around Madinah). I was then eight years old while my brother was thirteen."(2)

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(1) Tabraani. Haythami (Vol.9 Pg.257) has commented on the chain of narrators.
(2) Tabraani. Haythami (Vol.6 Pg.64) has commented on the chain of narrators.
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Chapter Five

The Chapter Concerning Nusrah (Assisting Others in the Propagation of Deen)

This chapter highlights how rendering assistance to the upright Deen and the Straight Path was more beloved to the Sahabah رضي الله تعالى عنهم than everything else and how they prided themselves for this more than they prided themselves for worldly honour. It also brings to light how they sacrificed their pleasures for it, doing it all in search of Allaah's pleasure and in compliance with the commands of Rasulullaah ﷺ (May Allaah shower His mercy, blessings and peace on him, his family and all his companions).

The Beginning of the Nusrah that the Ansaar Rendered

A Hadith of Hadhrat Aa'isha رضي الله تعالى عنها in this Regard

Hadhrat Aa'isha رضي الله تعالى عنها says, "Every year Rasulullaah ﷺ used to present his case to the various Arab tribes, asking them to grant him asylum with their people so that he could propagate Allaah's word and message. He promised them Jannah in return for their assistance. However, no Arab tribe accepted his offer until the time came when Allaah decided that His Deen should become dominant, that his Nabi ﷺ should receive assistance and that His promises should be fulfilled. It was then that Allaah pulled forward the tribe of the Ansaar. They accepted the offer of Rasulullaah ﷺ and Allaah thus created a place to which Rasulullaah ﷺ could migrate."(1)

A Hadith of Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Umar رضي الله تعالى عنه says, "When Rasulullaah ﷺ stayed in Makkah, he went to every Arab tribe and presented his case to them during the Hajj season. However, he could find none to respond to him until Allaah brought this tribe of the Ansaar because of the good fortune that Allaah had decreed for them and the honour He wished to bestow on them. They therefore granted him a sanctuary and assisted him. May Allaah reward them with abundant good on behalf of His Nabi ﷺ." (2)

(1) Tabraani in his Awsat. Haythami (Vol.6 Pg.42) has commented on the chain of narrators.
(2) Bazzaar, as quoted in *Kanzul Ummaal* (Vol.7 Pg.134).

Another narration adds that Hadhrat Umar said, "By Allaah! We failed to fulfil the pledge we made with the Ansaar when we said to them that while we remain the leaders, they shall be the viziers. If I live to the end of the year, every governor of mine shall be from the Ansaar." (1)

A Hadith of Hadhrat Jaabir in this Regard

Hadhrat Jaabir bin Abdillaah says, "Rasulullaah presented his case to the people as they stayed at their camps (during the Hajj season). He would say, 'Who will take me to his people because the Quraysh are preventing me from propagating the word of Allaah?' Eventually a **man from Hamdaan** came to Rasulullaah. When Rasulullaah asked him where he hailed from and he said that he was from Hamdaan, Rasulullaah asked further, 'Do your people have military might?' 'They do,' he replied. However, when the man feared that his people may not honour his word (to Rasulullaah) and came back to Rasulullaah and said, 'I shall first go to my people and inform them. Thereafter, I shall come back to you.' Rasulullaah agreed and the man left. A delegation from the Ansaar then approached Rasulullaah in the month of Rajab." (2)

In the chapter entitled "Pledging Allegiance to Assist Others" (3), the narration has passed in which Hadhrat Jaabir narrates that during the ten years that Rasulullaah lived in Makkah (after announcing his Nabuwaat), he would visit people at the places where they stayed during the seasons of Hajj. **This was at the marketplaces of Ukaaz and Majinna. He would ask the people, "Who will give me asylum?** Who will assist me so that I could propagate the message of my Rabb? Whoever does this shall receive Jannah." However, he found none to grant him asylum and assistance. However, (instead of assisting him) matters reached such an ebb that when a person from Yemen or from the Mudhar tribe left (for Makkah), the people of his tribe and his relatives would say to him, "Beware that the man from the Quraysh does not get you into trouble." People even pointed at Rasulullaah as he passed between their camps.

Hadhrat Jaabir continues, "This situation prevailed until Allaah sent us (the Ansaar) to him from Yathrib. We offered him asylum and believed him. Whenever a person from us left (for Makkah), he would believe in Rasulullaah, who would recite the Qur'aan to him. He would then return to his family (in Madinah) and they would all accept Islaam by virtue of his Islaam. Eventually there was scarcely a family from the Ansaar that did not have a group of Muslims who made their Islaam public."

Hadhrat Jaabir says further that they all then discussed with each other saying, "Until when will we leave Rasulullaah to call on people, to be kicked

(1) *Jam'ul Fawaa'id* (Vol.2 Pg.30). *Majma'uz Zawaa'id* (Vol.6 Pg.42) contains commentary on the chain of narrators.

(2) Ahmad, narrating from reliable sources as confirmed by Haythami (Vol.6 Pg.35). Refer also to *Fat'hul Baari* (Vol.7 Pg.156).

(3) And under the subheading "Seventy Sahabah from the Ansaar Pledge their Assistance in the Valley of Aqaba".

about in the mountains of Makkah and face the threats of others?" Consequently, seventy men of the Ansaar rode off and met Rasulullaah ﷺ during the Hajj season. After agreeing to meet at the valley of Aqaba, they arrived there one-by-one and in twos until they were all present. They then asked, "O Rasulullaah r! To what should we pledge allegiance at your hands?" The narration continues further. (1)

A Hadith of Hadhrat Urwa رضي الله تعالى عنه in this Regard

Hadhrat Urwa رضي الله تعالى عنه narrates that when one of the Hajj seasons arrived, a group of individuals from the Ansaar left for Hajj. Amongst them from the Banu Maazin bin Najjaar tribe was Hadhrat Mu'aadh bin Afraa رضي الله تعالى عنه and Hadhrat As'ad bin Zuraarah رضي الله تعالى عنه. From the Banu Zurayq tribe was Hadhrat Raafi bin Maalik رضي الله تعالى عنه and Hadhrat Dhakwaan bin Abdil Qais رضي الله تعالى عنه, from the Banu Abdil Ash'hal tribe was Hadhrat Abul Haytham bit Tayyihaan رضي الله تعالى عنه and from the Banu Amr bin Awf was Hadhrat Uwaym bin Saa'idah رضي الله تعالى عنه. Rasulullaah ﷺ approached them and informed them that Allaah had chosen him for Nabuwaat and great honour. Rasulullaah ﷺ also recited the Qur'aan to them.

They were silent when they listened to Rasulullaah ﷺ and their hearts were satisfied with his Da'wah. By the appearance of Rasulullaah ﷺ and by the Da'wah he gave, the Ansaar recognised in him what they had been hearing the Ahlul Kitaab say about him. They therefore accepted what he said, believed in him. And became the vehicles of good. They said to Rasulullaah ﷺ, "You know about the bloodshed that takes place between the Aws and Khazraj tribes. We like Allaah has guided your effort and we are prepared to make every effort for Allaah and for you. We would also advise you to do as you have, but (for now) you should wait (here in Makkah) with your trust in Allaah until we return to our people to inform them about you and invite them towards Allaah and towards His Rasool ﷺ. Perhaps Allaah shall reconcile between us and reunite us. At present, we are far from each other and harbour enmity for each other. Therefore, if you were to come to us right now while we have not yet reconciled, we shall be unable to unite around you. However, we promise to meet you in the forthcoming Hajj season."

Rasulullaah ﷺ was happy with what they said and they returned to their people. They started giving Da'wah to the people in secret and informing them about Rasulullaah ﷺ. They also informed the people about the message Allaah had sent with Rasulullaah ﷺ and to which he called with the Qur'aan. Eventually, there was scarcely a home amongst the households of the Ansaar that did not have some Muslims. (2) The rest of the Hadith is similar to that quoted earlier under the subheading "The Da'wah that Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه gave" (this appears under the heading "The Da'wah that the Sahabah رضي الله تعالى عنهم gave to individuals").

(1) Haakim has also reported the narration in his *Mustadrak* (Vol.2 Pg.625).
(2) Tabraani. Haythami (Vol.6 Pg.42) has commented on the chain of narrators.

A Few Couplets Composed by Hadhrat Sirmah bin Qais رَضِيَ اللهُ تَعَالَى عَنْهُ in this regard

Hadhrat Yahya bin Sa'eed narrates from an old lady from the Ansaar that she used to see Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ frequently visit Hadhrat Sirma bin Qais رَضِيَ اللهُ تَعَالَى عَنْهُ to learn the following couplets (which mean):

"He stayed with the Quraysh for a few years more than ten
Advising people with the hope of meeting a suitable friend
Offering himself to the people coming for Hajj
Without seeing anyone to offer asylum nor anyone offering an invitation
When he came to us (Ansaar) and settled
He became happy and pleased in Tayba (Madinah)
He then had no fear of a distant tyrant oppressively taking something away
Nor any fear of people revolting
For him we spent most of our wealth
As well as our lives in battles and in comforting (the Muhaajireen)
We were enemies of all those who were his enemies
Even though they had been the best of our friends
(All this because) We were convinced that there is nothing (worthy of worship) but Allaah
And that the Book of Allaah is our guide"(1)

The Bond of Brotherhood Between the Muhaajireen and the Ansaar رَضِيَ اللهُ تَعَالَى عَنْهُمْ

The Story of Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللهُ تَعَالَى عَنْهُ and Hadhrat Sa'd bin Rabee رَضِيَ اللهُ تَعَالَى عَنْهُ

Hadhrat Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that when Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللهُ تَعَالَى عَنْهُ arrived in Madinah, Rasulullaah ﷺ established a bond of brotherhood between him and Hadhrat Sa'd bin Rabee Ansaari رَضِيَ اللهُ تَعَالَى عَنْهُ. Hadhrat Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُ said to Hadhrat Abdur Rahmaan رَضِيَ اللهُ تَعَالَى عَنْهُ, "Dear brother! I am the wealthiest person in Madinah and you may have half of my wealth. I also have two wives. You may choose the one you like best and I shall divorce her." Hadhrat Abdur Rahmaan رَضِيَ اللهُ تَعَالَى عَنْهُ replied, "May Allaah bless you in your family and wealth. Just show me the way to the marketplace." When Hadhrat Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُ showed Hadhrat Abdur Rahmaan رَضِيَ اللهُ تَعَالَى عَنْهُ where the marketplace was, Hadhrat Abdur Rahmaan رَضِيَ اللهُ تَعَالَى عَنْهُ started buying and selling until he had made a profit. He returned with some cheese and butter.

He continued like this for a while until one day he appeared with the colour of saffron on his clothes. "What is this all about?" asked Rasulullaah ﷺ. "I have married," he replied. "What dowry did you give your wife?" Rasulullaah ﷺ asked further. Hadhrat Abdur Rahmaan رَضِيَ اللهُ تَعَالَى عَنْهُ replied, "The weight of a date stone in gold." Rasulullaah ﷺ then advised, "Host a Waleema even if you have to feed a

(1) Haakim in his *Mustadrak* (Vol.2 Pg.626).

goat." (Referring to the tremendous blessings that Allaah had granted him in business,) Hadhrat Abdur Rahmaan رضي الله تعالى عنه used to say, "Even if I were to pick up a stone, I could hope to receive gold or silver in exchange." (1)

The Muhaajireen and Ansaar Inherit from Each other

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when the Muhaajireen first arrived in Madinah, a Muhaajir would inherit from his Ansaar brother because of the bonds of brotherhood that Rasulullaah ﷺ created between them. In fact, even the relatives of the Ansaar would not inherit from their families as the Muhaajireen would. However, this practice was abrogated when Allaah revealed the following verse of the Qur'aan:

﴿وَلِكُلٍّ جَعَلْنَا مَوَالِيَ﴾ (سورة النساء: ٣٣)

For each *(man and woman)* We have appointed heirs. {Surah Nisaa, verse 33}(2)

While this narration states that the above verse abrogated the inheritance of a confederate (the Muhaajir whom Rasulullaah ﷺ appointed as a brother to an Ansaari), the next narration makes it clear that the verse which abrogated the practice was:

﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

(سورة الانفال: ٧٥)

Those who are relatives are closer to each other in Allaah's Book *(and will therefore inherit from each other before anyone else)*. Undoubtedly *(Only)* Allaah knows everything *(He knows who deserves what)*. {Surah Anfaal, verse 75}

Haafidh Ibn Hazar رضي الله تعالى عنه states that this narration is more reliable. However, he also points out that this practice could have been abrogated twice. It is possible that in the early stages, the only form of inheritance was between those whom Rasulullaah ﷺ appointed as brothers, without any inheritance being stipulated for relatives. However, relatives were also given a share of inheritance together with the confederates when Allaah revealed the verse:

﴿وَلِكُلٍّ جَعَلْنَا مَوَالِيَ﴾ (سورة النساء: ٣٣)

For each *(man and woman)* We have appointed heirs. {Surah Nisaa, verse 33}

This is the interpretation of the narration reported by Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه. However, inheritance was left exclusively for relatives and the inheritance of confederates was completely abrogated by the following verse of Surah Ahzaab:

﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ

(1) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.228). Bukhari and Muslim have also reported the Hadith as quoted Isaaba (Vol.2 Pg.26). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.3 Pg.89).

(2) Bukhari.

تَفْعَلُوْٓا اِلٰٓى اَوْلِيٰٓئِكُمْ مَّعْرُوْفًا ۭ كَانَ ذٰلِكَ فِي الْكِتٰبِ مَسْطُوْرًا ۝ (سورة الاحزاب: ٦)

In Allaah's Book *(the "Lowhul Mahfoodh"),* relatives are closer to each other *(and therefore have a greater right of inheriting from each other)* than the *(other)* Mu'mineen *(who are not related)* and the Muhaajireen, *(they will not receive any portion of your estate as inheritance)* unless you wish to do a good turn to your *(unrelated Mu'mineen or Muhaajireen)* friends *(in which case you may bequest a maximum of one third of your estate to them).* This *(injunction)* has been documented in the Book (the "Lowhul Mahfoodh"). {Surah Ahzaab, verse 6}

After this verse was revealed, all that the confederates could have from the inheritance of the Ansaar was what the Ansaar gave them as goodwill to assist them. By this interpretation, all the Ahadeeth have their explanation. (1)

A large group of Taabi'een have narrated that when Rasulullaah ﷺ arrived in Madinah, he forged ties of brotherhood between the Muhaajireen themselves and between the Muhaajireen and the Ansaar so that they may care for each other. They used to inherit from each other and numbered seventy individuals from amongst the Muhaajireen and the Ansaar. Some say that they numbered a hundred. Nevertheless, they stopped inheriting from each other on the basis of this brotherhood when Allaah revealed the verse:

﴿وَاُولُوا الْاَرْحَامِ بَعْضُهُمْ اَوْلٰى بِبَعْضٍ فِيْ كِتٰبِ اللّٰهِ﴾ (سورة الاحزاب: ٦)

Those who are relatives are closer to each other in Allaah's Book ... {Surah Ahzaab, verse 6}(2)

The Financial Assistance that the Ansaar gave to the Muhaajireen

Sharing Dates and an Ansaari رضي الله تعالى عنه Refuses to be Paid Back

Hadhrat Abu Hurayra رضي الله تعالى عنه narrates that the Ansaar once said to Rasulullaah ﷺ, "Share out our date plantations between us and our (Muhaajireen) brothers." Rasulullaah ﷺ said, "No. (Instead of giving up ownership of the land) Will you rather not absolve us (Muhaajireen) of working on the plantations and share the dates with us?" The Ansaar replied, "We hear and we obey."

Hadhrat Abdur Rahmaan bin Zaid bin Aslam رضي الله تعالى عنه narrates that Rasulullaah ﷺ said to the Ansaar, "Your (Muhaajireen) brothers have left behind their wealth and their families to come to you." The Ansaar said, "Distribute our land and plantations between us and them." Rasulullaah ﷺ, "Why not do something else?" "What else, O Rasulullaah ﷺ?" they asked. Rasulullaah ﷺ replied, "Since the Muhaajireen do not know how to work on the plantations, will you rather not do the work for them and share the dates with them?" "We shall

(1) *Fat'hul* Baari (Vol.7 Pg.191).
(2) Ibn Sa'd, as quoted in *Fat'hul* Baari (Vol.7 Pg.191).

indeed," replied the Ansaar. (1)

Hadhrat Anas رضي الله تعالى عنه narrates that the Muhaajireen said, "O Rasulullaah ﷺ! We have never seen people better than those to whom we have come (the Ansaar). They are prepared to assist even though they have little and when they have plenty, they spend most generously. They do all the work on the plantations for us and share the dates with us. They do so much for us that we actually fear that they should not take all the rewards." Rasulullaah ﷺ said, "This will not happen as long as you keep praising them and making du'aa for them." (2)

Hadhrat Jaabir رضي الله تعالى عنه narrates that whenever the Ansaar harvested their crops, they would divide the crop into two parts, the one part being smaller than the other. They would then place branches with the smaller portion (to make it look bigger than the other portion). Thereafter, they gave the Muhaajireen the choice between the two portions. The Muhaajireen would choose the larger portion (the portion without the branches, thinking that they were leaving the larger portion for the Ansaar). The Ansaar would then take the smaller portion for themselves. This practise continued until Khaybar was conquered.

When Khaybar was conquered, Rasulullaah ﷺ said to the Ansaar, "You have fulfilled your duty towards us. Now, if you please, you may hand over your shares (of plantations) in Khaybar (to the Muhaajireen) and have your date crops (in Madinah all for yourselves without sharing it with the Muhaajireen, who will now receive from Khaybar)." The Ansaar (accepted the proposal and) said, "You have placed several responsibilities on us while you have taken the responsibly that (in exchange for this) we shall have Jannah. We have now fulfilled what you had asked of us and require your condition to be met." Rasulullaah ﷺ said, "You have it." (3)

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once called for the Ansaar to distribute the land of Bahrain amongst them. However, they refused to have any of it unless the Muhaajireen also received an equal amount of land. Rasulullaah ﷺ then said to them, "In that case, we cannot (distribute the land)." Rasulullaah ﷺ then added, "You Ansaar should exercise patience until you meet me (on the Day of Qiyaamah) because (after my death) others will be given preference over you." (4)

How the Ansaar Severed the Ties they had During the Period of Ignorance to Strengthen the Ties of Islaam

The Jew Ka'b bin Ashraf is Killed

Hadhrat Jaabir bin Abdillaah رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said,

(1) Bukhari (Vol.1 Pg.312), as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.228).

(2) Ahmad. In his *Al Bidaaya wan Nihaaya* (Vol.3 Pg.228), Ibn Katheer has commented on the chain of narrators. Ibn Jareer, Haakim and Bayhaqi have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136).

(3) Bazzaar. Haythami (Vol.10 Pg.40) has commented on the chain of narrators.

(4) Bukhari (Vol.1 Pg.535).

"Who is there to see Ka'b bin Ashraf because he has caused great harm to (the Deen of) Allaah and to His Rasool ﷺ?" Hadhrat Muhammad bin Maslama رضي الله تعالى عنه stood up and said, "Do you want me to kill him?" "Yes," replied Rasulullaah ﷺ. Hadhrat Muhammad bin Maslama رضي الله تعالى عنه then said, "Do permit me to say something to him as well." Rasulullaah ﷺ granted him permission. (Taking some companions along with him) Hadhrat Muhammad bin Maslama رضي الله تعالى عنه went to Ka'b bin Ashraf and said, "That man (Rasulullaah ﷺ) had asked us for charity and had tired us with requests. We have therefore come to you for a loan." Ka'b said, "By Allaah! He will again tire you out afterwards."
Hadhrat Muhammad bin Maslama رضي الله تعالى عنه said, "We have started following him and do not like to leave him until we see what happens to him in the end. We want you to lend us a Wasaq or two of grain." Ka'b replied, "Fine, but I need collateral first." Hadhrat Muhammad bin Maslama رضي الله تعالى عنه and the other Sahabah رضي الله تعالى عنهم asked, "What collateral do you want?" Ka'b said, "Give me your women as collateral." They responded by saying, "How can we give you our women as collateral when you are the most handsome of the Arabs?" Ka'b said, "Then give me your children." They said, "How can we give our children as collateral when people will taunt by saying that these are the children who were given as collateral for a mere one or two Wasaq of grain? This would be too embarrassing for us. We shall rather give you our weapons as collateral." When Ka'b agreed, they arranged to meet at night.
Hadhrat Muhammad bin Maslama رضي الله تعالى عنه arrived at night with Hadhrat Abu Naa'ilah رضي الله تعالى عنه who was Ka'b's foster brother by virtue of being suckled by the same woman. Ka'b called them to a fortress and came down to meet them. Ka'b's wife asked, "Where are you going at this hour?" he replied, "It is only Muhammad bin Maslama and my brother Abu Naa'ilah." According to another narration, she said, "I hear a sound resembling the dripping of blood." Ka'b reassured her saying, "It is only my brother Muhammad bin Maslama and my foster brother Abu Naa'ila. A brave person responds even if he is called to a confrontation at night."
Hadhrat Muhammad bin Maslama رضي الله تعالى عنه brought another two or three men with him and said to them, "When he arrives, I shall hold his hair to smell it and you shall also ask them to smell. When you see that I have a good hold of his head, you should attack him." Ka'b arrived wearing a belt studded with jewels and exuded the fragrance of perfume. Hadhrat Muhammad bin Maslama رضي الله تعالى عنه exclaimed, "To this day have I never smelt anything so good!" Ka'b said, "I have the most fragranced Arab women and the most beautiful ones." Hadhrat Muhammad bin Maslama رضي الله تعالى عنه said, "Do allow me to smell your head." "Why certainly," said Ka'b smugly. Hadhrat Muhammad bin Maslama رضي الله تعالى عنه smelt Ka'b's head and allowed his companions to do so as well. Thereafter, Hadhrat Muhammad bin Maslama رضي الله تعالى عنه asked, "Will you permit me a second time?" When Ka'b allowed him, Hadhrat Muhammad bin Maslama رضي الله تعالى عنه took firm hold of Ka'b's head and said to the others, "Get him!" They then killed him and reported back to Rasulullaah ﷺ.

According to a narration of Hadhrat Urwa رضي الله عنه, Rasulullaah ﷺ praised Allaah when they reported back to him. A narration of Ibn Sa'd states that (after killing Ka'b) when Hadhrat Muhammad bin Maslama رضي الله عنه and his companions reached Baqee Gharqad (the graveyard), they shouted "Allaahu Akbar!". Rasulullaah ﷺ was busy performing salaah that night and when he heard them shout "Allaahu Akbar!", he also shouted "Allaahu Akbar!" because he guessed that they had already killed Ka'b. When they came to him, Rasulullaah ﷺ commented, "(You have the) Faces of successful people." "Your face is too, O Rasulullaah ﷺ," they responded. They then threw Ka'b's head before Rasulullaah ﷺ and he praised Allaah for Ka'b's death.

A narration of Hadhrat Ikrama states that (after Ka'b's death) the Jews became terrified and came to Rasulullaah ﷺ. They said, "Our leader was killed by deception." Rasulullaah ﷺ reminded them of Ka'b's treacherous ways and about how he instigated against Islaam and harmed the Muslims. Ibn Sa'd adds that after this, the Jews became scared and kept silent. (1)

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Ibn Is'haaq narrates that Rasulullaah ﷺ once announced, "Who will see to Ibn Ashraf for me?" Hadhrat Muhammad bin Maslama رضي الله عنه said, "I shall see to him for you, O Rasulullaah ﷺ. I shall kill him." Rasulullaah ﷺ said, "Do so if you can." Hadhrat Muhammad bin Maslama رضي الله عنه spent the next three days without eating or drinking anything besides what was needed to preserve his life. When Rasulullaah ﷺ was informed about this, he called Hadhrat Muhammad bin Maslama رضي الله عنه and asked him why he had stopped eating and drinking. He replied, "I have promised you something that I am unsure whether I will be able to fulfil." Rasulullaah ﷺ said to him, "All you have to do is to try."

Another narration of Ibn Is'haaq from Hadhrat Abdullaah bin Abbaas رضي الله عنه states that Rasulullaah ﷺ even walked with Hadhrat Muhammad bin Maslama رضي الله عنه and his companions up to Baqee Gharqad and pointed them in the direction saying, "Proceed with the name of Allaah. O Allaah! Assist them." (2)

Abu Raafi Sallaam bin Abul Huqayq is Killed

Hadhrat Abdullaah bin Ka'b bin Maalik رضي الله عنه says that amongst the many advantages that Allaah had granted Rasulullaah ﷺ (to facilitate the effective propagation of Deen) was that the two (Ansaar) tribes of the Khazraj and Aws were always competing to serve Rasulullaah ﷺ just as two wrestlers compete. Whenever the Aws did something to benefit Rasulullaah ﷺ, the Khazraj would say, "By Allaah! By doing this you shall not surpass our standing with Rasulullaah ﷺ." They would then stop at nothing to match the feat. Similarly, whenever the Khazraj did something to win Rasulullaah ﷺ's favour, the Aws would say the same thing.

Therefore, when the Aws managed to kill Ka'b bin Ashraf for his hostilities towards Rasulullaah ﷺ, the Khazraj said, "By Allaah! You people shall never

(1) Bukhari, as quoted in *Fat'hul* Baari (Vol.7.Pg.239).
(2) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.7). In his *Fat'hul* Baari (Vol.7 Pg.237), Ibn Hajar has confirmed that the narration of Hadhrat Abdullaah bin Abbaas رضي الله عنه is reliable.
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surpass us by doing this." They then discussed who was as hostile towards Rasulullaah ﷺ as Ka'b bin Ashraf was. They arrived at the conclusion that such a person was Ibn Abul Huqayq who lived in Khaybar. They therefore sought permission from Rasulullaah ﷺ to kill him and when permission was granted, five men from the Banu Salama family of the Khazraj left. They were Hadhrat Abdullaah bin Ateek رضي الله عنه, Hadhrat Mas'ood bin Sinaan رضي الله عنه, Hadhrat Abdullaah bin Unays رضي الله عنه, Hadhrat Abu Qataadah Haarith bin Rib'ee رضي الله عنه and Hadhrat Khuzaa'ee bin Aswad رضي الله عنه who was their ally from the Bani Aslam family. **When they left, Rasulullaah ﷺ appointed Hadhrat Abdullaah bin Ateek رضي الله عنه as their Ameer and forbade them from killing any women and children.**

When the Sahabah رضي الله عنهم reached Khaybar, they went to the house of Ibn Abul Huqayq at night. Every room in the house was locked from outside so that none could come out. Ibn Abul Huqayq had an upstairs room to which a ladder made of date fibres led. The Sahabah رضي الله عنهم climbed the ladder and standing at his door, they sought permission to enter. When Ibn Abul Huqayq's wife came out to ask who they were, they said that they were Arabs looking for grain supplies. She pointed them to Ibn Abul Huqayq and they entered the room.

The Sahabah رضي الله عنهم narrate, "When we entered the room, we locked the door behind us fearing that nothing should become an obstacle between us and him. His wife started screaming to alert him about our arrival and we rushed to him brandishing our swords as he lay on the bed. **By Allaah! It was only the whiteness of his body that led us to him in the darkness of the night. He appeared to be a white Coptic cloth thrown on the bed. When his wife gave us away, one of our men lifted his sword over her but immediately retrained himself when he remembered the instructions of Rasulullaah ﷺ.** Had it not been for this, we would have killed her that night. When we attacked him with out swords (and he was still not dead) Hadhrat Abdullaah bin Unays رضي الله عنه pushed his sword into Ibn Abul Huqayq's belly with such force that the sword went right through him as he pleaded, "Enough! Enough!" We then left the room."

"Hadhrat Abdullaah bin Ateek رضي الله عنه was poor sighted and fell from a step, injuring his leg very badly. We carried him until we reached one of the water inlets of a Jewish fortress. We crept in as the Jews lit fires and vigorously searched for us everywhere. When they eventually lost hope of finding us, they returned to Ibn Abul Huqayq and surrounded him as he was dying. We asked ourselves, 'How would we get to know whether the enemy of Allaah has died?' One of us volunteered to go and find out. He proceeded and walked amongst the Jews."

The Sahabi رضي الله عنه who went says, "I found his wife and several Jewish men around Ibn Abul Huqayq. His wife carried a lantern in her hand and was speaking to the others as she looked at her husband's face. She was saying, 'I swear by Allaah that I heard the voice of Ibn Ateek but I then disagreed with myself and said, 'How can Ibn Ateek be in this place?!' She then looked properly at the face of Ibn Abul Huqayq and exclaimed, 'By the lord of the Jews! He is dead!' Nothing

pleased me more than hearing this."
The Sahabi رضي الله تعالى عنه reported back to his companions and carrying Hadhrat Abdullaah bin Ateek رضي الله تعالى عنه, they returned to Rasulullaah ﷺ and informed him of the death of Allaah's enemy. They then started disputing about who had killed him, each one of them claiming to have done it. Rasulullaah ﷺ asked them to give him their swords and after inspecting them, Rasulullaah ﷺ said about the sword of Hadhrat Abdullaah bin Unays رضي الله تعالى عنه, "This one had killed him for I see traces of food on it." (1)
Hadhrat Baraa رضي الله تعالى عنه narrates that Rasulullaah ﷺ sent some men from the Ansaar to kill the Jew Abu Raafi. Rasulullaah ﷺ appointed Hadhrat Abdullaah bin Ateek رضي الله تعالى عنه as their Ameer. Abu Raafi used to harm Rasulullaah ﷺ greatly and assist others against him. He was staying in a fortress somewhere in Hijaaz (Khaybar). When the Sahabah رضي الله تعالى عنهم drew close to the fortress, the sun had already set and the people had already returned home with their animals. Hadhrat Abdullaah bin Ateek رضي الله تعالى عنه said to the others, "Sit here. I shall go and devise a plan with the gatekeeper to enter the gate." When he approached the gate of the fortress, he covered himself with his clothes so that he resembled a person answering the call of nature. By then all the people had already entered. The gatekeeper then shouted to him, "O servant of Allaah! If you wish to enter, please do so because I want to lock the gates."
Hadhrat Abdullaah رضي الله تعالى عنه narrates further. He says, "So I entered and hid myself away. Eventually, when everyone had entered, the gatekeeper locked the gates and hung the keys on a nail. I went to the keys, took them and opened the gates. Stories used to be recited every night to Abu Raafi who was in the upper story of his home. When the story- tellers had left, I climbed the ladder to his room. As I opened each door, I locked it behind me saying to myself that if the people find out about me, they will only reach me after I had killed Abu Raafi. When I reached him, he was in a dark room with his wife and I had no idea where he was in the room. I said, 'Abu Raafi!' When he replied, 'Who is it?' I charged in the direction of the voice and struck him with my sword. However, because I was afraid, my strike did not kill him. When he started screaming, I left the room and waited awhile. I then entered and asked, "What is all this commotion, O Abu Raafi?' He said, 'Woe to your mother! Someone in the room has just struck me with a sword.' I then struck him again but rather than killing him, I only succeeded in wounding him. I then pushed the bade of my sword into his belly until it reached his back and I was convinced that I had killed him."
"I then started opening door after door until I reached the ladder. (As I climbed down, I reached a place where) I placed my foot down thinking that I had reached the ground, but I fell in the moonlit night. My shinbone broke and I carried on walking after bandaging it with my turban. I then sat at the gate telling myself that I shall not leave until I am certain that I had killed him. When the cock crowed, an announcer stood on the wall and announced, 'Abu Raafi the

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.137) and the *Seerah* of Ibn Hishaam (Vol.2 Pg.190)

trader of Hijaaz has died.' I walked back to my companions and said, 'Success! Allaah has killed Abu Raafi.' **When I got back to Rasulullaah ﷺ and informed him about the events, he asked me to stretch out my leg. When I did so, he passed his and over my leg and it (was cured so well that it) felt as if nothing was ever wrong with it."** (1)

Another narration states that when Hadhrat Abdullaah bin Ateek رضي الله تعالى عنه and the others came back to Rasulullaah ﷺ, he was on the pulpit and (seeing them approach he) said, "The faces of success!" They replied, "It is your face that is successful, O Rasulullaah ﷺ!" He then asked, "Have you killed him?" When they replied in the affirmative, Rasulullaah ﷺ asked to see the sword. Rasulullaah ﷺ then drew the sword from its sheath and (after inspecting it he) said, "Yes! Here are traces of food on the blade." (2)

The Jew Ibn Shayba is Killed

The daughter of Hadhrat Muhayyisa رضي الله تعالى عنه narrates from her father that when Rasulullaah ﷺ once permitted the Sahabah رضي الله تعالى عنهم to kill any Jew they could, Hadhrat Muhayyisa رضي الله تعالى عنه attacked and killed a Jewish trader called Ibn Shayba who interacted and traded with the Muslims. When Hadhrat Muhayyisa رضي الله تعالى عنه did this, his elder brother Hadhrat Huwayyisa رضي الله تعالى عنه who was not yet a Muslim started hitting Hadhrat Muhayyisa رضي الله تعالى عنه saying, "You enemy of Allaah! You have killed him whereas I can swear by Allaah that most of the fat in your stomach has come from his wealth." Hadhrat Muhayyisa رضي الله تعالى عنه replied, "**I swear by Allaah that had Rasulullaah ﷺ commanded me to kill you, I would have decapitated you.**" This was the beginning of Hadhrat Huwayyisa's conversion to Islaam. (Surprised by this statement of his brother's), Hadhrat Huwayyisa رضي الله تعالى عنه asked, "Had Muhammad ﷺ commanded you to kill me, you would have done it?" Hadhrat Muhayyisa رضي الله تعالى عنه replied, "By Allaah! I certainly would." Hadhrat Huwayyisa رضي الله تعالى عنه then commented, "By Allaah! The religion that has taken you to this must certainly be astounding." (3)

Another narration quotes that Hadhrat Muhayyisa رضي الله تعالى عنه said, "That personality has commanded me to kill Ibn Shayba for whom I shall even kill you if he so commands me." This narration also adds that Hadhrat Huwayyisa رضي الله تعالى عنه then accepted Islaam. (4)

The Ansaar in the Battles against the Banu Qaynuqah, Banu Nadheer and Banu Qurayzah Tribes

The Episode of the Banu Qaynuqah Tribe

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that after Rasulullaah ﷺ had

(1) Bukhari.
(2) Bukhari, narrating from sources exclusive to him and not used by the other Imaams of the *Sitta*. The narration is quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.137).
(3) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.90).
(4) Ibn Is'haaq. Abu Dawood has also reported the narration in which he quotes that Hadhrat Huwayyisa رضي الله تعالى عنه only said, "You have his wealth in your stomach."

defeated the Quraysh in the Battle of Badr, he gathered the Jews (of Madinah) in the marketplace of the Banu Qaynuqah tribe. He then said to them, "O Jews! Accept Islaam before you suffer the same fate as the Quraysh suffered in the Battle of Badr." The Jews said, "The Quraysh do not know how to fight. If you were to fight against us, you would learn that we are real men." It was then that Allaah revealed the following verse of the Qur'aan:

﴿قُلْ لِّلَّذِيْنَ كَفَرُوْا سَتُغْلَبُوْنَ وَتُحْشَرُوْنَ اِلٰى جَهَنَّمَ ط وَبِئْسَ الْمِهَادُ ۝ قَدْ كَانَ لَكُمْ اٰيَةٌ فِيْ فِئَتَيْنِ الْتَقَتَا ط فِئَةٌ تُقَاتِلُ فِيْ سَبِيْلِ اللّٰهِ وَاُخْرٰى كَافِرَةٌ يَّرَوْنَهُمْ مِّثْلَيْهِمْ رَاْيَ الْعَيْنِ ط وَاللّٰهُ يُؤَيِّدُ بِنَصْرِهٖ مَنْ يَّشَآءُ ط اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّاُولِى الْاَبْصَارِ ۝﴾

(سورة ال عمران: ١٢، ١٣)

Say to the Kaafiroon, "You shall be overpowered *(by the Muslims in this world)* and gathered in Jahannam *(in the Aakhirah)*, which is the worst of beddings *(places)*." Indeed there was a sign for you in the two groups which met *(during the Battle of Badr)*. One group fought in the way of Allaah *(in the obedience of Allaah, this was the Muslim army led by Rasulullaah ﷺ)* while the other was *(the group of)* Kuffaar, who saw them *(the Muslims)* as twice their number with their very eyes *(Allaah made the Muslims seem twice their number to the Kuffaar)*. Allaah strengthens with His aid whoever He wills. Truly in this is a lesson for those with foresight. {Surah Aal Imraan, verses 12,13}(1)

Another narration states that the Jews said to Rasulullaah ﷺ, "O Muhammad! Do not pride yourself on the fact that you have killed some people of the Quraysh who were unseasoned in the art of warfare and did not know how to fight. Should you fight against us, you would soon learn that we are real men and that you have not met the likes of us in battle." (2)

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Imaam Zuhri رحمه الله تعالى narrates that after the Mushrikeen were defeated at Badr, the Muslims said to their Jewish acquaintances, "Accept Islaam before Alaah makes you suffer a day like the day of Badr." Maalik bin Sayf commented, "Are you deceived by that fact that you have defeated a group of people from the Quraysh who have no knowledge of warfare? If we resolve to amass all our forces against you, you would have no power to fight us."

Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه then said, "O Rasulullaah ﷺ! I have many Jewish friends who are powerful men with plenty weapons and great influence. However, I release myself from their friendship to adopt the friendship of Allaah and His Rasool ﷺ. I shall have no protecting friend besides Allaah and His Rasool ﷺ." To this, (the hypocrite) Abdullaah bin Ubay commented, "On the contrary, I shall not release myself from the friendship of the Jews for I am a person who needs them." Addressing Abdullaah bin Ubay, Rasulullaah ﷺ said,

(1) Ibn Is'haaq, as quoted in *Fat'hul* Baari (Vol.7 Pg.334).
(2) Abu Dawood (Vol.4 Pg.141).
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"O Abu Hubaab! You have opted for the friendship of the Jews in defiance of what Ubaadah bin Saamit has said. You may have their friendship for he does not." Abdullaah bin Ubay said, "In that case, I am content with this state of affairs." It was then that Allaah revealed the following verses of the Qur'aan:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْيَهُوْدَ وَالنَّصٰرٰٓى اَوْلِيَآءَ ۘ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ؕ وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاِنَّهٗ مِنْهُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ۝ وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ. ؕ﴾ (سورة المائده: ٥١ تا ٦٧)

O you who have Imaan! Do not take the Jews and Christians as friends *(confidantes)*. They *(all Kuffaar)* are only the friends of each other *(and cannot be your friends)*. Whoever of you befriends them, then he is surely from among them *(because all the Kuffaar are one community)*. Verily Allaah does not guide a nation of wrong-doers *(who befriend the Kuffaar)* ... Allaah shall protect you from the people. {Surah Maa'idah, verses 51-67}(1)

Another narration states that when the Jewish Banu Qaynuqah tribe started hostilities against Rasulullaah ﷺ, Abdullaah bin Ubay bin Salool sided with them and stood in their defence. Hadhrat Ubaadah bin Saamit رضي الله عنه who was also an ally of the Banu Qaynuqah just like Abdullaah bin Ubay was, went to Rasulullaah ﷺ and made it clear that he was forsaking them in favour of Rasulullaah ﷺ and releasing himself from the alliance he had previously forged with them so that he could adopt complete allegiance to Allaah and His Rasool ﷺ. He said, "O Rasulullaah ﷺ! I choose to adopt the friendship of Allaah, His Rasool ﷺ and the Mu'mineen while I release myself from the alliance and friendship of those Kuffaar." It was with reference to Hadhrat Ubaadah رضي الله عنه and Abdullaah bin Ubay that the following verses of Surah Maa'idah were revealed:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْيَهُوْدَ وَالنَّصٰرٰٓى اَوْلِيَآءَ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ وَمَنْ يَّتَوَلَّ اللّٰهَ وَرَسُوْلَهٗ وَالَّذِيْنَ اٰمَنُوْا فَاِنَّ حِزْبَ اللّٰهِ هُمُ الْغٰلِبُوْنَ ۝﴾ (سورة المائده: ٥١ تا ٥٦)

O you who have Imaan! Do not take the Jews and Christians as friends *(confidantes)*. They *(all Kuffaar)* are only the friends of each other *(and cannot be your friends)* ... Whoever befriends Allaah, His Rasool ﷺ and the Mu'mineen *(instead of befriending the Kuffaar)*, then indeed only the party of Allaah *(those with Him)* shall be victorious *(in both worlds)*. {Surah Maa'idah, verses 51-56} (2)

The Episode of the Banu Nadheer Tribe

A Sahabi رضي الله عنه narrates that before the Battle of Badr, the Kuffaar of the Quraysh wrote to (the hypocrite) Abdullaah bin Ubay and others like him who

(1) Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.69).
(2) Ibn Is'haaq, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.4).

worshipped idols. In their correspondence, they intimidated them for granting shelter to Rasulullaah ﷺ and the Sahabah رضي الله عنهم and threatened to attack them with a combined force of all the Arabs. Abdullaah bin Ubay and the others therefore resolved to fight the Muslims. Rasulullaah ﷺ then approached them and said, "No one has schemed against you as the Quraysh have done. All they intend doing is to sow discord amongst you (because the members of your own families are Muslims)." They realised that Rasulullaah ﷺ was right and dispersed (gave up the idea of fighting the Muslims).

After the Battle of Badr, the Kuffaar of the Quraysh wrote to the Jews, telling them that they (the Jews) were well fortified and well armed (and could therefore fight the Muslims). In their letter, they also threatened the Jews (with aggression if the Jews refused to fight the Muslims). The Jews of the Banu Nadheer tribe therefore resolved to betray the trust of the Muslims. They sent a message to Rasulullaah ﷺ saying, "Come to us with two of your companions and three of our scholars will meet you. If they (accept Islaam and) follow you, we shall all follow suit." As Rasulullaah ﷺ prepared to meet them, the three Jews hid daggers in their cloaks. However, before Rasulullaah ﷺ met with them, a (Jewish) woman from the Banu Nadheer whose brother had accepted Islaam and was living amongst the Ansaar sent a message to her brother informing him about the scheme of the Banu Nadheer. Rasulullaah ﷺ then returned and marched with a battalion against them early in the morning. The Muslims laid siege to their fortress that day and the following day Rasulullaah ﷺ marched on to the fortress of the Banu Qurayzah. Rasulullaah ﷺ also laid siege to their fortress and they entered into a treaty with him.

Rasulullaah ﷺ then returned to the Banu Nadheer and (when they refused to enter into a treaty, he) fought them until they finally surrendered on condition that they go into exile and be allowed to take with them anything besides weapons that could be loaded on their camels. They then loaded their camels to the extent that they even loaded the doors of their houses. They therefore demolished their homes with their own hands and loaded on their camels the scraps of wood that suited them. **This expulsion was the first exile to Shaam.** [1]

Hadhrat Abdullaah bin Abbaas رضي الله عنهما narrates that Rasulullaah ﷺ maintained the siege of the Banu Nadheer until they could not hold out any longer and were forced to give in to all his demands. They eventually agreed that their lives would be spared and that they would be expelled from their hearth and home to settle in Adhra'aat in Shaam (a place close to Amman and Balqaa). Rasulullaah ﷺ allowed them a camel and a water bag between every three persons. [2]

Another narration states that Rasulullaah ﷺ sent Hadhrat Muhammad bin Maslama رضي الله عنه to the Banu Nadheer with instructions to allow them three days to leave.[3] According to another narration, the message that Rasulullaah ﷺ

(1) Ibn Mardaway and Abd bin Humayd narrating from Abdur Razzaaq. Refer to *Fat'hul* Baari (Vol.7 Pg.232). Abu Dawood, Abdur Razzaaq, Ibn Mundhir and Bayhaqi have also reported the narration as mentioned in *Badhlul Majhood* (Vol. Pg.) quoting from *Durrul Manthoor.*

(2) Bayhaqi.

(3) Bayhaqi, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.333).

sent with Hadhrat Muhammad bin Maslama رضي الله عنه read, "**Leave my land and never live with me as long as you intend to be treacherous. I am giving you ten days to leave.**" (1)

The Episode of the Banu Qurayzah Tribe

Hadhrat Aa'isha رضي الله عنها says, "I came out of the house during the Battle of Khandaq and was following the people when I heard footsteps on the ground behind me. It was Sa'd bin Mu'aadh رضي الله عنه and his nephew Haarith bin Aws رضي الله عنه carrying a shield. I immediately sat down on the ground and Sa'd رضي الله عنه passed by wearing a coat of steel armour. (Because of his extraordinary height) Part of his body was exposed and I feared for those parts (that an enemy should not strike him there). Sa'd رضي الله عنه was one of the largest and tallest of people and was reciting the following couplets as he passed:

'Wait awhile until Hamal reaches the battle
How beautiful is death when its term arrives'

I then stood up and entered an orchard where I found a group of Muslims sitting. **Amongst them was Hadhrat Umar رضي الله عنه and a person wearing a helmet.** (When he saw me) Hadhrat Umar رضي الله عنه said, 'What brings you here? By Allaah! You are certainly a brave woman. Do you not fear that a calamity may befall us or that we are defeated?' He continued reprimanded me until I wished that the earth should open up at that moment so that I could enter it. **The other person then lifted his helmet and I saw that he was Talha bin Ubaydilaah رضي الله عنه.** He said, 'Shame on you Umar. You have been overdoing things since today. Where else can we run to except to Allaah?'"

"A man from the Quraysh called Ibn Arqa shot an arrow at Sa'd bin Mu'aadh رضي الله عنه and said, 'Take that for my name is Ibn Arqa!' the arrow struck an artery in his arm and cut it wide open. Sa'd رضي الله عنه had been an ally of the Banu Qurayza during the Period of Ignorance and prayed to Allaah saying, 'O Allaah! Do not let me die until I have had the pleasure of seeing what is to become of the Banu Qurayza'. His artery then stopped bleeding. Allaah then sent a cyclonic wind against the Mushrikeen, thereby alleviating the Mu'mineen of having to fight. Allaah is Most Powerful and Mighty."

Hadhrat Aa'isha رضي الله عنها continues narrating. She says that (since the Mushrikeen were forced to retreat,) Abu Sufyaan and those with him returned to Tihaama while Uyayna bin Badr and his people returned to Najd. The Banu Qurayza returned and locked themselves up in their fortresses. Meanwhile, Rasulullaah ﷺ returned to Madinah and had a tent pitched for Sa'd رضي الله عنه in the Masjid. Hadhrat Jibra'eel عليه السلام then arrived and had sand on his front teeth (indicating that he was still engaged in battle). He asked Rasulullaah ﷺ, "Have you already put down your weapons? By Allaah, the angels have not yet put down their weapons. You should now fight the Banu Qurayza." Rasulullaah ﷺ therefore wore his armour and had an announcement made that the Sahabah رضي الله عنهم should

(1) Ibn Sa'd, as quoted in *Fat'hul Baari* (Vol.7 Pg.233).

march for battle. As they passed by the Banu Ghanam tribe who lived in the neighbourhood of the Masjid, Rasulullaah ﷺ asked them if anyone had passed by them. They told him that Hadhrat Dihya Kalbi رضي الله عنه had passed by. The beard, age and face of Hadhrat Jibra'eel عليه السلام resembled that of Hadhrat Dihya Kalbi رضي الله عنه (because Hadhrat Jibra'eel عليه السلام appeared in the semblance of Hadhrat Dihya رضي الله عنه. It was therefore Hadhrat Jibra'eel عليه السلام whom the Banu Ghanam tribesmen had seen passing). **When Rasulullaah ﷺ arrived at the fortresses of the Banu Qurayza, he laid siege to them for twenty-five nights.**

When the Banu Qurayza could no longer bear the siege and their suffering grew intense, they were asked to surrender to the decision of Rasulullaah ﷺ. **When they consulted with Hadhrat Abu Lubaba رضي الله عنه, he indicated to them that they would be killed.** They then asked to surrender to the decision of Hadhrat Sa'd bin Mu'aadh رضي الله عنه. Rasulullaah ﷺ allowed them to do so and Hadhrat Sa'd bin Mu'aadh رضي الله عنه was brought on a donkey fitted with a carriage made from the bark of a date palm. He was lifted on to the donkey and his people surrounded him. (Interceding on behalf of the Banu Qurayza) The people said to Hadhrat Sa'd رضي الله عنه, "O Abu Amr! They are your allies, your friends, they are of assistance during times of need and people whom you know." However, Hadhrat Sa'd رضي الله عنه gave no reply and did not even pay any attention to them.

Eventually, when he drew close to the settlement of the Banu Qurayza, Hadhrat Sa'd رضي الله عنه turned to his people and said, "The time has come for me not to be concerned about the criticism of critics when it concerns Allaah." Hadhrat Aa'isha رضي الله عنها narrates further from Hadhrat Abu Sa'eed Khudri رضي الله عنه that when Hadhrat Sa'd رضي الله عنه arrived, Rasulullaah ﷺ said to the Sahabah رضي الله عنهم, **"Stand up for your leader and help him to dismount."** Hadhrat Umar رضي الله عنه remarked, "Our leader is Allaah." Rasulullaah ﷺ repeated, "Help him down." After the Sahabah رضي الله عنهم had helped Hadhrat Sa'd رضي الله عنه down, Rasulullaah ﷺ said to him, "Decide their fate." Hadhrat Sa'd رضي الله عنه said, "I have decided that all their warriors should be executed, that their families should be taken captive and that their wealth be distributed as booty." Rasulullaah ﷺ commented, "You have decided their fate according to the decision of Allaah and His Rasool ﷺ."

Hadhrat Sa'd رضي الله عنه then made the following du'aa, "O Allaah! If you have reserved any battle for your Nabi ﷺ against the Quraysh, then preserve me for it. However, if You have terminated all battles between him and them, then take me to You." Although his wound had already healed by then and the only sign of it was a mark resembling an earring, it opened up again. **He then had to return to the tent that Rasulullaah ﷺ had pitched for him in the Masjid.** Hadhrat Aa'isha 11 narrates further, "Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه went to visit him. I swear by the Being in Whose control is the life of Muhammad ﷺ! As I sat in my room, (when Hadhrat Sa'd رضي الله عنه passed away after a few days) I could recognise the crying of Hadhrat Umar

رضي الله عنه from that of Hadhrat Abu Bakr رضي الله عنه. The Sahabah رضي الله عنهم were just as Allaah described them in the Qur'aan when He says:

﴿رُحَمَآءُ بَيْنَهُمْ﴾ (سورة الفاتحه: ٢٩)

"Compassionate amongst themselves" {Surah Fatah, verse 29}

Hadhrat Alqama narrates that he then asked Hadhrat Aa'isha رضي الله عنها, "Dear mother! What did Rasulullaah ﷺ then do?" Hadhrat Aa'isha رضي الله عنها replied, "Although Rasulullaah ﷺ would not cry often upon the death of anyone, when he was really grieved, he would hold his beard." (1)

Hadhrat Aa'isha رضي الله عنها also narrates that when Hadhrat Sa'd bin Mu'aadh رضي الله عنه passed away, Rasulullaah ﷺ and the Sahabah رضي الله عنهم cried whereas Rasulullaah ﷺ usually only held his beard when his grief grew intense. She says further, "I could also recognise the crying of my father (Hadhrat Abu Bakr رضي الله عنه) from that of Hadhrat Umar رضي الله عنه."(2)

Another narration states that when Rasulullaah ﷺ returned from the burial of Hadhrat Sa'd bin Mu'aadh رضي الله عنه, his tears flowed on to his beard. (3)

The Ansaar Prided themselves on their Accomplishments in Deen

Hadhrat Anas رضي الله عنه says that on one occasion the Aws and Khazraj tribes boasted to each other. The Aws said, "Amongst us was the person whom the angels bathed (after his martyrdom). He was Handhala bin Raahib رضي الله عنه. Also amongst us was the person for whom the throne of Allaah shook (when he passed away). He was Sa'd bin Mu'aadh رضي الله عنه. Amongst us was also the person who was protected by a swarm of wasps (when the Mushrikeen intended to mutilate his body). He was Aasim bin Thaabit bin Abil Aflah رضي الله عنه. We also had in our ranks the person whose testimony was allowed (by Rasulullaah ﷺ) in place of the testimony of two people. He was Khuzayma bin Thaabit رضي الله عنه. May Allaah be pleased with all of them."

In response to this, the members of the Khazraj said, "We have four persons who memorised the entire Qur'aan during the lifetime of Rasulullaah ﷺ. There were none besides them who achieved this honour. They were Zaid bin Thaabit رضي الله عنه, Ubay bin Ka'b رضي الله عنه, Mu'aadh bin Jabal رضي الله عنه and Abu Zaid رضي الله عنه. May Allaah be pleased with all of them." (4)

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(1) Ahmad. This narration is authentic and there are many others like it, as mentioned in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.123). Ibn Sa'd (Vol.3 Pg.3) has also reported the narration. Haythami (Vol.6 Pg.138) and the author of *Isaaba* (Vol.1 Pg.274) have commented on the chain of narrators. As quoted in *Kanzul Ummaal* (Vol.7 Pg.40), Abu Nu'aym has also reported the narration and then mentioned several other Ahadeeth concerning the merits of Hadhrat Sa'd bin Mu'aadh رضي الله عنه.

(2) Ibn Jareer in his *Tahdheeb*, as quoted in *Kanzul Ummaal* (Vol.7 Pg.42).

(3) Tabraani. Haythami (Vol.9 Pg.309) has commented on the chain of narrators.

(4) Abu Ya'la, Bazzaar, Tabraani all narrating from reliable sources as confirmed by Haythami (Vol.10 Pg.41). Abu Awaana and Ibn Asaakir have also reported the narration, as quoted in *Muntakhab* (Vol.5 Pg.139).

The Ansaar Sacrifice worldly Pleasures and its Temporary possessions in Exchange for the Pleasure of Allaah and His Rasool ﷺ

The Story of The Ansaar when Makkah was Conquered

Hadhrat Abdullaah bin Rabaah رضي الله تعالى عنه says, "Hadhrat Abu Hurayra رضي الله تعالى عنه and I were part of many delegations that came to Hadhrat Mu'aawiya رضي الله تعالى عنه during Ramadhaan. We used to prepare food for each other and Hadhrat Abu Hurayra رضي الله تعالى عنه very often invited us (to his camp[1]) for meals. I once told myself that I should also invite everyone to my camp for meals. I therefore had meals prepared and when I met Hadhrat Abu Hurayra رضي الله تعالى عنه for the Isha salaah, I said to him, 'O Abu Hurayra رضي الله تعالى عنه! Meals will be served at my place tonight.' He commented, 'You have beat me to it.' 'I certainly have,' I replied. When the people were with me after I had called them, Hadhrat Abu Hurayra رضي الله تعالى عنه said, 'O gathering of Ansaar! Should I not inform you about an incident about your people?'"

Hadhrat Abu Hurayra رضي الله تعالى عنه then continued to relate the incident of the conquest of Makkah. He said that when Rasulullaah ﷺ entered Makkah, he appointed Hadhrat Zubayr رضي الله تعالى عنه to take charge of one of the flanks of the army. He then appointed Hadhrat Khaalid bin Waleed رضي الله تعالى عنه to take charge of the other flank of the army while Hadhrat Abu Ubaydah رضي الله تعالى عنه was put in charge of those Muslims who had no armour. As Rasulullaah ﷺ remained with his contingent, the rest marched through the centre of the valley. The Quraysh gathered the riffraff of their society and said, "We will send this lot forward (against the Muslims). If they achieve any success, we shall join them. If they are defeated, we shall have to give in to the demands of Rasulullaah ﷺ."

Hadhrat Abu Hurayra رضي الله تعالى عنه narrates further that when Rasulullaah ﷺ lifted his gazes, he saw him and called for him. Hadhrat Abu Hurayra رضي الله تعالى عنه replied, "I am at your service, O Rasulullaah ﷺ!" Rasulullaah ﷺ said, "Call the Ansaar for me and ensure that none but them come." Hadhrat Abu Hurayra رضي الله تعالى عنه called for them and they arrived. When they had gathered around Rasulullaah ﷺ, he said to them, "Do you see the riffraff of the Quraysh and those with them?" Passing his one hand over the other, Rasulullaah ﷺ then said, "Mow them down and then meet me at Safa." Hadhrat Abu Hurayra رضي الله تعالى عنه says, "We then proceeded. We were in a position of killing as many of the Quraysh as we pleased, while none of them were in a position to offer any resistance."

Hadhrat Abu Sufyaan رضي الله تعالى عنه then said, "O Rasulullaah ﷺ! You have permitted the extermination of all the Quraysh. There shall be none of the Quraysh left after today." Rasulullaah ﷺ said, **"Whoever locks his door shall be safe and whoever enters the house of Abu Sufyaan shall be safe."** The people then locked

(1) An addition reported by a narrator called Haashim.

their houses. Rasulullaah ﷺ then went to the Kabah and starting from the Black Stone, he performed Tawaaf. As he performed Tawaaf, Rasulullaah ﷺ passed an idol standing next to the Kabah, which people used to worship. He was holding a bow on one end and poked the eye of the idol as he recited the following verse of the Qur'aan:

﴿جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾ (سورة بنى اسرائيل: ٨١)

... The truth has arrived and falsehood has disappeared. Indeed, falsehood was bound to disappear. {Surah Bani Israaeel, verse 81}

Rasulullaah ﷺ then went to Mount Safa and climbed it until he could see the Kabah. He then raised his hands and engaged in Dhikr and Du'aa for some time. Standing below him, the Ansaar said to each other, "It seems like the love for his city and pity for his people has overtaken Rasulullaah ﷺ." Hadhrat Abu Hurayra رضي الله تعالى عنه says further, "Revelation then started to descend on Rasulullaah ﷺ and when this happened it was no secret to any of us and no one would look at Rasulullaah ﷺ until it was finished."

Once the revelation had stopped, Rasulullaah ﷺ lifted his gazes and said, "O assembly of Ansaar! Was it you who said, 'It seems like the love for his city and pity for his people has overtaken Rasulullaah ﷺ'?" When the Ansaar admitted that they had made the statement, Rasulullaah ﷺ said, "What will my name then be? I am certainly the servant of Allaah and His Rasul. I have made Hijrah towards Allaah and towards you people. My life shall be with you and my death as well." The Ansaar then came weeping to Rasulullaah ﷺ saying, "By Allaah! We only said what we did so that Allaah and His Rasool ﷺ should remain exclusively ours (we feared that you should not leave us to settle in Makkah)." Rasulullaah ﷺ said, "Verily Allaah and His Rasool ﷺ believe you and accept your excuse (believing that you said it out of extreme love)." (1)

The Story of The Ansaar During the Battle of Hunayn and the Statement of Rasulullaah ﷺ about them

Hadhrat Anas رضي الله تعالى عنه narrates that when the Battle of Hunayn took place, the Hawaazin, Ghitfaan and other tribes came (to the battlefield) with their stock animals as well as their families (indicating that they intended to fight until the end). **Rasulullaah ﷺ arrived with ten thousand Sahabah رضي الله تعالى عنهم and many others who had been granted amnesty (when Makkah was conquered).**

However, (when the Muslim army was caught by surprise, the Muslims fled the battlefield and) Rasulullaah ﷺ was left all alone. Rasulullaah ﷺ then made two distinct announcements. Turning to his right, Rasulullaah ﷺ said, "O Assembly of Ansaar!" The Ansaar responded by saying, "We are at your service, O Rasulullaah ﷺ! Accept the glad tidings that we are with you." Rasulullaah ﷺ then turned to his left and announced, "O Assembly of Ansaar!" The Ansaar again

(1) Ahmad, Muslims and Nasa'ee, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.307). Ibn Abi Shayba has also reported the narration in brief, as quoted in *Kanzul Ummaal* (Vol.7 Pg.135).

responded by saying, "We are at your service, O Rasulullaah ﷺ! Accept the glad tidings that we are with you." Rasulullaah ﷺ then dismounted his white mule saying, "I am the servant of Allaah and His Rasul." The Mushrikeen were later defeated and Rasulullaah ﷺ received a vast amount of booty.

Rasulullaah ﷺ distributed the booty amongst the Muhaajireen and those who had been granted amnesty. The Ansaar received nothing. Some people of the Ansaar then commented, "We are called when times are difficult, but the booty is given to others." When this statement reached Rasulullaah ﷺ, he gathered the Ansaar in a tent and asked, "O Assembly of Ansaar! What is this that has reached me?" when they remained silent, **Rasulullaah ﷺ said, "O Assembly of Ansaar! Does it not please you that while people return home with worldly articles, you would be returning with the Rasool ﷺ of Allaah, who you shall keep in your homes?"** The Ansaar replied, "It certainly does please us." Rasulullaah ﷺ added, "If everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar." A narrator by the name of Hishaam says that he then asked Hadhrat Anas رضي الله عنه, "O Abu Hamza! Were you present here?" Hadhrat Anas رضي الله عنه replied, "How could I absent myself?" (1)

Hadhrat Abu Sa'eed Khudri رضي الله عنه narrates that when Rasulullaah ﷺ received the booty from the Battle of Hunayn, he distributed it amongst the members of the Quraysh whose hearts he wanted to win over and amongst the Arabs who asked for a share. When the Ansaar neither received a small or large part of it, they were so hurt that one of them said, "By Allaah! Rasulullaah ﷺ has rejoined with his people." Hadhrat Sa'd bin Ubaadah رضي الله عنه went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! This tribe of Ansaar feel hurt about you." "Why is that?" asked Rasulullaah ﷺ. Hadhrat Sa'd رضي الله عنه replied, "Because of the way in which you distributed the booty amongst your people and the other Arabs without giving them anything."

Rasulullaah ﷺ asked, "What are your feelings, O Sa'd?" Hadhrat Sa'd رضي الله عنه replied, "I am but one of my people (I feel the same way)." Rasulullaah ﷺ said, "Gather your people (the Ansaar) in this enclosure and call me once they have gathered." Hadhrat Sa'd رضي الله عنه went out and shouted for them. Once he had gathered them in the enclosure, some Muhaajireen also arrived and Hadhrat Sa'd رضي الله عنه permitted them to enter. When some other Muhaajireen came, he sent them away. When every member of the Ansaar had arrived, Hadhrat Sa'd رضي الله عنه went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! The Ansaar tribe have all gathered in the place where you instructed me to gather them."

Rasulullaah ﷺ then went there and stood up to deliver a sermon. After praising Allaah, Rasulullaah ﷺ said, "O Assembly of Ansaar! When I came to you, were you not all astray, after which Allaah guided you? Were you not poverty stricken after which Allaah enriched you? Were you not enemies after which Allaah bonded your hearts?" "Certainly," they replied. Rasulullaah ﷺ then said, "O Assembly of Ansaar! Why do you not respond?" They submitted "What can we

(1) Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.357). Ibn Abi Shayba and Ibn Asaakir have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.307).

say, O Rasulullaah ? What response should we make? The favour is from Allaah and His Rasool ." Rasulullaah said, "By Allaah! You would be speaking the truth and you would be believed in, if you were to say (to me), 'You came to us as an outcast and we granted you shelter. You came to us as a destitute person and we granted you financial assistance. You came to us as in fear and we granted you security. You came to us as without any helpers and we granted you the assistance you needed.'" The Ansaar repeated, "The favour is from Allaah and His Rasool ."

Rasulullaah then **comforted** them by saying, "O Assembly of Ansaar! Do you feel hurt because of some short-lived sprouts of this world that I have given to some new Muslims whose hearts I intend winning over whereas I have left you to the bounty of Islaam that Allaah has granted you? O Assembly of Ansaar! Does it not please you to know that while other people return home with goats and camels, you should return home with the Rasool of Allaah ? I swear by the Being Who controls my life that if everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar. Had it not been for (the great virtue of) Hijrah, I would have been a man from the Ansaar. O Allaah! Shower Your mercy on the Ansaar, on the children of the Ansaar and the grandchildren of the Ansaar."

The Ansaar then **wept until their beards were soaked** and they said, "We are pleased with Allaah as our Rabb and with the distribution of Rasulullaah ." Rasulullaah then returned to his tent and the Ansaar dispersed. [1]

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Hadhrat Saa'ib bin Yazeed narrates that as a gesture of goodwill, Rasulullaah distributed the booty received from the Hawaazin in the Battle of Hunayn amongst the Quraysh and others. This made the Ansaar upset. When Rasulullaah heard about this, he went to the Ansaar where they were staying and said, **"Whoever is amongst the Ansaar (from other tribes) should go to his tent."** Thereafter, Rasulullaah recited the Shahaadah, praised Allaah and said, "O Assembly of Ansaar! I have heard about your feelings concerning the booty that I preferred to give others to win over their hearts and so that they should participate in Jihaad after this day after Allaah has entered Islaam deep into their hearts. O Assembly of Ansaar! Has Allaah not favoured you by granting you Imaan, by granting you special virtue and by granting you the best of names, namely the Ansaar (helpers) of (the Deen of) Allaah and the Ansaar (helpers) of Allaah's Rasool ? Had it not been for (the great virtue of) Hijrah, I would have been a man from the Ansaar. If everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar. Does it not please you to

(1) Ibn Is'haaq and Ahmad also narrating from Ibn Is'haaq. None else have narrated from this source, which is authentic, as mentioned in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.358). Haythami (Vol.10 Pg.30) has commented on the chain of narrators. Ibn Abi Shayba has also reported the narration at length from Hadhrat Abu Sa'eed Khudri as quoted in *Kanzul Ummaal* (Vol.7 Pg.135). Bukhari has quoted a part from Hadhrat Abdullaah bin Zaid bin Aasim as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.358). Ibn Abi Shayba has also quoted a part as reported in *Kanzul Ummaal* (Vol.7 Pg.136).
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know that while other people return home with goats, animals and camels, you should return home with the Rasool of Allaah ﷺ?"

When the Ansaar heard this, they exclaimed, "This pleases us." Rasulullaah ﷺ then said, "Respond to what I have said." They said, "O Rasulullaah ﷺ! You found us in darkness and through you Allaah removed us (from the darkness) taking us into light. You found us on the crumbling edge of Jahannam and through you Allaah saved us. You found us astray and through you Allaah guided us. **We are pleased with Allaah as our Rabb, with Islaam as our Deen and with Muhammad ﷺ as our Nabi.** O Rasulullaah ﷺ! With an open heart we say that you may do as you please." Rasulullaah ﷺ said, "By Allaah! Had you responded by saying something else, I would have said that you have spoken the truth. You could have said (to me), 'Did you not come to us as an outcast and we granted you shelter? Were people not calling you a liar when we believed you? Did we not accept what people were rejecting from you?' You would be true had you said this."

The Ansaar then said, "On the contrary, the favour is from Allaah and from His Rasool ﷺ. It is the favour and grace of Allaah's Rasool ﷺ that is upon us and on others." The Ansaar then started weeping excessively and Rasulullaah ﷺ wept with them. (1)

Hadhrat Anas bin Maalik رضي الله عنه narrates that when Allaah gave the wealth of the Hawaazin tribe as booty to Rasulullaah ﷺ, he started giving as much as a hundred camels to some people. It was then that some people from the Ansaar commented, "May Allaah forgive Rasulullaah ﷺ. He is giving the Quraysh and leaving us out whereas it is our swords that are dripping with blood of the Hawaazin." When Rasulullaah ﷺ was informed about what they said, he called for the Ansaar and gathered them in a leather tent. He did not call anyone besides them. When they had gathered, Rasulullaah ﷺ stood up and said, "What is it that has reached me about you?" Some Ansaar of understanding replied, "O Rasulullaah ﷺ! Our seniors have said nothing but it was some youngsters who said, 'May Allaah forgive Rasulullaah ﷺ. He is giving the Quraysh and leaving us out whereas it is our swords that are dripping with blood of the Hawaazin'"

Rasulullaah ﷺ said, "I have only given to some people who have newly accepted Islaam to win them over. Does it not please you to know that while other people return home with wealth, you should return home with the Rasool of Allaah ﷺ? I swear by Allaah that what you return with is much better than what they return with." When the Ansaar submitted that they were pleased with this, Rasulullaah ﷺ said to them, "You people will soon find that others will be given great preference over you. Exercise patience until you meet Allaah and His Rasool ﷺ. I shall be (waiting for you) at my pond (of Kowthar)." Hadhrat Anas رضي الله عنه says that it so happened that the Ansaar were unable to exercise the

(1) Tabraani. Haythami (Vol.10 Pg.31) has commented on the chain of narrators.

necessary patience. (1)

Another narration from Hadhrat Anas رضي الله عنه states that Rasulullaah ﷺ said to the Ansaar, "You are like under clothing to me while others are like outer garments. Does it not please you to know that while other people return home with goats and camels, you should return home with the Rasool of Allaah ﷺ?" "Most certainly!" they replied. Rasulullaah ﷺ then added, "The Ansaar are like an abdomen to me and a place where special clothing is kept (they are very close to me). If everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar and had it not been for (the great virtue of) Hijrah, I would have been a man from the Ansaar." (2)

The Qualities of the Ansaar رضي الله عنهم

Hadhrat Anas رضي الله عنه narrates that when some wealth came to Rasulullaah ﷺ from Bahrain whilst the Muhaajireen and Ansaar heard about it from each other, they came to Rasulullaah ﷺ early in the morning. The rest of the Hadith is lengthy, but in it Rasulullaah ﷺ mentioned to the Ansaar, "As far as I know, you people turn out in large numbers when situations are hazardous and turn out in small numbers when the occasion arrives for receiving something (you are always there to assist others and care little about receiving things for yourselves)." (3)

Hadhrat Anas رضي الله عنه narrates that Rasulullaah ﷺ once said to Hadhrat Abu Talha رضي الله عنه, "Convey my Salaam to your people (the Ansaar) and inform them that as far as I know, they are extremely chaste and patient people." (4) Another narration from Hadhrat Anas رضي الله عنه states that when Hadhrat Abu Talha رضي الله عنه visited Rasulullaah ﷺ during the illness in which Rasulullaah ﷺ passed away, Rasulullaah ﷺ said to him, "Convey my Salaam to your people (the Ansaar) for they are extremely chaste and patient people." (5)

The Statement of Rasulullaah ﷺ when Hadhrat Sa'd bin Mu'aadh رضي الله عنه Passed Away

Hadhrat Abdullaah bin Shaddaad رضي الله عنه narrates that Rasulullaah ﷺ visited Hadhrat Sa'd bin Mu'aadh رضي الله عنه as he was on his deathbed. Rasulullaah ﷺ said, "O chief of his people! May Allaah reward you well. You have fulfilled the pledge you made to Allaah and Allaah shall certainly fulfil His pledge to you." (6)

Hadhrat Aa'isha رضي الله عنها narrates that Rasulullaah ﷺ said, "No harm can come to a woman whether she stays between two homes of the Ansaar or between her own parents." (7)

(1) Bukhari.
(2) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.356)
(3) Askari, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136).
(4) Bazzaar. Haythami (Vol.10 Pg.41) has commented on the chain of narrators.
(5) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136). Haakim (Vol.4 Pg.79) has also reported the narration from reliable sources as confirmed by Dhahabi.
(6) Ibn Sa'd (Vol.3 Pg.9).
(7) Ahmad and Bazzaar narrating from reliable sources as confirmed by Haythami (Vol.10 Pg.40).

The Hospitality and service that the Ansaar Rendered

The Hospitality of the Ansaar and the Story of Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه once came to Rasulullaah ﷺ who had just finished distributing food. Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه mentioned to Rasulullaah ﷺ that a family of the Ansaar from the Banu Zafar tribe were very needy. He also added that most of the members of that family were women. Rasulullaah ﷺ said to him, "O Usayd! You left us (without saying anything) until everything has left our hands. However, if you hear that we receive anything, do remind me of that family." A while later, some barley and dates came to Rasulullaah ﷺ from Khaybar. Rasulullaah ﷺ then distributed it amongst the Muslims and especially gave a large amount to the Ansaar and to that particular family.

Expressing his gratitude, Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه said, "May Allaah grant you the most sublime rewards, O Nabi of Allaah ﷺ." Rasulullaah ﷺ said, "In fact, may Allaah grant the most sublime rewards to you, O assembly of Ansaar. As far as I know, you have always been most chaste and most patient. However, after I die, you shall soon see that others will be given preference over you in leadership and in distribution of wealth. I urge you to be patient until you meet me at the pond (of Kowthar)." (1)

Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه narrates that two families approached him requesting that he ask Rasulullaah ﷺ to include them in the distribution of food or to give them something from it. The one family was from the Banu Zafar tribe while the other was from the Banu Mu'aawiya tribe. When he spoke to Rasulullaah ﷺ, Rasulullaah ﷺ said to him, "Certainly. I shall grant each of them a portion. When Allaah gives us again, we shall give them." Hadhrat Usayd رضي الله تعالى عنه said, "May Allaah grant you the best rewards, O Rasulullaah ﷺ." Rasulullaah ﷺ said, "In fact, may Allaah grant the best rewards to you Ansaar. As far as I know, you have always been most chaste and most patient. However, after I die, you shall see that others will be given preference over you."

Hadhrat Usayd رضي الله تعالى عنه says, "When Hadhrat Umar bin Khattaab رضي الله تعالى عنه (became the Khalifah) and was distributing some clothing amongst the people, he sent me a set of clothing, which I regarded to be very little. As I was performing salaah, I noticed a youngster from the Quraysh wearing the same set of clothing which (was so big for him that) he was dragging along. I then recalled the words of Rasulullaah ﷺ: 'After I die, you shall see that others will be given preference over you'. I then said, 'Allaah and His Rasool ﷺ have spoken the truth.' When someone informed Hadhrat Umar رضي الله تعالى عنه about this, he came to me as I was still

(1) Ibn Adi, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.135). Haakim has also reported the narration in his *Mustadrak* (Vol.4 Pg.79), narrating from reliable sources as confirmed by himself and by Haythami.

performing salaah. He bade me to continue my salaah and when I had finished, he asked, 'What is it that you said?' After informing him, he said, 'I had given that set of clothing to a Sahabi who had participated in the Battle of Badr, the Battle of Uhud and the Pledge of Aqaba. The youngster from the Quraysh (who you saw) went to him, bought it from him and then wore it. Did you think that it (giving preference to others over the Ansaar) would occur during my time?' I conceded by saying, 'I swear by Allaah that I do not think that it would occur during your rein as Khalifah.'" [1]

The Story of Hadhrat Muhammad bin Maslama رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Muhammad bin Maslama رضي الله تعالى عنه narrates that as he was going to the Masjid, he noticed a man from the Quraysh wearing a set of (good) clothing. When he asked the man who gave him the clothing, the man replied, "The Ameerul Mu'mineen." After he had passed by Hadhrat Muhammad bin Maslama رضي الله تعالى عنه noticed another man from the Quraysh wearing a set of (good) clothing. When he asked the man who gave him the clothing, the man also replied that the Ameerul Mu'mineen had given it to him. When Hadhrat Muhammad bin Maslama رضي الله تعالى عنه entered the Masjid, he exclaimed in a loud voice, "Allaahu Akbar! Allaah and His Rasool ﷺ have spoken the truth! Allaahu Akbar! Allaah and His Rasool ﷺ have spoken the truth!"

When Hadhrat Umar رضي الله تعالى عنه heard this, he sent someone to call him. Hadhrat Muhammad bin Maslama رضي الله تعالى عنه told the man that he first had to perform two Rakaahs of salaah. Hadhrat Umar رضي الله تعالى عنه sent the messenger again with the message that he insists that Hadhrat Muhammad bin Maslama رضي الله تعالى عنه should go to him. However, Hadhrat Muhammad bin Maslama رضي الله تعالى عنه was adamant that he would not go to Hadhrat Umar رضي الله تعالى عنه until he had performed two Rakaahs of salaah. He therefore started his salaah. Hadhrat Umar رضي الله تعالى عنه then came himself and sat beside Hadhrat Muhammad bin Maslama رضي الله تعالى عنه. When he had complete his salaah, Hadhrat Umar رضي الله تعالى عنه asked, "**Do tell me why you raised your voice calling the Takbeer in the place where Rasulullaah ﷺ performed salaah. And why did you say, 'Allaah and His Rasool ﷺ have spoken the truth'.**"

Hadhrat Muhammad bin Maslama رضي الله تعالى عنه replied, " O Ameerul Mu'mineen! I was proceeding to the Masjid when I noticed a certain man from the Quraysh wearing a set of (good) clothing. When I asked him who gave him the clothing, the man replied that the Ameerul Mu'mineen had given it to him. After he had passed by I noticed another man from the Quraysh wearing a set of (good) clothing. When I asked the man who gave him the clothing, the man also replied that the Ameerul Mu'mineen had given it to him. After he had passed by I noticed a man from the Ansaar wearing a set of clothing that was less expensive than the two others. When I asked him who given him the clothing, he informed me that the Ameerul Mu'mineen had given it to him. Although Rasulullaah ﷺ had stated: 'After I die,

(1) Ahmad. Haythami (Vol.10 Pg.33) has commented on the chain of narrators.

you shall see that others will be given preference over you', I do not want it to happen at your hands, O Ameerul Mu'mineen."

Hadhrat Umar رضي الله تعالى عنه then started to weep and said, "I seek forgiveness from Allaah! I shall never do it again." Thereafter, Hadhrat Umar رضي الله تعالى عنه was never seen giving preference to a person from the Quraysh over a person from the Ansaar. (1)

Rasulullaah ﷺ Honours Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه

Hadhrat Zaid bin Thaabit رضي الله تعالى عنه narrates that Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه once visited Rasulullaah ﷺ with his son. When he greeted with Salaam, Rasulullaah ﷺ said, "Here and here." Rasulullaah ﷺ then made Hadhrat Sa'd رضي الله تعالى عنه sit on his right and said, "Welcome to the Ansaar. Welcome to the Ansaar." (Out of respect for Rasulullaah ﷺ,) Hadhrat Sa'd رضي الله تعالى عنه then made his son stand in front of Rasulullaah ﷺ. Rasulullaah ﷺ told the youth to sit and when he did, Rasulullaah ﷺ bade him to sit closer to him. The youth came closer and started kissing the hands and feet of Rasulullaah ﷺ. Rasulullaah ﷺ said, "I am from the Ansaar and from the children of the Ansaar." Hadhrat Sa'd رضي الله تعالى عنه remarked, "May Allaah honour you as you have honoured us." Rasulullaah ﷺ said, "Verily Allaah has honoured you before I could honour you. However, after I die, you shall soon see that others will be given preference over you. I urge you to be patient until you meet me at the pond (of Kowthar)." (2)

Hadhrat Jareer رضي الله تعالى عنه Serves Hadhrat Anas رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Jareer رضي الله تعالى عنه served him greatly as they travelled together on a journey. Hadhrat Jareer رضي الله تعالى عنه said, "I have seen the Ansaar do great services to Rasulullaah ﷺ and I therefore serve every person from the Ansaar whom I see." (3)

Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه Stays with Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, Who Places himself at his Service

Hadhrat Habeeb bin Abi Thaabit narrates that Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه once went to Hadhrat Mu'aawiya رضي الله تعالى عنه to complain about a debt he had (asking Hadhrat Mu'aawiya رضي الله تعالى عنه for financial assistance). However, Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه did not receive the desired response, but rather received a response that was unpleasant. He then said, "I have heard Rasulullaah ﷺ say, 'After I die, you shall see that others will be given preference over you (Ansaar)'." Hadhrat Mu'aawiya رضي الله تعالى عنه said, "What else did Rasulullaah ﷺ say

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.329).

(2) Ibn Asaakir. The author of *Kanzul Ummaal* (Vol.7 Pg.134) and Bukhari have commented on the chain of narrators. Nasa'ee, Daar Qutni and Ali bin Madeeni have also reported the narration. Refer to *Mizaan* (Vol.2 Pg.3).

(3) Baghawi, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136).

to you?" Hadhrat Abu Ayyoob رضي الله تعالى عنه replied that Rasulullaah ﷺ advised them to exercise patience. Hadhrat Mu'aawiya رضي الله تعالى عنه then said, "Then be patient." Hadhrat Abu Ayyoob رضي الله تعالى عنه remarked, "I swear by Allaah that I shall never again ask you for anything!"

Hadhrat Abu Ayyoob رضي الله تعالى عنه then went to Basra where he stayed with Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه emptied his home for Hadhrat Abu Ayyoob رضي الله تعالى عنه and said, "I shall do for you as you had done for Rasulullaah ﷺ." He then instructed his family to leave the house, which they did. **Thereafter, he said to Hadhrat Abu Ayyoob رضي الله تعالى عنه, "You may use anything in the house." In addition, he left with him forty thousand Dirhams and twenty slaves."** (1)

Another narration adds that Hadhrat Abu Ayyoob رضي الله تعالى عنه then went to Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه in Basra, who had been appointed as its governor by Hadhrat Ali رضي الله تعالى عنه. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "O Abu Ayyoob! I wish to leave this house for you just as you left your house for Rasulullaah ﷺ." He then instructed his family to leave, which they did. Thereafter, he gave everything in the house to Hadhrat Abu Ayyoob رضي الله تعالى عنه. When Hadhrat Abu Ayyoob رضي الله تعالى عنه was leaving the place, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه asked him, "How much do you need?" Hadhrat Abu Ayyoob رضي الله تعالى عنه told him that he required the amount that he usually received as a grant and eight slaves to work in his fields. His grant was four thousand Dirhams, so Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه gave him five times the amount, which was a sum of twenty thousand Dirhams and forty slaves. (2)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Goes out of his Way to Have the Needs of the Ansaar Fulfilled

Hadhrat Hassaan bin Thaabit رضي الله تعالى عنه narrates that they were a group of the Ansaar who needed to place a request before the Ameerul Mu'mineen who was either Hadhrat Umar رضي الله تعالى عنه or Hadhrat Uthmaan رضي الله تعالى عنه(3). They proceeded with Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and a group of other Sahabah رضي الله تعالى عنهم. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and the other Sahabah رضي الله تعالى عنهم all spoke to the Ameerul Mu'mineen and mentioned the virtues of the Ansaar. However, the Ameerul Mu'mineen had to make an excuse. The need of the Ansaar was an urgent one and the Sahabah رضي الله تعالى عنهم repeated the request several times. However, they all eventually accepted the excuse and just stood there. Not Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه. He persisted and said, "Never! By Allaah! (I shall never accept the excuse because) Then the Ansaar will have no status. They assisted Rasulullaah ﷺ and granted him protection."

(1) Rooyaani and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.95). Haakim has also reported the narration from reliable sources as confirmed by Dhahabi.

(2) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.323). Haythami has commented on the chain of narrators. Haakim (Vol.3 Pg.461) has also reported the narration with an extended chain of narrators and commentary.

(3) One of the narrators by the name of Ibn Abi Zinaad was unsure about who the Ameerul Mu'mineen was during that time.

He then continued recounting the virtues of the Ansaar and (referring to Hadhrat Hassaan bin Thaabit, he) added, "Here stands the poet of Rasulullaah, who used to compose poems in defence of Rasulullaah (whenever the Mushrikeen composed poems against Rasulullaah)." In this manner, Hadhrat Abdullaah bin Abbaas continued presenting convincing arguments and replied to all objections until the Ameerul Mu'mineen had no option but to accede to the request.

Hadhrat Hassaan continues to narrate, "We then left after Allaah had fulfilled our need through the speech of Hadhrat Abdullaah bin Abbaas. I then took hold of his hand, praising him and making du'aa for him. In the Masjid we passed the group of Sahabah who were with us and who were unable to achieve what Hadhrat Abdullaah bin Abbaas had achieved. When they came within earshot, I said to them, 'Hadhrat Abdullaah bin Abbaas has proved to be closer to us than you.' 'He certainly has,' they replied. I then said to Hadhrat Abdullaah bin Abbaas, 'By Allaah! This is the filtration of Nabuwaat and the legacy of Nabi Ahmad of which you are most worthy.' I then recited the following couplets in praise of him (which mean):

"When he (Hadhrat Abdullaah bin Abbaas) speaks, he leaves nothing for another to speak
Because of his concise speech that contains nothing superfluous
His speech is so convincing and comforting for the soul
That it leaves nothing for a needy person to add
(Hadhrat Abdullaah) You have reached towering heights without difficulty
And have reached the apex without being wretched or weak" (1)

Another narration states that Hadhrat Hassaan said to the other Sahabah, "By Allaah! He (Hadhrat Abdullaah bin Abbaas) is worthier than you (of being sympathetic towards us) for this is the filtration of Nabuwaat and the legacy of Nabi Ahmad. It is his lineage and excellent character that guides him." The others said, "Do be brief (and give us a poem), O Hassaan." "What they say is true," agreed Hadhrat Abdullaah bin Abbaas. Hadhrat Hassaan then recited a poem in praise of Hadhrat Abdullaah bin Abbaas (which means):

"When Ibn Abbaas shows you his face
You will see virtue and grace in every gathering"

He then recited the couplets mentioned above, adding the following couplet to it:

"You have been created as an ally of affection and benevolence
And as an orator without being inefficient nor incompetent"

The Ameerul Mu'mineen said, "In using the word 'inefficient', Hassaan was referring to none but me. However, Allaah shall decide between him and I." (2)

(1) Haakim (Vol.3 Pg.544).
(2) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.284).

Du'aas made for the Ansaar

The Du'aa that Rasulullaah ﷺ Made for the Ansaar and the Statement Hadhrat Abu Bakr رضي الله عنه made about them in his Sermon

Hadhrat Anas bin Maalik رضي الله عنه narrates that when it became difficult for the Ansaar to continuously use camels to draw and carry water, they gathered before Rasulullaah ﷺ to request that a flowing river be made for them. Rasulullaah ﷺ said, "A warm welcome to the Ansaar! A warm welcome to the Ansaar! A warm welcome to the Ansaar! I shall grant you anything that you ask from me today and anything I ask Allaah for you will be granted." The Ansaar said to each other, **"Make the most of the situation and ask him to pray for our forgiveness."** They then asked, "O Rasulullaah ﷺ! Pray to Allaah for our forgiveness." Rasulullaah ﷺ then made du'aa saying, "O Allaah! Forgive the Ansaar, the children of the Ansaar and the grandchildren of the Ansaar." Another narration states that Rasulullaah ﷺ also asked Allaah to forgive the spouses of the Ansaar. (1)

Yet another narration states that Rasulullaah ﷺ said, "O Allaah! Forgive the Ansaar, the children of the Ansaar, the grandchildren of the Ansaar and their neighbours." (2)

Another report (3) mentions that Rasulullaah ﷺ said, "O Allaah! Forgive the Ansaar, the children of the Ansaar and the friends of the Ansaar."

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Hadhrat Uthmaan رضي الله عنه narrates that he heard Rasulullaah ﷺ say, "Imaan belongs to Yemen and in the progeny of Qahtaan (an ancient king to whose progeny belongs all the people of Yemen as well as the Ansaar). Hard-heartedness is to be found amongst the progeny of Adnaan whereas in the Himyar tribe is the commander and leader of the Arabs. While the Madh'hij tribe is the chief and defence of the Arabs and the Azd tribe is their shoulders and head (bearing the weight of important matters), the Hamdaan tribe is their crest and their summit. O Allaah! Give honour to the Ansaar through whom Allaah established the Deen; who gave me shelter, who assisted me and who gave me their undaunted support. They are my companions in this world, shall be my party in the Aakhirah and the first of my Ummah to enter Jannah." (4)

Hadhrat Uthmaan bin Muhammad Zubayri narrates that in one of his sermons, Hadhrat Abu Bakr رضي الله عنه related the relationship between the Muhaajireen and the Ansaar to the poem that states:

"May Allaah reward Ja'far (the Ansaar) on our behalf
Who helped us when our shoes made us slip and fall in the path of those who

(1) Ahmad (Vol.3 Pg.139). Haythami has commented on the narration.
(2) Bazzaar and Tabraani. Haythami (Vol.10 Pg.40) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.10 Pg.41) has commented on the chain of narrators.
(4) Bazzaar, narrating from reliable sources as confirmed by Haythami (Vol.10 Pg.41).
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wished to trample us
They refused to become frustrated with us (through times) that even our mothers
Would become frustrated with us, were our mothers to suffer what they (the Ansaar) suffered because of us"[1]

Others are Given Preference over the Ansaar in the matter of Khilaafah

What Rasulullaah ﷺ said about the Quraysh

Hadhrat Humayd bin Abdur Rahmaan Himyari narrates that when Rasulullaah ﷺ passed away, Hadhrat Abu Bakr رضي الله عنه was at one end of Madinah (where he lived). When he arrived, he opened the face of Rasulullaah ﷺ and said, "May my parents be sacrificed for you! You are so pure in life and death. I swear by the Rabb of the Kabah that Muhammad ﷺ has indeed passed away."
(When he heard that the Ansaar had gathered to discuss the Khilaafah,) Hadhrat Abu Bakr رضي الله عنه followed by Hadhrat Umar رضي الله عنه went to the Ansaar. In his talk to the Ansaar, Hadhrat Abu Bakr رضي الله عنه did not omit to mention any verse of the Qur'aan or statement of Rasulullaah ﷺ concerning the virtues of the Ansaar. He also said, "I am also aware that Rasulullaah ﷺ said, 'If everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar.' O Sa'd[2]! Because you were sitting there, you know that Rasulullaah ﷺ said, 'The Quraysh are the successors of this matter (Khilaafah). Righteous people will follow the righteous of the Quraysh while sinful people will follow the sinful of the Quraysh." Hadhrat Sa'd رضي الله عنه confirmed this when he said to Hadhrat Abu Bakr رضي الله عنه, "You have spoken the truth. We shall be viziers while you are the leaders." [3]

The Incident that Occurred in the Hall of the Banu Saa'idah Tribe

Hadhrat Abu Sa'eed Khudri رضي الله عنه narrates that after Rasulullaah ﷺ passed away, several speakers from the Ansaar delivered lectures (in the orchard of the Banu Saa'idah tribe where the Muhaajireen and the Ansaar had gathered to discuss the Khilaafah). One of them said, "O assembly of Muhaajireen! Whenever Rasulullaah ﷺ appointed one of you to a post, he would also put one of us with him. We therefore feel that two persons should take this post, one from us and one from you." The other speakers from the Ansaar followed suit until Hadhrat Zaid bin Thaabit رضي الله عنه stood up and said, "Since Rasulullaah ﷺ was from amongst the Muhaajireen, the leader should be from the Muhaajireen. We shall be his Ansaar (helpers) just as we were the Ansaar (helpers) of Rasulullaah ﷺ."

(1) Ibn Abi Dunya in *Ashraaf*, as quoted in *Kanzul Ummaal* (Vol.7 Pg.134).
(2) Hadhrat Sa'd bin Ubaadah رضي الله عنه, one of the leaders of the Ansaar.
(3) Ahmad and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.137). Haythami (Vol.5 Pg.191) has commented on the chain of narrators.

Hadhrat Abu Bakr رضي الله عنه then stood up and said, "O Assembly of Ansaar! May Allaah reward you all tremendously. May Allaah keep this speaker of yours steadfast. By Allaah! Should you do otherwise (other than what Hadhrat Zaid رضي الله عنه has mentioned), we would not reconcile with you." Hadhrat Zaid bin Thaabit رضي الله عنه then took hold of the hand of Hadhrat Abu Bakr رضي الله عنه and said, "This is the man. Pledge your allegiance to him." (1)

Hadhrat Qaasim bin Muhammad narrates that when Rasulullaah ﷺ passed away, the Ansaar gathered around Hadhrat Sa'd bin Ubaadah رضي الله عنه. Hadhrat Abu Bakr رضي الله عنه, Hadhrat Umar رضي الله عنه and Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه also arrived there. Hadhrat Hubaab bin Mundhir رضي الله عنه who had participated in the Battle of Badr stood up and said, "One leader from you (Muhaajireen) and one from us (Ansaar). O honoured group (of Muhaajireen)! I swear by Allaah that we do not begrudge you this position but we fear that such a person may become the leader whose fathers or brothers we (Ansaar) may have killed (when fighting for Islaam. He should then not wish to take revenge from us)." Hadhrat Umar رضي الله عنه said, "If it ever happens, you should rather die (fighting him) if you are able to."

Hadhrat Abu Bakr رضي الله عنه then started to speak. He said, "We shall be the leaders while you be the viziers. This matter will be shared equally between us just as the frond of a date palm divides at the centre." The first person to pledge his allegiance was Hadhrat Basheer bin Sa'd (also known as) Abu Nu'maan رضي الله عنه. After everyone had united under the leadership of Hadhrat Abu Bakr رضي الله عنه, an occasion arrived when he had to distribute some wealth amongst the people. He sent Hadhrat Zaid bin Thaabit رضي الله عنه to an old lady from the Banu Adi bin Najaar tribe with her share of the wealth. When she asked what it was, Hadhrat Zaid رضي الله عنه told her that it was her share of the wealth that Hadhrat Abu Bakr رضي الله عنه had given to the women. She remarked, "Do you wish to bribe me away from my Deen?" "Certainly not," replied Hadhrat Zaid رضي الله عنه. She then asked, "Do you fear that I shall leave the Deen I follow?" "Definitely not," responded Hadhrat Zaid رضي الله عنه. She then said, "I swear by Allaah that I shall never accept anything from him in future." When Hadhrat Zaid رضي الله عنه returned and informed Hadhrat Abu Bakr رضي الله عنه about what the old lady had expressed, Hadhrat Abu Bakr رضي الله عنه said, "We shall also not take back anything that we have given her." (2)

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(1) Tayaalisi, Ibn Sa'd (Vol.3 Pg.151), Ibn Abi Shayba, Bayhaqi (Vol.8 Pg.134) and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.131). Haythami (Vol.5 Pg.183) says that Tabraani and Ahmad have also reported the narration from reliable sources. Tabraani has also reported a similar narration from Hadhrat Abu Talha رضي الله عنه, as quoted in *Kanzul Ummaal* (Vol.3 Pg.140).

(2) Ibn Sa'd and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.130).
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Chapter Six

The Chapter Concerning Jihaad (Striving in the Path of Allaah)

This chapter highlights how Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم strove in the path of Allaah and how they went out to give Da'wah towards Allaah and towards His Rasool ﷺ regardless of whether their circumstances were favourable or unfavourable, or whether they had a choice or not. The chapter also makes clear how they prepared for this during times of difficulty and ease, summer or winter.

Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause

Rasulullaah ﷺ leaves for the Battle of Badr after Consulting with the Sahabah رضي الله تعالى عنهم

Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه narrates that they were all in Madinah when Rasulullaah ﷺ said, "I have been informed that the trade caravan of Abu Sufyaan is arriving (from Shaam with plenty of wealth). Do you want to march to the caravan so that Allaah should perhaps give you plenty of booty?" When the Sahabah رضي الله تعالى عنهم agreed, Rasulullaah ﷺ marched out of Madinah with them. After marching a day or two, Rasulullaah ﷺ said to the Sahabah رضي الله تعالى عنهم, "The Quraysh have received intelligence about us (and have prepared an army to fight us), so what do you say (about fighting them)?" The Sahabah رضي الله تعالى عنهم said, "By Allaah! We do not have the strength to fight them because we intended taking on only the caravan." Rasulullaah ﷺ repeated, "What do you say about fighting them?" When the Sahabah رضي الله تعالى عنهم gave the same response, Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه stood up and said, "In that case, O Rasulullaah ﷺ (if we have to fight them), we shall not say to you what the people of Moosa عليه السلام said to him when they said:

﴿فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هٰهُنَا قٰعِدُوْنَ﴾ (سورة المائدة: ٢٤)

'... You and your Rabb both go ahead and fight. We shall remain sitting here.'" {Surah Maa'idah, verse 24}

Hadhrat Abu Ayyoob رضي الله عنه says, "We Ansaar wished that we had said what Miqdaad رضي الله عنه had said. This would have been more beloved to us than having an abundance of wealth." It was then that Allaah revealed the following verse of the Qur'aan:

﴿كَمَآ أَخْرَجَكَ رَبُّكَ مِنْۢ بَيْتِكَ بِالْحَقِّ وَاِنَّ فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ لَكٰرِهُوْنَ ۝﴾

(سورة الانفال: ٥)

> Just as your Rabb took you *(O Muhammad* صلى الله عليه وسلم*)* from your home with the truth *(with good cause to fight the battle)* while there was certainly a group of the Mu'mineen who were unhappy *(to fight the Kuffaar because they were not prepared for battle).* {Surah Anfaal, verse 5}[1]

Hadhrat Anas رضي الله عنه narrates that when Rasulullaah صلى الله عليه وسلم consulted with the Sahabah رضي الله عنهم to march to Badr, Hadhrat Abu Bakr رضي الله عنه gave his opinion (in favour of marching). Rasulullaah صلى الله عليه وسلم again asked for opinions and Hadhrat Umar رضي الله عنه gave his. When Rasulullaah صلى الله عليه وسلم again asked for opinions, someone from the Ansaar said, "O assembly of Ansaar! It is your opinion that Rasulullaah صلى الله عليه وسلم wants." A person from the Ansaar then said, "In that case, O Rasulullaah صلى الله عليه وسلم (if we have to fight them), we shall not say to you what the Bani Israa'eel said to Moosa عليه السلام when they told him, 'You and your Rabb both go ahead and fight. We shall remain sitting here.' In fact, we swear by the Being Who sent you with the truth that we shall follow you even if you travel to (the distant city of) Barkul Ghimaad (in Yemen)." [2]

Another narration from Hadhrat Anas رضي الله عنه states that when Rasulullaah صلى الله عليه وسلم heard about the arrival of (the caravan of) Abu Sufyaan, he consulted with the Sahabah رضي الله عنهم. When Hadhrat Abu Bakr رضي الله عنه voiced his opinion (to march), Rasulullaah صلى الله عليه وسلم turned away from him. Thereafter, when Hadhrat Umar رضي الله عنه voiced his opinion, Rasulullaah صلى الله عليه وسلم turned away from him as well. Hadhrat Sa'd bin Ubaadah رضي الله عنه (from the Ansaar) then said, "It is our opinion that Rasulullaah صلى الله عليه وسلم wants." Addressing Rasulullaah صلى الله عليه وسلم, he then said, **"I swear by the Being Who controls my life! If you command us to ride our animals into the sea, we shall readily do so and if you command us to travel to (the distant city of) Barkul Ghimaad (in Yemen), we shall certainly do so."** It was only then that Rasulullaah صلى الله عليه وسلم gave the command (for the Sahabah رضي الله عنهم to march). [3]

Hadhrat Alqama bin Waqqaas Laythi رضي الله عنه narrates that after leaving for Badr, when he reached a place called Rowhaa, Rasulullaah صلى الله عليه وسلم addressed the Sahabah رضي الله عنهم asking, "What is your opinion?" Hadhrat Abu Bakr رضي الله عنه responded by mentioning the news that had reached them about the extensive battle preparations that Mushrikeen had made. When Rasulullaah صلى الله عليه وسلم again asked for

(1) Ibn Abi Haatim and Ibn Mardaway, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.263). The complete narration appears in *Majma'uz Zawaa'id* (Vol.6 Pg.73) and in (Vol.6 Pg.74), Imaam Haythami has commented on the chain of narrators.

(2) Ahmad, narrating from reliable sources as confirmed by Ibn Katheer in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.263). The narration is *"Thulaathi"* in nature.

(3) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.263) and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.273).

opinions, Hadhrat Umar رضي الله تعالى عنه responded as Hadhrat Abu Bakr رضي الله تعالى عنه had done. When Rasulullaah ﷺ again asked for opinions, Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه (from the Ansaar) said, "O Rasulullaah ﷺ! It seems like it is our opinion that you are asking for. I swear by the Being Who has honoured you and revealed the Qur'aan to you that although I have never travelled the road and have no knowledge about it, we shall definitely travel with you even if you were to travel up to Barkul Ghimaad which lies in Yemen. We shall also not be like those people who said to Moosa عليه السلام, 'You and your Rabb both go ahead and fight. We shall remain sitting here.' We shall rather say, 'You and your Rabb both go ahead and fight. We shall be there right behind you.' You had possibly left for a purpose after which Allaah intended you to do something else. Look into the matter that Allaah intends you to do and then do it. You may join ties with whoever you please, severe ties with whoever you please, initiate hostilities towards whoever you please, enter into peace treaties with whoever you please and take as much of our wealth as you please." It was with reference to this statement of Hadhrat Sa'd رضي الله تعالى عنه that Allaah revealed the following verse of the Qur'aan:

﴿كَمَآ اَخْرَجَكَ رَبُّكَ مِنْۢ بَيْتِكَ بِالْحَقِّ ۖ وَاِنَّ فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ لَكٰرِهُوْنَ ۝﴾

(سورة الانفال:٥)

Just as your Rabb took you *(O Muhammad ﷺ)* from your home with the truth *(with good cause to fight the battle)* while there was certainly a group of the Mu'mineen who were unhappy *(to fight the Kuffaar because they were not prepared for battle).* {Surah Anfaal, verse 5}(1)

Another narration states that Hadhrat Sa'd رضي الله تعالى عنه also said to Rasulullaah ﷺ, "Take as much of our wealth as you please and leave as much as you please but what you take from us is more beloved to us than what you leave. Our wills are subservient to the commands you give us. I swear by Allaah that even if you continue travelling until you reach Barkul Ghamdaan, we shall travel with you."(2)

Ibn Is'haaq has narrated that Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه said, "It appears as if it is our opinion that you want, O Rasulullaah ﷺ." When Rasulullaah ﷺ confirmed that it was, Hadhrat Sa'd رضي الله تعالى عنه said, "We have believed in you, accepted you and testified that whatever you have brought to us is the truth. For this, we have pledged to you that we will always listen to and obey you. Therefore, O Rasulullaah ﷺ, you may proceed to do as you please for we are with you. I swear by the Being Who has sent you with the truth that even if you take us to the sea and then dive inside, we shall dive with you without any of us staying behind. We do not mind if you lead us in battle against the enemy tomorrow because we are unfaltering in battle and fearless when we encounter the enemy. Allaah shall perhaps show you actions from us that will bring you

(1) Ibn Mardaway, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.264).
(2) Umawi in his *Maghaazi*, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.264).

great pleasure. Proceed with the blessings of Allaah."
Rasulullaah ﷺ was greatly pleased with these words of Hadhrat Sa'd رضي الله عنه and was rejuvenated. He then said, "March and hear the glad tidings that Allaah had promised me that one of the two groups (either capturing the caravan or the defeating the Quraysh army). By Allaah! It is as if I can actually see the places where the Mushrikeen will fall dead." (1)

Rasulullaah ﷺ Gives Encouragement before a Battle and the Statement of Hadhrat Umayr bin Hamaam رضي الله عنه

Hadhrat Anas رضي الله عنه says, "Rasulullaah ﷺ sent Basbas رضي الله عنه to spy on what the caravan of Abu Sufyaan was doing. When he reported back to Rasulullaah ﷺ, there was none with him in the room besides myself." The narrator says that Hadhrat Anas رضي الله عنه also mentioned the names of some wives of Rasulullaah ﷺ (who were in the room) but he (the narrator) does not remember who they were. After Hadhrat Basbas رضي الله عنه had informed Rasulullaah ﷺ about the news, Rasulullaah ﷺ left the house and announced, "We are leaving in pursuit (of the caravan). Whoever has his mount present should ride with us." When some Sahabah رضي الله عنهم requested permission to fetch their animals that were in the upper part of Madinah, Rasulullaah ﷺ said, "No. Only those whose mounts are present may ride."
Rasulullaah ﷺ and the Sahabah رضي الله عنهم then rode off and arrived at Badr before the Mushrikeen. When the Mushrikeen arrived, Rasulullaah ﷺ said to the Sahabah رضي الله عنهم, "None of you should do anything until I act." When the Mushrikeen came close, Rasulullaah ﷺ said, "Stand up and advance to a Jannah that is as wide as the heavens and the earth!" Hadhrat Umayr bin Hamaam رضي الله عنه from the Ansaar asked, "O Rasulullaah ﷺ! A Jannah that is as wide as the heavens and the earth?" "Certainly," confirmed Rasulullaah ﷺ. Hadhrat Umayr رضي الله عنه exclaimed, "Wow!" When Rasulullaah ﷺ asked him why he said this, Hadhrat Umayr رضي الله عنه replied, "O Rasulullaah ﷺ! By Allaah! There is no reason other than that I should be among its inhabitants." Rasulullaah ﷺ assured him, "You are certainly from amongst its inhabitants."
Hadhrat Umayr رضي الله عنه took out some dates from his quiver and started eating them. However, he then said, "If I live until I have eaten these dates, it would take too much time." He then threw down the dates he had left and jumped into the thick of battle until he was martyred. May Allaah shower His mercy on him. (2)
Ibn Is'haaq narrates that Rasulullaah ﷺ went to the Sahabah رضي الله عنهم to give them encouragement saying, "I swear by the Being Who controls the life of Muhammad! Allaah shall enter into Jannah every man who fights the Mushrikeen today and is martyred while he is patient, hoping for rewards from Allaah,

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.262).
(2) Ahmad and Muslim, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.277). Bayhaqi (Vol.9 Pg.99) has narrated it in detail while Haakim (Vol.3 Pg.426) has narrated it in brief.

advancing against the enemy and not fleeing from the battlefield." Hadhrat Umayr bin Hamaam رضي الله عنه who belonged to the Banu Salama tribe was eating some dates he had with him. (When he heard what Rasulullaah ﷺ said,) He exclaimed, "Wow!" All that stands between me and my entry into Jannah is the Mushrikeen killing me." He then threw down the dates in his hand, grabbed his sword and fought until he was killed.

Ibn Jareer has mentioned that when he was martyred, Hadhrat Umayr رضي الله عنه was reciting the following couplets (which mean):

"I am running to Allaah without any (physical) provisions
besides Taqwa, deeds for the Aakhirah
and steadfastness in Jihaad for the sake of Allaah
Certainly, all provisions shall come to an end
besides those of Taqwa, righteousness and correct guidance"[1]

The Expedition to Tabook and the wealth that the Sahabah رضي الله عنهم Spent on this Occasion

Hadhrat Abdullaah bin Abbaas رضي الله عنه says that he came to Rasulullaah ﷺ six months after Rasulullaah ﷺ returned from Taa'if. Allaah had then commanded Rasulullaah ﷺ to march to Tabook, which Allaah refers to as "the hour of hardship" in the Qur'aan. This took place when the heat was intense, when hypocrisy was rife and the men of Suffa were plenty. Suffa was a platform (in the Masjid) where the very poor Muslims gathered. The Sadaqah that came to Rasulullaah ﷺ (for distribution) and the Sadaqah of the Muslims went to them. **Whenever there arose a military expedition, a Muslim would take one or more of them, feed him well, equip him for battle and they would fight with the other Muslims. In this way, the Muslims anticipated more reward (for spending on them).**

Rasulullaah ﷺ instructed the Muslims to spend in the path of Allaah with the intention of gaining rewards. They therefore spent most generously with the expectation of reward. However, there were others (the Munaafiqeen) who did not spend with the intention of gaining rewards from Allaah (they spent for show and to conceal their true identities). While transport was provided for many poor people, many were left without transport. The person who donated the most on that day was Hadhrat Abdur Rahmaan bin Auf رضي الله عنه, who gave two hundred *Awqiya* of silver (eight thousand Dirhams). Hadhrat Umar رضي الله عنه gave a hundred *Awqiya* of silver (equal to four thousand Dirhams) while Hadhrat Aasim Ansaari رضي الله عنه gave ninety *Wasaq* of dates.

Hadhrat Umar رضي الله عنه said, "O Rasulullaah ﷺ! I think that Abdur Rahmaan has committed a sin because he has not left anything for his family." Rasulullaah ﷺ then asked Hadhrat Abdur Rahmaan رضي الله عنه if he had left anything behind for his family. He replied, "Yes, what I have left is more than what I have spent

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.277).

and better." When Rasulullaah ﷺ asked him how much he had left for them, he replied, "The sustenance and good that Allaah and His Rasool ﷺ have promised."
A Sahabi from the Ansaar by the name of Abu Aqeel رضي الله تعالى عنه brought a mere *Saa* of dates, which was his donation. When the Munaafiqeen saw the donations, they started mocking. If someone donated a large sum, they would say that he was a show-off and when another donated a small amount of dates, which was all he could afford, they would say, "He is more in need of what he has brought." When Hadhrat Abu Aqeel رضي الله تعالى عنه brought his *Saa* of dates, he said, "I spent the entire night pulling a rope (to draw water from a well) in exchange for two *Saa* of dates. By Allaah! I have nothing besides this." In an effort to excuse his small contribution and feeling embarrassed about it, he concluded by saying, "I have brought one *Saa* and left the other for my family." The Munaafiqeen commented, "He needs the *Saa* more than anyone else." The Munaafiqeen continued in this manner as the wealthy and poor amongst them waited to receive a share of the donations.
When the time drew close for Rasulullaah ﷺ to leave, the Munaafiqeen came in large numbers to seek exemption. They complained about the intense heat and also said that if they had to embark on the expedition, they would face many tests. They even went to the extent of taking oaths to substantiate their lies. Not knowing what their hearts concealed, Rasulullaah ﷺ exempted them. It was a group from amongst them who built the Masjid of hypocrisy in expectation of the arrival of the evildoer Abu Aamir as well as Kinaana bin Abd Yaleel and Alqama bin Ulaatha Aamiri. Abu Aamir had aligned himself with (the Roman emperor) Heraclius (with whom he plotted to attack the Muslims. The 'Masjid' was built as a meeting place for him). It was with reference to them that Surah Baraa'ah was revealed part by part.
Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه continues to narrate that it was also in Surah Baraa'ah that a verse was revealed which does not exempt anyone from marching in Jihaad. The sincere Muslims who were loyal to Allaah and His Rasool ﷺ were weak, unwell or poor and complained to Rasulullaah ﷺ when the following verse of the Qur'aan was revealed:

﴿انْفِرُوا خِفَافًا وَّثِقَالًا﴾ (سورة براء: ٤١)

> Proceed *(in the path of Allaah)* when light or heavy *(happily or reluctantly, rich or poor, in good conditions and adverse conditions)*...
> {Surah Baraa'ah, verse 41}

They said, "There is now no exemption from this (we cannot miss the expedition)." At that stage, many of the sins of the Munaafiqeen were still concealed and only became apparent afterwards. Many of them stayed behind the expedition without any physical ailment because they had no conviction (in Allaah). The Surah (Baraa'ah) was revealed to Rasulullaah ﷺ with great clarification and detail, informing him about the people who had joined him.

When he reached Tabook, Rasulullaah ﷺ dispatched Hadhrat Alqama bin Mujazzar رضي الله عنه to Palestine and Hadhrat Khaalid bin Waleed رضي الله عنه to Dowmatul Jandal. Rasulullaah ﷺ said to Hadhrat Khaalid رضي الله عنه, "Move quickly for you may find him (the ruler of Dowmatul Jandal) out hunting and will be able to capture him." Hadhrat Khaalid رضي الله عنه found the ruler out hunting and captured him.

In the meantime, the Munaafiqeen in Madinah were anxious to hear bad news (about the Muslims). Consequently, when they heard that the Muslims were suffering great hardships and difficulties, they rejoiced and said, "We expected this and therefore steered clear from it." On the other hand, when they heard that the Muslims were safe and sound, they grew very depressed. Every enemy of the Munaafiqeen in Madinah could clearly see this (enmity towards the Muslims) in the Munaafiqeen. Every Bedouin and non-Bedouin Munaafiq was engaging in some clandestine act, which was eventually exposed.

Every indisposed Muslim was anxiously awaiting for Allaah to reveal verses of the Qur'aan that would excuse them. As Surah Baraa'ah was being revealed bit by bit, the Muslims started entertaining all types of thoughts about themselves. Until the entire Surah was revealed, they feared that some punishment would be cited about every major and minor sin that they ever committed. Eventually, (once the revelation was complete) the position of every person became clear. It was then apparent who was rightly guided and who was wandering astray. [1]

The Response of Rasulullaah ﷺ when Jadd bin Qais Sought Exemption from the Expedition and the Verses of Qur'aan Revealed in this Regard

Hadhrat Abdullaah bin Abu Bakr bin Hazam رضي الله عنه narrates that whenever Rasulullaah ﷺ intended to leave on a military expedition, he made it seem as if he was going in another direction. However, when he intended leaving for Tabook, he made it clear to the people and announced that he intended fighting the Romans. This happened at a time when people were experiencing difficulty, when the heat was intense, the land was drought-stricken and the crops were ripe and ready for harvesting. The people therefore preferred to stay behind to tend to their crops and sit in the shade. They were very reluctant to separate (from their comforts).

As Rasulullaah ﷺ was busy with preparations one day, he asked Jadd bin Qais (one of the Munaafiqeen), "O Jadd! Are you ready to fight the Romans?" Jadd replied, "O Rasulullaah ﷺ! Excuse me (from the expedition) and do not expose me to temptation. My people know well that there is none so obsessed with women as I am. I therefore fear that I may be cast into temptation when I see the Roman women. Do exempt me, O Rasulullaah ﷺ." Rasulullaah ﷺ turned away from him saying, "I exempt you." It was then that Allaah revealed the following verse:

﴿وَمِنْهُم مَّن يَقُولُ ائْذَن لِّي وَلَا تَفْتِنِّي ۚ أَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ﴾ (سورة براء: ٤٩)

(1) Ibn Asaakir (Vol.1 Pg.105). *Kanzul Ummaal* (Vol.1 Pg.249) has also reported the narration in detail from Ibn Asaakir and Ibn Aa'idh.

Among them *(the Munaafiqeen)* is he who says, "Excuse me *(from fighting)* and do not expose me to temptation *(because I will be unable to control myself when I see the enemy women).*" Behold! In temptation did he *(already)* fall *(by being reluctant to fight)*...! {Surah Baraa'ah, verse 49}

This verse tells us that staying behind from the expedition and have greater concern for himself than for Rasulullaah ﷺ is a worse crime than his falling for the Roman women. Jadd had therefore already fallen for temptation before even leaving on the expedition. Referring to all those after Jadd as well, the verse goes on to state:

﴿وَاِنَّ جَهَنَّمَ لَمُحِيْطَةٌ بِالْكٰفِرِيْنَ ۝﴾ (سورة براء: ٤٩)

... Verily Jahannam shall surround the Kaafiroon *(and they will be unable to escape).* {Surah Baraa'ah, verse 49}

When one of the Munaafiqeen said to the others, "Do not march in the heat," Allaah revealed the following verse:

﴿قُلْ نَارُ جَهَنَّمَ اَشَدُّ حَرًّا ؕ لَوْ كَانُوْا يَفْقَهُوْنَ ۝﴾ (سورة براء: ٨١)

... Tell them, "The fire of Jahannam is much more intense in heat." If only they understood. *(If they understood that the heat of Jahannam is unbearable and everlasting, they would not fear the temporary heat of this world which is bearable.)* {Surah Baraa'ah, verse 81}

Rasulullaah ﷺ then intensified his preparations for the journey and gave the Muslims encouragement to fight in Jihaad. He gave special encouragement to the wealthy Muslims to spend their wealth and to provide transport for the pleasure of Allaah. Many wealthy Sahabah رضي الله عنهم provided transport only with the intention of earning reward from Allaah. **In this regard Hadhrat Uthmaan رضي الله عنه spent most generously and none was able to match his spending. He provided two hundred camels.** [1]

Hadhrat Abdullaah bin Abbaas رضي الله عنهما narrates that as Rasulullaah ﷺ was preparing for the expedition to Tabook, he asked Jadd bin Qais, "What do you say about fighting the Romans?" He said, "O Rasulullaah ﷺ! I am a man who is obsessed by women. When I see the Roman women, I shall be cast into temptation. Will you permit me to stay behind and not expose me to temptation?" It was then that Allaah revealed the verse:

﴿وَمِنْهُمْ مَّنْ يَّقُوْلُ ائْذَنْ لِّيْ وَلَا تَفْتِنِّيْ ؕ اَلَا فِي الْفِتْنَةِ سَقَطُوْا ؕ﴾ (سورة براء: ٤٩)

Among them *(the Munaafiqeen)* is he who says, "Excuse me *(from fighting)* and do not expose me to temptation *(because I will be unable to control myself when I see the enemy women).*" Behold! In temptation did he *(already)* fall *(by being reluctant to fight)* ...! {Surah Baraa'ah, verse 49}

(1) Bayhaqi narrating from Ibn Is'haaq, as quoted by Ibn Asaakir (Vol.1 Pg.108). Bayhaqi (Vol.9 Pg.33) and *Al Bidaaya wan Nihaaya* (Vol.5 Pg.3) have also reported the narration.

Rasulullaah ﷺ Dispatches the Sahabah رضي الله تعالى عنهم to Makkah and to Various Tribes to Recruit People for Jihaad

Ibn Asaakir narrates that Rasulullaah ﷺ sent Sahabah رضي الله تعالى عنهم to several tribes and to Makkah to recruit people to fight their enemies. For this purpose, Rasulullaah ﷺ sent Hadhrat Buraydah bin Husayb رضي الله تعالى عنه to the Banu Aslam tribe with instructions to proceed to a place called Fura. Rasulullaah ﷺ sent Abu Ruhm Ghifaari رضي الله تعالى عنه to his people with instructions to gather them all in their territory. Hadhrat Abu Waaqid Laythi رضي الله تعالى عنه went to his people and Hadhrat Abu Ja'd Dhamri رضي الله تعالى عنه went to his people who were on the coast. Rasulullaah ﷺ also dispatched Hadhrat Raafi bin Makeeth رضي الله تعالى عنه and Hadhrat Jund bin Makeeth رضي الله تعالى عنه to the Juhayna tribe, Hadhrat Nu'aym bin Mas'ood رضي الله تعالى عنه to the Ash'ja tribe and several Sahabah رضي الله تعالى عنهم to the Banu Ka'b bin Amr tribe. Amongst these Sahabah رضي الله تعالى عنهم was Hadhrat Budayl bin Waraqa رضي الله تعالى عنه, Hadhrat Amr bin Saalim رضي الله تعالى عنه and Hadhrat Bishr bin Sufyaan رضي الله تعالى عنه. Amongst the many Sahabah رضي الله تعالى عنهم Rasulullaah ﷺ sent to the Banu Sulaym tribe Hadhrat Abbaas bin Mirdaas رضي الله تعالى عنه.

The Sahabah رضي الله تعالى عنهم Spend Generously for the Expedition to Tabook

Rasulullaah ﷺ gave the Sahabah رضي الله تعالى عنهم plenty of encouragement to fight in Jihaad and asked them to spend for the pleasure of Allaah. The Sahabah رضي الله تعالى عنهم therefore donated most generously. The first to spend so generously was **Hadhrat Abu Bakr رضي الله تعالى عنه who donated everything he owned, equalling four thousand Dirhams.** Rasulullaah ﷺ asked him, "Have you left anything for your family?" he replied, "I have left Allaah and His Rasool ﷺ for them." Hadhrat Umar رضي الله تعالى عنه then arrived with half of his belongings. When Rasulullaah ﷺ asked him if he had left anything for his family, he replied, "Yes, I have left half of what I have brought." (Another narration states that he had left as much as he had brought.) When Hadhrat Umar رضي الله تعالى عنه heard about what Hadhrat Abu Bakr رضي الله تعالى عنه had brought he said, "He has beaten me each time we have vied to do good."

Hadhrat Abbaas bin Abdil Muttalib رضي الله تعالى عنه, Hadhrat Talha bin Ubaydillaah رضي الله تعالى عنه, Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه and Hadhrat Muhammad bin Maslama رضي الله تعالى عنه all donated large sums. **Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه donated two hundred *Awqiya* of silver (equal to eight thousand Dirhams)** while Hadhrat Aasim bin Adi رضي الله تعالى عنه contributed ninety *Wasaq* of dates. **Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه equipped a third of the army and in providing everything for a third of the army, he became the person who spent the most.** In fact, he gave so much that it is said that he left them without any needs. The Sahabah رضي الله تعالى عنهم report that Rasulullaah ﷺ then said, **"Nothing that Uthmaan does after this can cause him any harm."**

With great enthusiasm, the wealthy Sahabah رضى الله تعالى عنهم spent in this good cause anticipating the rewards from Allaah. Those Sahabah رضى الله تعالى عنهم who were less wealthy assisted those who were poorer than them. They would even bring their camels to one or two persons, asking them to ride in turns. Some people would even bring some money and give it to someone leaving on the expedition. **In fact, even the ladies assisted those in every way they could. Hadhrat Ummu Sinaan Aslamiyya رضى الله تعالى عنها says that she saw a cloth spread out in front of Hadhrat Aa'isha رضى الله تعالى عنها in her room, which was filled with bangles, bracelets, anklets, earrings, rings and other jewellery that the women had sent to assist the Muslim army in its preparations.** The Muslims were suffering poverty at that time and because it was a time when the fruit crops were ripe and shady areas were sought after. People therefore preferred to stay at home and disliked leaving.

Rasulullaah ﷺ hastened and intensified preparations and made the army camp at Thaniyyatul Wadaa (just outside Madinah). The army was so large that their names could not be contained in one register. Few were those who intended to absent themselves for they knew that their absence would be unknown only until Allaah reveals some revelation to Rasulullaah ﷺ (a time when they would suffer much embarrassment). **When Rasulullaah ﷺ was ready to leave, he appointed Hadhrat Sibaa bin Urfuta Ghifaari رضى الله تعالى عنه as his deputy in Madinah. According to others, Rasulullaah ﷺ appointed Hadhrat Muhammad bin Maslama رضى الله تعالى عنه.** Rasulullaah ﷺ instructed the Sahabah رضى الله تعالى عنهم saying, "Take many pairs of shoes along because as long as a person is wearing shoes, he is like one who is riding." As Rasulullaah ﷺ travelled, Ibn Ubay and other Munaafiqeen drew back saying, "Muhammad wants to fight the Romans despite his arduous condition coupled with the extreme heat and the long journey towards an army he has no power to combat. Does he think that fighting the Romans is child's play?" The Munaafiqeen with Ibn Ubay expressed the same opinions. To make people panic about the safety of Rasulullaah ﷺ and the Sahabah رضى الله تعالى عنهم, he also added, "By Allaah! It is as if I can already see the companions of Muhammad tied up in ropes tomorrow."

When Rasulullaah ﷺ left from Thaniyyatul Wadaa for Tabook, he had already flown the large and small flags. He handed over the biggest flag to Hadhrat Abu Bakr رضى الله تعالى عنه, another large flag to Hadhrat Zubayr رضى الله تعالى عنه, the flag of the Aws tribe to Hadhrat Usayd bin Hudhayr رضى الله تعالى عنه and the flag of the Khazraj tribe to either Hadhrat Abu Dujaana رضى الله تعالى عنه or to Hadhrat Hubaab bin Mundhir رضى الله تعالى عنه. **In total there were thirty thousand people with Rasulullaah ﷺ including ten thousand horsemen.** Rasulullaah ﷺ instructed every tribe of the Ansaar to carry its own large and small flags. **The other Arab tribes also carried their large and small flags.** (1)

Rasulullaah ﷺ is Particular about Dispatching the Army of Hadhrat Usaama bin Zaid رضى الله تعالى عنه even on his Deathbed, after which Hadhrat Abu Bakr رضى الله تعالى عنه also

(1) Ibn Asaakir (Vol.1 Pg.110).

Gives the Same Importance to the Matter When he Becomes the Khalifah

Rasulullaah ﷺ Dispatches the Army of Hadhrat Usaama رضي الله تعالى عنه which Included the Senior Sahabah رضي الله تعالى عنهم and Rejects the Argument of those who Object to the Appointment of Hadhrat Usaama رضي الله تعالى عنه

Hadhrat Usaama bin Zaid رضي الله تعالى عنه narrates that Rasulullaah ﷺ gave him instructions to attack the inhabitants of Ubna (in Palestine) at dawn and to raze their town to the ground. Rasulullaah ﷺ then said to him, "Proceed in the name of Allaah." Hadhrat Usaama رضي الله تعالى عنه then left flying the flag (that Rasulullaah ﷺ gave him) and handed it over to Hadhrat Burayda bin Husayb رضي الله تعالى عنه from the Banu Aslam tribe, who then carried it to the house of Hadhrat Usaama رضي الله تعالى عنه. On the instruction of Rasulullaah ﷺ, the army of Hadhrat Usaama رضي الله تعالى عنه camped at a place called Jurf, which is today called Siqaaya Sulaymaan (close to Madinah). The soldiers then started to leave. Whoever had fulfilled his necessities would leave for his camp and whoever did not, would engage in completing it.

Every one of the earliest Muhaajireen were part of this expedition including Hadhrat Umar رضي الله تعالى عنه, Hadhrat Abu Ubaydah رضي الله تعالى عنه, Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه, Hadhrat Abu A'war Sa'eed bin Zaid bin Amr bin Nufayl رضي الله تعالى عنه and several others. Amongst the Ansaar who were part of the army were Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه and Hadhrat Salama bin Aslam bin Hareesh رضي الله تعالى عنه.

Many of the Muhaajireen, Hadhrat Ayaash bin Abi Rabee'ah رضي الله تعالى عنه being the most vociferous of them, remarked, "This youth has been appointed as Ameer of the earliest Muhaajireen!" This talk then became rife. When Hadhrat Umar رضي الله تعالى عنه heard some of the talk, he refuted what the speaker said and then reported it to Rasulullaah ﷺ. Rasulullaah ﷺ became extremely angry and although he had a bandage tied to his head (because of his illness) and was covered in a shawl, he left his room and ascended the pulpit. After praising Allaah, he said, "O people! What is this talk of yours that has reached me concerning the appointment of Usaama as Ameer? By Allaah! If you object to my appointing him as Ameer, you must have objected to my appointing his father (Hadhrat Zaid bin Haaritha رضي الله تعالى عنه) before him. I swear by Allaah that just as he was fit for leadership, his son after him is also fit for it. Just as his father was the most beloved person to me, he is the most beloved to me. They are both the most suitable people for any good. Accept my bequest to treat Usaama well for he is amongst the best of you." Rasulullaah ﷺ then descended from the pulpit and went to his room. This took place on Saturday 10th Rabee'ul Awwal.

The Muslims who were due to leave in the army of Hadhrat Usaama رضي الله تعالى عنه came to bid farewell to Rasulullaah ﷺ. Amongst them was Hadhrat Umar

رضي الله عنه. As they came, Rasulullaah ﷺ kept saying, "Dispatch the army of Usaama." (Hadhrat Usaama رضي الله عنه's mother) Hadhrat Ummu Ayman رضي الله عنها came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Do leave Usaama to stay at the camp (in Jurf) until you are well. If you send him like this, he will not be able to even help himself (because of his concern for you)." However, Rasulullaah ﷺ repeated, "Dispatch the army of Usaama." The Muslims therefore returned to the camp and spent Saturday night there. On Sunday morning, Hadhrat Usaama رضي الله عنه came to Madinah (to see Rasulullaah ﷺ). Rasulullaah ﷺ was extremely ill and unconscious. This was the day in which Rasulullaah ﷺ was given medicine.

With tears in his eyes, Hadhrat Usaama رضي الله عنه entered the room of Rasulullaah ﷺ where Hadhrat Abbaas رضي الله عنه and the wives of Rasulullaah ﷺ sat around him. Hadhrat Usaama رضي الله عنه bent down to kiss Rasulullaah ﷺ. Rasulullaah ﷺ was unable to speak and lifted his hands towards the sky and then placed them on Hadhrat Usaama رضي الله عنه. Hadhrat Usaama رضي الله عنه says that he knew that Rasulullaah ﷺ was making du'aa for him. Hadhrat Usaama رضي الله عنه then returned to the camp. On Monday, Rasulullaah ﷺ was well and Hadhrat Usaama رضي الله عنه came to meet him early in the morning. Rasulullaah ﷺ said to him, "Travel with the blessing of Allaah." When Hadhrat Usaama رضي الله عنه bade farewell to Rasulullaah ﷺ, he was looking well. Rasulullaah ﷺ's wives were even combing each others' hair out of happiness at the recovery of Rasulullaah ﷺ. Hadhrat Abu Bakr رضي الله عنه came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! With the grace of Allaah, you look well this morning. Today is my day with (my wife) Bint Khaarijah. Permit me to go to her." When Rasulullaah ﷺ permitted him, he left for the Sunh district (in the upper part of Madinah).

In the meanwhile, Hadhrat Usaama رضي الله عنه went to the army's camp and called for the others to join up with the army. When he reached the camp, he descended and commanded the men to leave. By then, the sun was already high.

Rasulullaah ﷺ Passes Away and the Sahabah رضي الله عنهم Return to Madinah

As Hadhrat Usaama رضي الله عنه was preparing to leave from Jurf, a messenger came to him from Hadhrat Ummu Ayman رضي الله عنها who was his mother. The messenger informed him that Rasulullaah ﷺ was in the throes of death. Hadhrat Usaama رضي الله عنه therefore returned to Madinah together with Hadhrat Umar رضي الله عنه and Hadhrat Abu Ubaydah رضي الله عنه. When they arrived, Rasulullaah ﷺ was in the last few moments. **Rasulullaah ﷺ then passed away close to midday on Monday 12th Rabee'ul Awwal. All the Muslims camping at Jurf returned to Madinah.** Hadhrat Buraydah bin Husayb رضي الله عنه came with the flag of Hadhrat Usaama رضي الله عنه still flying and stuck it in the ground at the door of Rasulullaah ﷺ's room. After Hadhrat Abu Bakr رضي الله عنه became the Khalifah, he instructed Hadhrat Buraydah رضي الله عنه to take the flag to the house of Hadhrat

Usaama رضي الله تعالى عنه and not to remove it from the staff until Hadhrat Usaama رضي الله تعالى عنه had led the Muslims in battle. Hadhrat Buraydah رضي الله تعالى عنه says, "I then took the flag to the house of Hadhrat Usaama رضي الله تعالى عنه, after which I took it flying to Shaam with Hadhrat Usaama رضي الله تعالى عنه. I then returned it to the house of Hadhrat Usaama رضي الله تعالى عنه where it stood flying until he passed away."

Hadhrat Abu Bakr رضي الله تعالى عنه Insists on Dispatching the Army of Hadhrat Usaama رضي الله تعالى عنه in Compliance with the Orders of Rasulullaah ﷺ

When the news of Rasulullaah ﷺ's demise reached the other Arabs, many of them renounced Islaam. Hadhrat Abu Bakr رضي الله تعالى عنه then said to Usaama رضي الله تعالى عنه, "Proceed whence Rasulullaah ﷺ had commanded you to go." Consequently, the army started to march and camped where they were previously camped. Hadhrat Buraydah رضي الله تعالى عنه also took the flag to the previous camp. This (decision to dispatch the army) did not appeal to the senior Sahabah رضي الله تعالى عنهم. Consequently, Hadhrat Umar رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Abu Ubaydah رضي الله تعالى عنه, Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه and Hadhrat Sa'eed bin Zaid رضي الله تعالى عنه approached Hadhrat Abu Bakr رضي الله تعالى عنه. They said, "O successor of Rasulullaah ﷺ! Everywhere the Arabs are rebelling against you and you will not be able to do anything by separating this large army from yourself. Rather use them to combat the Murtaddeen (those who have forsaken Islaam). Another concern we have is that we fear that Madinah may be attacked while there are only women and children here. Why do you not postpone the dispatching of this army against the Romans until stability returns and the Murtaddeen have either returned to the Deen they have left or are destroyed by the sword. You are then at liberty to dispatch Usaama رضي الله تعالى عنه. We are confident that the Romans will not be marching against us yet."

After listening to everything they had to say, Hadhrat Abu Bakr رضي الله تعالى عنه asked, "Does anyone have anything else to add?" They replied, "No. you have heard everything we have to say." Hadhrat Abu Bakr رضي الله تعالى عنه then said, "I swear by the Being Who controls my life! I shall dispatch this army even if I knew that wild animals would eat me in Madinah (without them here to defend me). This has to be the first task I shall undertake (as Khalifah). How can I not do it when revelation had been descending on Rasulullaah ﷺ from the heavens as he kept saying, 'Dispatch the army of Usaama.' Of course, there is one thing that I need to speak to Usaama about. It is that Umar stays behind with us (in Madinah) because we cannot do without him. **By Allaah! I have no idea whether Usaama will do so or not. I swear by Allaah that if he refuses I shall not compel him to concede."** The Sahabah رضي الله تعالى عنهم then realised that Hadhrat Abu Bakr رضي الله تعالى عنه was determined to send the army of Hadhrat Usaama رضي الله تعالى عنه.

Hadhrat Abu Bakr رضي الله تعالى عنه then went to see Hadhrat Usaama رضي الله تعالى عنه at his house and spoke to him about leaving Hadhrat Umar رضي الله تعالى عنه behind. When Hadhrat Usaama رضي الله تعالى عنه agreed, Hadhrat Abu Bakr رضي الله تعالى عنه said to him, "Are you giving

permission with a happy heart?" "I certainly am," replied Hadhrat Usaama رضي الله تعالى عنه. Hadhrat Abu Bakr رضي الله تعالى عنه then left the house and instructed someone to announce, "I strongly emphasise that no one who had marched with Usaama during the lifetime of Rasulullaah ﷺ should remain behind. If anyone is brought to me who had stayed behind, I shall make him join the army on foot." Hadhrat Abu Bakr رضي الله تعالى عنه then sent for those Muhaajireen who objected to the appointment of Hadhrat Usaama رضي الله تعالى عنه as Ameer. He was stern with them and took an undertaking from them that they will march with Hadhrat Usaama رضي الله تعالى عنه. Consequently, not a soul stayed behind.

Hadhrat Abu Bakr رضي الله تعالى عنه then left to see Hadhrat Usaama رضي الله تعالى عنه and the Muslims off. When they left from Jurf, they numbered three thousand men and had a thousand horses. As they rode off, Hadhrat Abu Bakr رضي الله تعالى عنه walked by the side of Hadhrat Usaama رضي الله تعالى عنه for a while and said to him, "I entrust to Allaah your Deen, your belongings and the result of your actions. Rasulullaah ﷺ has already briefed you, so fulfil the instructions of Rasulullaah ﷺ. I shall neither command nor prevent you from proceeding for I am merely executing the instruction that Rasulullaah ﷺ issued."

Hadhrat Usaama رضي الله تعالى عنه set off speedily and passed through peaceful areas where the people had not forsaken Islaam, such as the areas of the Juhayna clan and other tribes belonging to the Qudaa'ah tribe. When he reached Waadi Qura, Hadhrat Usaama رضي الله تعالى عنه sent a spy ahead from the Banu Udhra tribe, whose name was Hurayth. Taking to his mount, he rode ahead of Hadhrat Usaama رضي الله تعالى عنه until he reached Ubna (their intended destination). He surveyed the area and searched for the best route (for the army to take). He then returned quickly and rejoined Hadhrat Usaama رضي الله تعالى عنه at a place that lay a distance of two nights journey from Ubna. He informed Hadhrat Usaama رضي الله تعالى عنه that the people were oblivious of the (Muslim) army and had not even mustered their own army. Hadhrat Usaama رضي الله تعالى عنه then ordered the Muslim army to move speedily and attack the enemy unawares before they had a chance to muster their forces. (1)

Hadhrat Usaama رضي الله تعالى عنه Seeks Permission to Return to Madinah but Hadhrat Abu Bakr رضي الله تعالى عنه Refuses Permission

Hadhrat Hasan bin Abil Hasan narrates that before he passed away, Rasulullaah ﷺ formed an army comprising of the people of Madinah and surrounding areas. Included in this army was Hadhrat Umar رضي الله تعالى عنه. Rasulullaah ﷺ appointed Hadhrat Usaama bin Zaid رضي الله تعالى عنه as the Ameer of this army. The last man of the army had not yet passed by the trench when Rasulullaah ﷺ passed away. Hadhrat Usaama رضي الله تعالى عنه halted the army and said to Hadhrat Umar رضي الله تعالى عنه, "Request the Khalifah of Rasulullaah ﷺ to permit me to return the army to Madinah for I have with me the noblest and leading

(1) Ibn Asaakir (Vol.1 Pg.130). The narration also appears in Mukhtasar Ibn Asaakir. *Kanzul Ummaal* (Vol.5 Pg.312) has reported the narration from Ibn Asaakir using another chain of narrators. Reference is also made to this narration in *Fat'hul Baari* (Vol.8 Pg.107).

Sahabah رضي الله تعالى عنهم and I fear that the Mushrikeen may attack the Khalifah and the families of Rasulullaah صلى الله عليه وسلم and the Muslims." Some of the Ansaar said to Hadhrat Umar رضي الله تعالى عنه that if Hadhrat Abu Bakr رضي الله تعالى عنه is determined to dispatch the army, he should convey the message from them that an Ameer who is older than Hadhrat Usaama رضي الله تعالى عنه should be appointed.

Upon the instruction of Hadhrat Usaama رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه proceeded to Hadhrat Abu Bakr رضي الله تعالى عنه and informed him about what Hadhrat Usaama رضي الله تعالى عنه had said. Hadhrat Abu Bakr رضي الله تعالى عنه said, "**I would not reverse a decision that Rasulullaah صلى الله عليه وسلم made even if wild dogs and wolves were to snatch away my body.**" Hadhrat Umar رضي الله تعالى عنه then said, "The Ansaar have requested me to convey the message that they want you to appoint an Ameer over them who is elder than Usaama." Hadhrat Abu Bakr رضي الله تعالى عنه had been sitting, but (when he heard this, he) sprang up and grabbed hold of the beard of Hadhrat Umar رضي الله تعالى عنه. He then said, "May your mother lose you, O son of Khattaab! You are asking me to relieve him of a post to which Rasulullaah صلى الله عليه وسلم appointed him?!" When Hadhrat Umar رضي الله تعالى عنه returned and the people asked him what had happened, he said, "March on. May your mothers lose you because of what I have suffered today at the hands of the Khalifah of Rasulullaah صلى الله عليه وسلم on your account."

Hadhrat Abu Bakr رضي الله تعالى عنه Sees the Army of Hadhrat Usaama رضي الله تعالى عنه Off

Hadhrat Abu Bakr رضي الله تعالى عنه then proceeded to see the army off and to give them encouragement. Hadhrat Abu Bakr رضي الله تعالى عنه walked as Hadhrat Usaama رضي الله تعالى عنه rode while Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه led Hadhrat Abu Bakr رضي الله تعالى عنه's animal. Hadhrat Usaama رضي الله تعالى عنه said, "O Khalifah of Rasulullaah صلى الله عليه وسلم! **Either you ride or I dismount.**" **Hadhrat Abu Bakr رضي الله تعالى عنه replied, "By Allaah! You should not dismount. By Allaah! I shall not ride. What harm is there if I make my feet dusty for a while in the path of Allaah? In fact, every step taken by the person leaving in Jihaad earns the reward of seven hundred good deeds, has his ranks raised by seven hundred stages and erases seven hundred sins from his account."**

When he was about to leave, Hadhrat Abu Bakr رضي الله تعالى عنه asked, "If you feel that you could help me by leaving Umar bin Khattaab with me, could you please do so." Hadhrat Usaama رضي الله تعالى عنه granted permission. (1)

Hadhrat Abu Bakr رضي الله تعالى عنه Rejects the Request of the Muhaajireen and Ansaar to hold back the Army of Hadhrat Usaama رضي الله تعالى عنه

Hadhrat Urwa رضي الله تعالى عنه narrates that after the Sahabah رضي الله تعالى عنهم had pledged their allegiance (to Hadhrat Abu Bakr رضي الله تعالى عنه) and were satisfied, Hadhrat Abu Bakr رضي الله تعالى عنه said to Hadhrat Usaama رضي الله تعالى عنه, "Proceed whence Rasulullaah صلى الله عليه وسلم had

(1) Ibn Asaakir, as it appears in *Mukhtasar Ibn Asaakir* (Vol.1 Pg.117), *Kanzul Ummaal* (Vol.5 Pg.314) and *Al Bidaaya wan Nihaaya* (Vol.6 Pg.305).

commanded you." Several individuals from the Muhaajireen and the Ansaar discussed the matter with Hadhrat Abu Bakr رضي الله تعالى عنه. They said to him, "Hold back Usaama and his army because we fear that the other Arabs may attack us when they hear about the demise of Rasulullaah ﷺ." Being more resolute (and knowledgeable) about the situation, Hadhrat Abu Bakr رضي الله تعالى عنه said, "How can I hold back an army that Rasulullaah ﷺ had dispatched? I would then be doing something very bold! I swear by the Being Who controls my life that I would prefer having all the Arabs attack me rather than restraining an army that Rasulullaah ﷺ had dispatched! O Usaama! Proceed with your army whence Rasulullaah ﷺ had commanded you and fight in the area of Palestine where Rasulullaah ﷺ had commanded. Fight the people of Mu'ta for Allaah shall be sufficient for those whom you are leaving behind (in Madinah). **However, if you would, could you please permit Umar رضي الله تعالى عنه to remain behind. I need his counsel and his assistance for he has excellent opinions and is a great well-wisher to the cause of Islaam. Hadhrat Usaama رضي الله تعالى عنه permitted Hadhrat Umar رضي الله تعالى عنه to remain behind.**

Most of the Arab tribes had by then renounced Islaam. They included most of the tribes in the east as well as the Ghitfaan tribe, the Banu Asad tribe and most of the Ash'ja tribe. The Banu Tay tribe though held on to their Deen. For this reason, most of the Sahabah رضي الله تعالى عنهم were of the opinion that the army of Hadhrat Usaama رضي الله تعالى عنه should be held back and rather used against the Ghitfaan and other tribes who had renounced Islaam. Refusing to withhold the army of Hadhrat Usaama رضي الله تعالى عنه, Hadhrat Abu Bakr رضي الله تعالى عنه said, **"You know well that from the period of Rasulullaah ﷺ it had been our practice to consult with each other concerning matters about which no practice of Rasulullaah ﷺ was found and about which no verse of the Qur'aan was revealed. You have expressed your opinions and I shall now express mine.** If it is correct, you should practise accordingly for Allaah shall never make you all unite on anything that is misguided. I swear by the Being Who controls my life that I do not see anything better than fighting those who refuse to give me even a piece of rope that Rasulullaah ﷺ used to take from them (as zakaah)." The Muslims approved of the opinion of Hadhrat Abu Bakr رضي الله تعالى عنه and agreed that it was better than theirs.

Hadhrat Abu Bakr رضي الله تعالى عنه then dispatched Hadhrat Usaama bin Zaid رضي الله تعالى عنه in the direction that Rasulullaah ﷺ had commanded. Hadhrat Usaama رضي الله تعالى عنه reaped a large booty in the battle and Allaah returned him and his army safely. When Hadhrat Usaama رضي الله تعالى عنه had left, Hadhrat Abu Bakr رضي الله تعالى عنه took an army of Muhaajireen and Ansaar (to fight the Murtaddeen) but (when they heard of his army approaching) the Bedouins fled with their families. When the Muslims received intelligence about the Bedouins fleeing with families, they said to Hadhrat Abu Bakr رضي الله تعالى عنه, "Return to Madinah to our families and women and appoint an Ameer (in your place) from amongst your companions, handing over your command to him." They kept insisting until Hadhrat Abu Bakr رضي الله تعالى عنه eventually

decided to return. He appointed Hadhrat Khaalid bin Waleed رضي الله عنه as commander of the army with instructions that any of them was at liberty to return to Madinah as soon as the Murtaddeen returned to Islaam and paid their zakaah. Hadhrat Abu Bakr رضي الله عنه then returned to Madinah. (1)

Hadhrat Urwa رضي الله عنه narrates that when the pledge of allegiance was taken on the hand of Hadhrat Abu Bakr رضي الله عنه, the Ansaar became united in the matter of Khilaafah about which they had differed. Hadhrat Abu Bakr رضي الله عنه dispatched the army of Hadhrat Usaama رضي الله عنه and many Arab tribes renounced Islaam. While in some cases, complete tribes renounced Islaam, it was only individuals in other tribes who renounced Islaam. Hypocrisy started to surface and Judaism and Christianity began raising their heads. Because they had just lost their Nabi ﷺ and because they were so few compared to the horsed enemy, the Muslims appeared to be like wet sheep on a cold night.

It was then that people said to Hadhrat Abu Bakr رضي الله عنه, "These men (forming the army of Hadhrat Usaama رضي الله عنه) are the most distinguished of the Muslims and as you see, the Arabs are refusing to follow you. It is therefore not the appropriate time to split up the ranks of the Muslims (by dispatching the army). Hadhrat Abu Bakr رضي الله عنه responded by saying, "I swear by the Being Who controls the life of Abu Bakr! I shall ensure that the army of Usaama is sent according to the instruction of Rasulullaah ﷺ even though I know that wild animals will (attack me as I remain all alone in Madinah and) steal away my body. I shall dispatch the army even though there is none left in any of the towns besides myself." (2)

Hadhrat Aa'isha رضي الله عنها says, "After Rasulullaah ﷺ passed away, all the Arab tribes renounced Islaam and hypocrisy reared its ugly head. By Allaah! Such conditions faced my father (Hadhrat Abu Bakr رضي الله عنه) that would crush a mighty mountain. The Sahabah رضي الله عنهم of Rasulullaah ﷺ appeared to be wet sheep on a rainy night in a forest infested with wild animals. By Allaah! Whenever the Sahabah رضي الله عنهم disputed any matter, my father would eliminate its harm, take control of the reins and pass decisive judgement." (3)

Hadhrat Abu Hurayra رضي الله عنه says, "I swear by the Being besides Whom none other is worthy of worship that none would have been worshipping Allaah had Abu Bakr رضي الله عنه not been appointed as Khalifah." He then repeated this a second and a third time. When someone bade him to stop repeating himself, Hadhrat Abu Hurayra رضي الله عنه added, "Rasulullaah ﷺ dispatched an army of seven hundred(4) under the command of Usaama bin Zaid رضي الله عنه. However, when they had just reached Dhi Khushub when Rasulullaah ﷺ passed away and the Arab tribes around Madinah renounced Islaam. It was then that the Sahabah رضي الله عنهم of Rasulullaah ﷺ came to Hadhrat Abu Bakr رضي الله عنه and said, 'O Abu Bakr رضي الله عنه! Recall the army. How can they be heading to Rome when the Arabs

(1) Ibn Asaakir, as it appears in *Mukhtasar Ibn Asaakir* (Vol.1 Pg.118), *Kanzul Ummaal* (Vol.5 Pg.314).
(2) *Al Bidaaya wan Nihaaya* (Vol.6 Pg.304).
(3) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.9 Pg.50).
(4) These seven hundred belonged to the Quraysh while the entire army numbered three thousand.

around Madinah are renouncing Islaam?!' Hadhrat Abu Bakr رضي الله تعالى عنه replied, '**I swear by the Being besides Whom there is none worthy of worship! Even though wild dogs should drag the legs of the wives of Rasulullaah صلى الله عليه وسلم (because there is none in Madinah to defend them), I shall never recall an army that Rasulullaah صلى الله عليه وسلم had dispatched nor untie a flag that Rasulullaah صلى الله عليه وسلم had tied.**'"

Hadhrat Usaama رضي الله تعالى عنه left (with the army) and whenever they passed by a tribe that was contemplating renouncing Islaam, the people of the tribe would say, "If the Muslims are not still powerful, an army like this would never have left them. We shall presently leave them until they meet the Roman army (then we shall see their strength)." When the Muslim army engaged the Romans in combat, they defeated the Romans and returned safe and sound. Those who were intending to renounce Islaam therefore remained as Muslims. (1)

Hadhrat Abu Bakr رضي الله تعالى عنه Addresses Hadhrat Umar رضي الله تعالى عنه Before he Passes Away

Hadhrat Sayf narrates that after Hadhrat Khaalid bin Waleed رضي الله تعالى عنه had left for Shaam, Hadhrat Abu Bakr رضي الله تعالى عنه fell ill. It was as a result of this illness that he passed away a few months later. Hadhrat Abu Bakr رضي الله تعالى عنه was close to death and had already appointed Hadhrat Umar رضي الله تعالى عنه as the next Khalifah when Hadhrat Muthanna رضي الله تعالى عنه arrived (from Shaam) and informed Hadhrat Abu Bakr رضي الله تعالى عنه about events there. Hadhrat Abu Bakr رضي الله تعالى عنه sent for Hadhrat Umar رضي الله تعالى عنه and when he arrived, Hadhrat Abu Bakr رضي الله تعالى عنه said, "O Umar! Listen carefully to what I say and then carry it out. I expect that I shall die today (it was a Monday). If I die now, you should prepare people to leave with Muthanna (for Shaam) before the evening and if I die later, you should prepare people to leave with Muthanna before dawn. Regardless of the magnitude of any hurdle, never let it prevent you from the matters of Deen and the commands of your Rabb. You have seen how I acted when Rasulullaah صلى الله عليه وسلم passed away although it was a time when the creation was afflicted with a calamity like no other. By Allaah! Had I postponed the command of Allaah and His Rasool صلى الله عليه وسلم, Allaah's would not have assisted us and would have punished us instead. The whole of Madinah would then have been engulfed in flames." (2)

Hadhrat Abu Bakr رضي الله تعالى عنه Ensures that Jihaad is Waged Against the Murtaddeen and Those Who Refused to Pay Zakaah

Hadhrat Abu Bakr رضي الله تعالى عنه Consults with the Muhaajireen and the Ansaar about Waging Jihaad and Delivers a Sermon in this Regard

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that when Rasulullaah صلى الله عليه وسلم passed away, hypocrisy reared its ugly head in Madinah. At the same time, many Arab tribes left the fold of Islaam while the non-Arab nations began issuing threats. They posed a danger (to Muslim security) and gathered at Nahaawind, where

(1) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.305) and Ibn Asaakir as quoted in *Mukhtasar* (Vol.1 Pg.124). Allaama Ibn Katheer has commented on the chain of narrators.
(2) Ibn Jareer (Vol.4 Pg.43).

they made statements to the effect that the person who had been a cause for the domination of the Arabs had passed away.

Hadhrat Abu Bakr رضي الله تعالى عنه assembled the Muhaajireen and the Ansaar and said to them, "The Arabs refuse to pay (the zakaah) for their goats and camels and have turned away from their Deen. On the other front, the non-Arabs have gathered at Nahaawind to fight you from a united platform, smugly thinking that the person who had been the cause for your domination has passed away. Do give me your opinions, for I am merely a man from amongst you who is most heavily burdened with this load."

After they had their heads bowed for long while, it was Hadhrat Umar رضي الله تعالى عنه who spoke first. He submitted, "O successor of Rasulullaah صلى الله عليه وسلم! By Allaah! I am of the opinion that you content yourself with accepting only salaah from them and waive the zakaah because they have only recently accepted Islaam after the Period of Ignorance and Islaam has not yet prepared them fully. Perhaps Allaah shall take them back towards good or if Allaah grants further strength to Islaam (and they still refuse to yield), we shall be able to wage war against them. The Muhaajireen and Ansaar who are left do not have the might to take on the Arabs and the non-Arabs all at once." When Hadhrat Abu Bakr رضي الله تعالى عنه turned to Hadhrat Uthmaan رضي الله تعالى عنه, he offered a similar opinion. Thereafter, Hadhrat Ali رضي الله تعالى عنه and the rest of the Muhaajireen echoed the same view. When Hadhrat Abu Bakr رضي الله تعالى عنه turned to the Ansaar, they also agreed.

When Hadhrat Abu Bakr رضي الله تعالى عنه realised that they all felt the same way, he mounted the pulpit and after praising Allaah, he said, "When Allaah sent Muhammad صلى الله عليه وسلم, the truth was undermined and without support. Islaam was a stranger and an outcast, hanging only by a thread. Although its adherents were few, Allaah assembled them through Muhammad صلى الله عليه وسلم and formed them into the best of nations destined to survive. I swear by Allaah that I shall remain devoted to the laws of Allaah and continue fighting in Jihaad until Allaah fulfils His promise to us. Those of us who are killed shall be martyrs bound for Jannah while those who survive shall remain as Allaah's deputies on His earth and successors of His bondsmen. Allaah has spoken the truth and there can be no going back on His word. Allaah has declared:

﴿وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ص وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ط يَعْبُدُوْنَنِىْ لَا يُشْرِكُوْنَ بِىْ شَيْئًا ط وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝﴾ (سورة النور: ٥٥)

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* on earth just as He had made those before them successors. {Surah Noor, verse 55}

I swear by Allaah that if they (the Arabs refusing to pay zakaah) refuse to pay me

even a string which they used to pay to Rasulullaah ﷺ (as zakaah) and then confront me together with the trees, the rocks, all of Jinn and all of mankind, I shall fight them until my soul meets with Allaah! Allaah has never separated salaah and zakaah and then combined them again (how is it then possible for me to acknowledge their salaah and ignore zakaah?)."

Hadhrat Umar رضي الله تعالى عنه shouted, "Allaahu Akbar!" and said, "By Allaah! After Allaah had fixed the resolve in the heart of Hadhrat Abu Bakr رضي الله تعالى عنه to wage Jihaad against those who refused to pay zakaah, I also realised that this was right." (1)

Hadhrat Saalih bin Kaysaan رحمه الله تعالى narrates that when people started leaving the fold of Islaam (after the demise of Rasulullaah ﷺ), Hadhrat Abu Bakr رضي الله تعالى عنه stood up to address the Muslims. After extolling the praises of Allaah, he added, "All praises are due to Allaah who guides and suffices (whose guidance is sufficient) and Who gives and (gives so much that He) makes (others) independent (of the creation). When Allaah sent Muhammad ﷺ, he was treated as a fugitive while true Deen was treated as a stranger and an outcast. It hung by a thread and was already around for a very long time. (As a result) Its adherents had gone astray and Allaah was displeased with the Ahlul Kitaab. He gave them no good because of any good in them nor did He avert evil from them because of evil predominant in them. They had distorted their scriptures and introduced in it things that did not belong there. On the other hand, the illiterate Arabs had no relationship with Allaah. Neither did they worship Him nor were they praying to Him. They lived the hardest lives, their religion was most deviated and they lived in a most inhospitable land. Although Rasulullaah ﷺ had only a few companions, Allaah assembled them around him through his blessings and formed them into the best of nations. Allaah assisted them by those who followed them and made them dominate others until Allaah finally took His Nabi ﷺ away. Shaytaan then climbed back on to the Arabs to assume the position he had been enjoying formally when Allaah removed him from there. He has now taken them by the hand and intends destroying them." Hadhrat Abu Bakr رضي الله تعالى عنه then recited the following verse of the Qur'aan:

﴿وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاۡئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ؕ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْئًا ؕ وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ ۝﴾ (سورة ال عمران: ١٤٤)

Muhammad ﷺ is but a Rasool *(of Allaah)*. Indeed many Rusul have passed before him. If he passes away or is martyred, would you *(Muslims)* then turn back on your heels *(and forsake Islaam)*? He who turns back on his heels can never harm Allaah in the least *(because he will be harming only himself)*. Allaah shall soon reward the grateful ones *(so be firm and strive for His Deen)*. {Surah Aal Imraan, verse 144}

The Arabs around you are refusing to pay (the zakaah due) for their goats and

(1) Khateeb, as quoted in *Kanzul Ummaal* (Vol.3 Pg.142).

camels. Although they have only now reverted to their former religions, their inclination to do so was never more than it is today. On the other hand, your resolve in the Deen is no stronger today than it had been the day you lost the blessing of your Nabi ﷺ. Rasulullaah ﷺ had handed you over into the custody of the very first Being Who had always been sufficient for you; the very Being Who had found Rasulullaah ﷺ without a Shari'ah and then granted him one and Who had found him without wealth and then made him wealthy. It was He Who saved you people when you were on the crumbling edge of a precipice over the fire (of Jahannam). I swear by Allaah that I shall never shirk fighting for a single command of Allaah until Allaah fulfils His promise to us. Those of us who are killed shall be martyrs bound for Jannah while those who survive shall remain as Allaah's deputies and successors on His earth. Allaah has spoken the truth and there can be no going back on His word when He declares:

﴿وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ص وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ اَمْنًا ط يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا ط وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝﴾ (سورة النور: ٥٥)

> **Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* on earth just as He had made those before them successors.** {Surah Noor, **verse 55**}"

Hadhrat Abu Bakr رضى الله تعالى عنه then stepped down from the pulpit. [1]

Hadhrat Abu Bakr رضى الله تعالى عنه Censures Those who were Hesitant and who wanted to Delay Jihaad

Hadhrat Umar رضى الله تعالى عنه narrates that when the Arab tribes forsook Islaam, the Muhaajireen together with himself arrived at a common conclusion. They said to Hadhrat Abu Bakr رضى الله تعالى عنه, "O successor of Rasulullaah ﷺ! Leave the people to continue performing salaah without paying zakaah because they will soon accept the obligation of zakaah once true Imaan enters their hearts." Hadhrat Abu Bakr رضى الله تعالى عنه responded by saying, "I swear by the Being Who controls my life! I prefer falling headlong from the sky rather than neglecting to fight for something that Rasulullaah ﷺ fought for."

Hadhrat Abu Bakr رضى الله تعالى عنه then fought (those who refused to pay zakaah) until they all returned to the fold of Islaam. Hadhrat Umar رضى الله تعالى عنه says, "I **swear by the Being Who controls my life that that single day (of Hadhrat Abu Bakr** رضى الله تعالى عنه**) is better than (the life's deeds of) the family of Umar."** [2]

Hadhrat Umar رضى الله تعالى عنه narrates that when Rasulullaah ﷺ passed away, many

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(1) Ibn Asaakir. Ibn Katheer has commented on the chain of narrators, as quoted in *Kanzul Ummaal* (Vol.3 Pg.142). A similar narration appears in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.311).

(2) Adani, as quoted in *Kanzul Ummaal* (Vol.3 Pg.141).

Arab tribes left the fold of Islaam when they said that they would perform salaah without paying zakaah. He narrates further that he then approached Hadhrat Abu Bakr رضي الله عنه and said, "O Khalifah of Rasulullaah صلى الله عليه وسلم! Be sympathetic towards the people and show mercy towards them for they are like wild animals." Hadhrat Abu Bakr رضي الله عنه said, "Whereas I was hopeful of your help, you have come to inform me that you will not render any assistance. **While you had been powerful during the Period of Ignorance, have you become weak in Islaam?** Why should I sympathise with them using composed verse or concocted magic? Farfetched! Farfetched! Rasulullaah صلى الله عليه وسلم has passed away and revelation has stopped. I swear by Allaah that I shall fight them as long as my hand can hold a sword and (if) they refuse to pay even a string (that is due from them as zakaah)."

Hadhrat Umar رضي الله عنه says, "I found Hadhrat Abu Bakr رضي الله عنه to be more **competent and resolute than myself. He trained the people in many matters which made many of my tasks easy when I was appointed as Khalifah."** (1)

Hadhrat Dabba bin Mihsin Anzi narrates that he once asked Hadhrat Umar bin Khattaab رضي الله عنه, "Are you better than Hadhrat Abu Bakr رضي الله عنه?" Hadhrat Umar رضي الله عنه began to weep and said, "A single night of Hadhrat Abu Bakr رضي الله عنه and a single day of his is better than (the life's deeds of) Umar and the entire family of Umar. Should I not inform you of that night and that day of Hadhrat Abu Bakr رضي الله عنه?" When Hadhrat Dabba asked to be informed, Hadhrat Umar رضي الله عنه said, "The night was the night when Rasulullaah صلى الله عليه وسلم left the people of Makkah. He left at night and Hadhrat Abu Bakr رضي الله عنه followed him." He then proceeded to narrate the incident as reported in the Chapter Concerning Hijrah(2). **Hadhrat Umar رضي الله عنه then continued, "The day of his was when Rasulullaah صلى الله عليه وسلم had passed away and many Arab tribes forsook Islaam.** While some of them said that they would perform salaah without paying zakaah, others said that they would neither perform salaah nor pay zakaah. I then approached him with the sincere intention of offering good counsel. I said to him, 'O Khalifah of Rasulullaah صلى الله عليه وسلم! Be compassionate towards the people..." The rest of the Hadith is similar to the one quoted above.(3)

Hadhrat Abu Hurayra رضي الله عنه narrates that after Rasulullaah صلى الله عليه وسلم had passed away and Hadhrat Abu Bakr رضي الله عنه succeeded him, many Arab tribes forsook Islaam. It was then that Hadhrat Umar رضي الله عنه approached Hadhrat Abu Bakr رضي الله عنه and said, "O Abu Bakr! How can we fight these people when Rasulullaah صلى الله عليه وسلم said, 'I have been commanded to fight people until they declare 'Laa Ilaaha Illallaah'. When someone declares 'Laa Ilaaha Illallaah', his property and life is safe from me except by the right of Allaah (a warrant by which his property or life may be taken as a penalty). Thereafter, Allaah shall reckon with him."

(1) Ismaa'ili, as quoted in *Kanzul Ummaal* (Vol.3 Pg.300).

(2) Under the heading "The Hijrah of Rasulullaah صلى الله عليه وسلم and Hadhrat Abu Bakr رضي الله عنه" and the subheading "Hadhrat Abu Bakr رضي الله عنه Fears for Rasulullaah صلى الله عليه وسلم when they Leave the Cave and Hadhrat Umar رضي الله عنه Praises Hadhrat Abu Bakr رضي الله عنه".

(3) Dinowri in his Majaalasah, Abul Hasan bin Bishraan in his *Fawaa'id*, Bayhaqi in his *Dalaa'il* and La'lakaai in his *Sunnah*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.348).

Hadhrat Abu Bakr رضي الله عنه responded by saying, "I swear by Allaah that I shall definitely fight anyone who differentiates between salaah and zakaah for zakaah is a right of wealth (just as salaah is a right due from the body). By Allaah! If they refuse to pay to me (as a part of zakaah) a string that they were paying to Rasulullaah ﷺ, I shall certainly fight them for it!" Hadhrat Umar رضي الله عنه says, "I swear by Allaah that Hadhrat Abu Bakr رضي الله عنه said this because he had assurance from Allaah that he ought to wage Jihaad. I was therefore convinced that this was the right thing to do." (1)

Hadhrat Abu Bakr رضي الله عنه Ensures that Armies are Dispatched in the Path of Allaah. He Encourages the Muslims to March in Jihaad and Consults with the Sahabah رضي الله عنهم About Fighting the Romans

Hadhrat Abu Bakr رضي الله عنه Encourages the Muslims to Fight in Jihaad in his Sermon

In a narration reported by Hadhrat Qaasim bin Mahmood رحمه الله تعالى, it is mentioned that Hadhrat Abu Bakr رضي الله عنه once stood up to deliver a sermon. After praising Allaah and sending salutations to Rasulullaah ﷺ, he said, "Everything has principles which shall meet the requirements of the one who adheres to them. Whoever does something solely for Allaah, Allaah shall see to his needs. **You should ensure that you work hard and exercise moderation, for it is moderation that will take you to your destination.** Listen attentively! There is no Deen in one who has no Imaan, there is no reward for the one who does not expect any and no deed for one who has no Niyyah (intention). Listen carefully! There are such rewards promised in the Book of Allaah for those engaged in Jihaad in the path of Allaah that it is only appropriate for a Muslim to wish that they are reserved for him. This is the trade that Allaah has pointed towards(2), which shall provide deliverance from humiliation and secure honour in both worlds." (3)

The Letter of Hadhrat Abu Bakr رضي الله عنه to Hadhrat Khaalid bin Waleed رضي الله عنه and Other Sahabah رضي الله عنهم with him Concerning Jihaad in the Path of Allaah

Hadhrat Ibn Is'haaq bin Yasaar narrates from Hadhrat Khaalid bin Waleed رضي الله عنه that they were still on the battlefield of Yamaamah after the battle when Hadhrat Abu Bakr رضي الله عنه wrote a letter to Hadhrat Khaalid رضي الله عنه. The letter read:

From Abdullaah, Abu Bakr the Khalifah of Rasulullaah ﷺ
To Khaalid bin Waleed, the Muhaajireen and Ansaar with him as well as

(1) Bukhari, Muslim, Abu Dawood, Tirmidhi, Nasa'ee, Ibn Hibbaan and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.301).
(2) See Surah Saff (Surah 61), verse 10.
(3) Ibn Asaakir (Vol.1 Pg.133), as quoted in Mukhtasar. Similar narrations are quoted in *Kanzul Ummaal* (Vol.8 Pg.207) and by Ibn Jareer Tabari (Vol.4 Pg.30).

all those who follow them in good faith
Peace be on you all
Before you all, I praise Allaah besides Whom there is none worthy of worship.
All praises belong to Allaah Who has fulfilled His promise, assisted His servant, granted honour to His friends, disgraced His enemies and defeated the coalition of forces by Himself. The very Allaah besides Whom there is no deity has declared:

﴿وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۖ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ۚ يَعْبُدُوْنَنِىْ لَا يُشْرِكُوْنَ بِىْ شَيْـًٔا ۚ وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝﴾

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* on earth just as He had made those before them successors. And He will certainly grant *(great)* strength to the Deen that He has chosen for them and will certainly replace their fear with peace *(on condition that)* they worship Me and do not ascribe any as partner to Myself. Those who are ungrateful after this are sinful indeed. [1]
This is a promise from Allaah which cannot be left unfulfilled and statement that cannot be doubted. Allaah has made Jihaad obligatory on the Mu'mineen. He declares:

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۚ وَعَسٰٓى اَنْ تَكْرَهُوْا شَيْـًٔا وَّهُوَ خَيْرٌ لَّكُمْ ۚ وَعَسٰٓى اَنْ تُحِبُّوْا شَيْـًٔا وَّهُوَ شَرٌّ لَّكُمْ ۗ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ۝﴾

Warfare *(Jihaad for the pleasure of Allaah against the enemies of Islaam)* has been made obligatory for you *(when necessary)* though you may dislike it *(because of the hardship involved)*. It may be that you dislike something that is good for you and you may like something that is bad for you. Allaah knows *(what is good for you)* and you do not know. [2]
You should therefore adopt those avenues by which the promises of Allaah to you will be fulfilled and continue obeying Him in everything He has made obligatory on you even though the effort may seem tremendous, the hardship may be intense, the journey may be distant and you may suffer loss to your wealth or health. All of this fades into insignificance before the great rewards of Allaah. So fight in the way of Allaah, may Allaah have mercy on you.

(1) Surah Noor, verse 55.
(2) Surah Baqara, verse 216.

﴿انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ ط﴾

Proceed *(in the path of Allaah)* when light or heavy *(happily or reluctantly, rich or poor, in good conditions and adverse conditions)*, and exert yourselves *(for the welfare of the Deen)* with your wealth and lives in Allaah's way *(for Allaah's pleasure)*. [1]

I have commanded Khaalid bin Waleed to march to Iraq and to remain there until I issue further instructions. You should all proceed with him without hesitation because this is a path in which Allaah has multiplied the rewards for those whose intentions are good and who are enthusiastic about good things. When you reach Iraq, stay here until my instructions reach you. May Allaah take care of mine and your every concern of this world and the Aakhirah.

Peace be on you together with the mercy and blessings of Allaah. [2]

Hadhrat Abu Bakr رضي الله عنه Consults with the Senior Sahabah رضي الله عنهم Concerning a Military Offensive Against the Romans and Delivers a Speech in this Regard

Hadhrat Abdullaah bin Abi Awfa رضي الله عنه narrates that when Hadhrat Abu Bakr رضي الله عنه intended launching a military offensive against the Romans, he first called for Hadhrat Ali رضي الله عنه, Hadhrat Umar رضي الله عنه, Hadhrat Uthmaan رضي الله عنه, Hadhrat Abdur Rahmaan bin Auf رضي الله عنه, Hadhrat Sa'd bin Abi Waqqaas رضي الله عنه, Hadhrat Sa'eed bin Zaid رضي الله عنه, Hadhrat Abu Ubaydah bin Jarraah رضي الله عنه and other senior Sahabah رضي الله عنهم from amongst the Muhaajireen and Ansaar. He called both those who participated in the Battle of Badr and those who did not. Amongst them was Hadhrat Abdullaah bin Abi Awfa رضي الله عنه, who narrates further that when they all arrived, Hadhrat Abu Bakr رضي الله عنه addressed them saying, "Verily the bounties of Allaah on His servants cannot be counted and all our deeds can never compensate for these. All praises belong to Allaah who has united you, reconciled you, guided you to Islaam and distanced Shaytaan from you. Shaytaan now has no hope of you committing Shirk or of you taking a deity other than Allaah. The Arabs are the children of a single father and mother."

Hadhrat Abu Bakr رضي الله عنه continued, "I have decided that the Muslims should march in Jihaad against the Romans in Shaam so that Allaah may strengthen the Muslims and elevate the Kalimah. Together with this, the Muslims shall have a tremendous share because whoever is killed shall die as a martyr and the rewards with Allaah are best for the righteous. On the other hand, whoever survives shall survive to defend the Deen and will be deserving of the great rewards due to those who wage Jihaad. This is merely my opinion. Any one of you is at liberty to advise me."

(1) Surah Taubah, verse 41.
(2) Bayhaqi in his *Sunan* (Vol.9 Pg.179).

The Speech of Hadhrat Umar رضي الله تعالى عنه in Support of the Opinion of Hadhrat Abu Bakr رضي الله تعالى عنه to March in Jihaad

Hadhrat Umar رضي الله تعالى عنه then stood up and said, "All praises are due to Allaah Who blesses those of His servants with good Whom He pleases. By Allaah! Whenever we competed for good, you always beat us to it. This is the bounty of Allaah Whom Allaah grants to whoever He wills. Allaah is the One Who possesses the greatest bounties. As a matter of fact, I had intended to approach you concerning the very matter you have raised. However, it was destined that you should be the first to mention it. Your opinion is most accurate. May Allaah always guide you to what is correct. Dispatch troops of cavalry one after the other and troops of infantry one after the other. Armies should march in succession and Allaah shall assist His Deen and grant honour and strength to Islaam and the Muslims."

The Opinion of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه concerning the Battle Strategy

Thereafter, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه stood up and said, "O Khalifah of Rasulullaah ﷺ! They are Romans and the progeny of Romans. They are extremely powerful and as solid as a pillar. I do not think that you should launch a full frontal attack but you should rather dispatch cavalry battalions to start skirmishes along their borders and then return to you. When this is done several times, the Romans will suffer many losses and our battalions will capture many outlying areas. By then the Romans will also have grown weary. Thereafter, you should send a message to the various areas of Yemen and to the furthest members of the Rabee'ah and Mudhar tribes so that they may all gather around you. You may then lead an attack by yourself or appoint another leader (while you attend to affairs from Madinah)." After this address, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه remained silent, as did the others present.

Hadhrat Uthmaan رضي الله تعالى عنه Supports the Opinion of Hadhrat Abu Bakr رضي الله تعالى عنه and the other Sahabah رضي الله تعالى عنهم Echo the Same Opinion

Hadhrat Abu Bakr رضي الله تعالى عنه then asked the others what their opinions were. A response came from Hadhrat Uthmaan رضي الله تعالى عنه who said, "(O Khalifah of Rasulullaah ﷺ!) I believe that you are truly a well-wisher of everyone who follows this Deen and are concerned about them. Therefore, whenever you have an opinion that you think is in the best interests of the masses, do feel free to carry it out for you can never be slandered for it."

In response to this, Hadhrat Talha, Zubayr, Sa'd, Abu Ubaydah, Sa'eed bin Zaid and all the other Muhaajireen and Ansaar رضي الله تعالى عنهم present there said, "Uthmaan has spoken the truth. Do feel free to carry out what you feel for we shall never oppose you or slander you." With this, they made other similar statements as

well. Although Hadhrat Ali رضي الله تعالى عنه was also present, he remained silent all the while.

Hadhrat Ali رضي الله تعالى عنه Gives Glad Tidings to Hadhrat Abu Bakr رضي الله تعالى عنه, Who is Pleased by this and then Delivers a Lecture to Motivate the Sahabah رضي الله تعالى عنهم to March in Jihaad

(Addressing Hadhrat Ali رضي الله تعالى عنه) Hadhrat Abu Bakr رضي الله تعالى عنه said, "What is your opinion, O Abul Hasan?" Hadhrat Ali رضي الله تعالى عنه said, "I feel that whether you march against them yourself or whether you send others against them, you will have Allaah's assistance, Inshaa Allaah." Hadhrat Abu Bakr رضي الله تعالى عنه said, "May Allaah always give you good news! How do you know this?" Hadhrat Ali رضي الله تعالى عنه replied, "I have heard Rasulullaah ﷺ say that this Deen will always dominate those who oppose it until the Deen and its adherents are victorious." Hadhrat Abu Bakr رضي الله تعالى عنه exclaimed, "Subhaanallaah! What a beautiful Hadith! You have made me very happy with this. May Allaah always keep you happy."

Hadhrat Abu Bakr رضي الله تعالى عنه then stood up to address the people. After duly praising Allaah and sending salutations to Rasulullaah ﷺ, he said, "O people! Allaah has certainly blessed you with Islaam and honoured you with the institution of Jihaad. Through this Deen Allaah has elevated your status over the people of other religions. Therefore, O servants of Allaah, prepare to fight the Romans in Shaam. I shall appoint commanders over you and make flags for you. Obey your Rabb, do not disobey your commanders and make good your intentions and your provisions for food and drink for Allaah is with those who have Taqwa and who do things well."

An Exchange of Words between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Amr bin Sa'eed رضي الله تعالى عنه and Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه Advises his Brother to Assist Hadhrat Abu Bakr رضي الله تعالى عنه

(After listening to the address of Hadhrat Abu Bakr رضي الله تعالى عنه) The Sahabah رضي الله تعالى عنهم were silent without any of them offering any response. Hadhrat Umar رضي الله تعالى عنه then said, "O assembly of Muslims! What is the matter with you that you do not respond to the Khalifah of Rasulullaah ﷺ when he is calling you towards that which will give life to you?" Had the gains been near at hand and the journey an easy one, you would have certainly jumped to it [1]."

In response to this, Hadhrat Amr bin Sa'eed رضي الله تعالى عنه stood up and retorted, "O son of Khattaab! Are you comparing us to the example of the Munaafiqeen? What prevented you from taking the initiative to do that which you accused us of not doing?" Hadhrat Umar رضي الله تعالى عنه replied, "Hadhrat Abu Bakr رضي الله تعالى عنه knows well that I will surely respond if he calls me and fight if he asks me to." Hadhrat Amr bin

(1) Here Hadhrat Umar رضي الله تعالى عنه was referring to a statement in verse 42 of Surah Taubah.

Sa'eed رضي الله عنه rejoined, "If we fight, it will not be for you because we fight only for Allaah." Hadhrat Umar رضي الله عنه then said, "May Allaah guide you! You have spoken well."

Hadhrat Abu Bakr رضي الله عنه then said to Hadhrat Amr bin Sa'eed رضي الله عنه, "Please be seated. May Allaah shower His mercy on you. In saying what you heard him say, Umar did not intend to hurt or to insult any Muslim. All he intended by what he said was to encourage those who were hesitant to fight in Jihaad."

Thereafter, Hadhrat Khaalid bin Sa'eed رضي الله عنه (the brother of Hadhrat Amr bin Sa'eed رضي الله عنه) stood up and said, "The Khalifah of Rasulullaah ﷺ is right. Do be seated, dear brother." When Hadhrat Amr bin Sa'eed رضي الله عنه sat down, Hadhrat Khaalid رضي الله عنه continued, "All praises belong to Allaah besides Whom none is worthy of worship. Who has sent Muhammad ﷺ with guidance and the true Deen to make it dominate over all other religions even though the Mushrikeen abhor it. All praises are due to Allaah Who fulfils His promises, Who makes them come to realisation and Who destroys His enemies. We neither oppose you nor have any opposition amongst ourselves. You are a well-wishing and concerned leader and we are prepared to march whenever you command and prepared to obey you whenever you issue an order."

Hadhrat Abu Bakr رضي الله عنه was extremely pleased by this speech and said, "May Allaah reward you well, my brother and friend! You had accepted Islaam willingly, migrated with the hope of reward when you escaped from the Kuffaar with your Deen so that Allaah and His Rasool ﷺ may be pleased and so that the Kalimah may be elevated. You are one of the commanders of the people, so prepare to march. May Allaah shower His mercy on you." Thereafter, Hadhrat Abu Bakr رضي الله عنه descended from the pulpit.

Hadhrat Khaalid bin Sa'eed رضي الله عنه then left to make the necessary preparations. In the meanwhile, Hadhrat Abu Bakr رضي الله عنه instructed Hadhrat Bilaal رضي الله عنه to make the following announcement: "O people! March in Jihaad against the Romans in Shaam!" There were no doubts amongst the people that Hadhrat Khaalid bin Sa'eed رضي الله عنه was their commander. He was the first to reach the army camp, after which people started arriving there in tens, twenties, thirties, forties, fifties and hundreds. Eventually, a very large army had gathered. Accompanied by several leading Sahabah رضي الله عنهم, Hadhrat Abu Bakr رضي الله عنه proceeded to the camp one day. Although he saw an impressive number of men, he did not think that the number was adequate to fight the Romans. Turning to his companions, he asked, "What would you say if I send this number of men to Shaam?" Hadhrat Umar رضي الله عنه replied, "I do not think that this number is sufficient for the large Roman army." Turning to the others, Hadhrat Abu Bakr رضي الله عنه asked, "What do you men think?" they replied, "We second the opinion of Umar." Hadhrat Abu Bakr رضي الله عنه then said, "Should I then rather not write to the people of Yemen, calling them to Jihaad and encouraging them with the rewards for Jihaad?" All his companions shared his opinion and said, "That is an excellent idea! Go ahead." Hadhrat Abu Bakr رضي الله عنه then wrote the letter.

The Letter of Hadhrat Abu Bakr رضي الله عنه to the People of Yemen calling them to Fight in Jihaad

In the name of Allaah the Most Kind the Most Merciful
From the Khalifah of Rasulullaah ﷺ to every Muslim and Mu'min of Yemen to whom this letter is read.
Peace be to you.
Before you all, I praise Allaah besides Whom there is none worthy of worship. Verily Allaah has made Jihaad obligatory for the Mu'mineen and has commanded them to Proceed *(in the path of Allaah)* when light or heavy and exert themselves with their wealth and lives in Allaah's way. Jihaad is a greatly emphasised obligation and its rewards with Allaah are tremendous. We have prepared the Muslims to march in Jihaad against the Romans in Shaam. They have hastened to it with noble intentions and with great hopes of being rewarded. Therefore, O servants of Allaah, you should also hasten to that towards which they have hastened, ensuring that your intentions are good. You are assured one of two excellent virtues; either martyrdom or victory and booty. Remember that Allaah is not pleased with only words from His servants that are not accompanied by actions. Furthermore, Jihaad against the enemies of Islaam shall perpetuate until they accept the true Deen and accept the injunctions of the Qur'aan.
May Allaah preserve your Deen for you, guide your hearts, purify your deeds and bless you with the rewards of those who wage Jihaad and who are steadfast."

Hadhrat Abu Bakr رضي الله عنه sent this letter with Hadhrat Anas bin Maalik رضي الله عنه.[1]

The Lecture of Hadhrat Abu Bakr رضي الله عنه When the Muslim Army Left for Shaam

Hadhrat Abdur Rahmaan bin Jubayr رحمه الله تعالى narrates that when Hadhrat Abu Bakr رضي الله عنه was seeing the army off to Shaam, he stood up amongst them. He praised Allaah, instructed them to march to Shaam and gave them the glad tidings that Allaah would grant them victory to the extent that they would even build Masaajid there. He said, "You should never think that you are going there for sport. Shaam is a land of plenty that has plenty of food for you so beware of developing pride for I swear by the Rabb of the Kabah that pride and boastfulness will certainly come to you. I **advise you with ten things,** so always keep them in mind. Never kill a helpless old man..." The Hadith continues further. [2]

(1) Ibn Asaakir (Vol.1 Pg.126), as quoted in *Mukhtasar* (Vol.2 Pg.126) and *Kanzul Ummaal* (Vol.3 Pg.143).
(2) Ibn Asaakir, as quoted in in *Kanzul Ummaal* (Vol.3 Pg.143).

Hadhrat Umar Bin Khattaab رضي الله تعالى عنه Encourages Jihaad in the Path of Allaah and Consults with the Sahabah رضي الله تعالى عنهم in Matters Arising Before him

Hadhrat Umar رضي الله تعالى عنه Encourages People Towards Jihaad

Hadhrat Qaasim bin Muhammad narrates that Hadhrat Muthanna bin Haaritha رضي الله تعالى عنه once addressed the people saying, "O people! You should never regard marching against the Persians as something difficult. We have already captured their fertile grounds and the best half of Iraq. We already have half of their kingdom and have caused them tremendous losses. Our people are bold against them and Inshaa Allaah we shall soon also have their remaining lands."

Hadhrat Umar رضي الله تعالى عنه then stood up and said, "The region of Hijaaz is not your original homeland. You only stay where you can find some vegetation and it is only by that the people of Hijaaz manage to survive. Where are those Muhaajireen who were always leaping towards the promises of Allaah? March to the lands that Allaah has promised in His Book that He would make you inherit. Allaah has declared:

﴿لِيُظْهِرَهُ عَلَى الدِّيْنِ كُلِّهِ﴾

'To make it (Islaam) dominate over all other religions.' (1)

Allaah shall therefore make His Deen dominate, give honour to those who assist His Deen and make its adherents the inheritors of (the territories) all nations. Where are the righteous servants of Allaah then?"

The first to respond was Hadhrat Abu Ubayd bin Mas'ood, followed by either Hadhrat Sa'd bin Ubayd or Hadhrat Saleet bin Qais رضي الله تعالى عنهم. When the party gathered, Hadhrat Umar رضي الله تعالى عنه was told to appoint someone from the senior Muhaajireen and Ansaar as their commander. However, Hadhrat Umar رضي الله تعالى عنه said, "By Allaah! I shall not do this. **Allaah only gives status on account of your eagerness and enthusiasm to fight the enemy.** Therefore, should you shrink away and dislike meeting the enemy, then the most deserving of leadership will be he who was the first to come forward and respond to the call. By Allaah! I shall appoint as commander only he who was the first to respond."

Hadhrat Umar رضي الله تعالى عنه then summoned Hadhrat Abu Ubayd, Hadhrat Saleet and Hadhrat Sa'd رضي الله تعالى عنهم and said (to Hadhrat Saeet and Sa'd رضي الله تعالى عنهما), "If you two had beaten him, I would have appointed you as commander and you would have deserved it because you are Muslims longer." Hadhrat Umar رضي الله تعالى عنه then appointed Hadhrat Abu Ubayd as commander of the army and said to him, **"Listen to the Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ and consult with them. Never do anything hastly until you have verified the facts. This is warfare and**

(1) Surah Fatah, verse 28.

only that person succeeds in it who is calm and who knows when to attack and when not to attack." [1]

In another report narrated by Hadhrat Sha'bi رحمه الله تعالى, it is mentioned that when Hadhrat Umar رضي الله تعالى عنه was told to appoint a Sahabi رضي الله تعالى عنه as commander, he said, "The virtue of the Sahabah رضي الله تعالى عنهم is on account of them being the first to volunteer and being present when others refused to present themselves. However, when they express reluctance and others do what they had been doing, then those who are prepared to march when heavy or light become more deserving. By Allaah! I shall only appoint as their commander the one who had been first to respond." Hadhrat Umar رضي الله تعالى عنه then appointed Hadhrat Abu Ubayd as the commander and advised him concerning the army. [2]

Hadhrat Umar رضي الله تعالى عنه Consults with the Sahabah رضي الله تعالى عنهم Concerning a Military Offensive Against the Persians

Hadhrat Umar bin Abdul Azeez says that when the news of the martyrdom of Hadhrat Abu Ubayd bin Mas'ood reached Hadhrat Umar رضي الله تعالى عنه and he learnt that the Persians aligned behind someone from the family of the Kisra, he had an announcement (of Jihaad) made amongst the Muhaajireen and the Ansaar (and instructed them to meet at a place called Siraar). Hadhrat Umar رضي الله تعالى عنه left for Siraar and sent Hadhrat Talha bin Ubaydillaah رضي الله تعالى عنه ahead to a place called Ahwas. He then appointed Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه as commander of the army's right flank, Hadhrat Zubayr bin Awaam رضي الله تعالى عنه as commander of the left flank and appointed **Hadhrat Ali رضي الله تعالى عنه as his deputy in Madinah.** When Hadhrat Umar رضي الله تعالى عنه consulted with the Sahabah رضي الله تعالى عنهم, they all shared the opinion that he should march against the Persians. However, Hadhrat Umar رضي الله تعالى عنه did not consult with them before reaching Siraar and before Hadhrat Talha رضي الله تعالى عنه had returned (from Ahwas).

When Hadhrat Umar رضي الله تعالى عنه consulted with the eminent Sahabah رضي الله تعالى عنهم, Hadhrat Talha رضي الله تعالى عنه also expressed the same opinion as the others (to march against the Persians) but Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه was against the idea. Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه said, "After the demise of Rasulullaah صلى الله عليه وسلم, I have never before this day and shall never afterwards say that I shall sacrifice my parents for anyone. However, now I say that may my parents be sacrificed for you (O Ameerul Mu'mineen)! Leave this matter to me. You remain in Madinah and send out an army. I have noticed that the decree of Allaah has always been in favour of your armies. The defeat of your army is not (as demoralising) as your defeat. I fear that if you are martyred or defeated in battle, the Muslims (will be so demoralised that they) will never again cry out 'Allaahu Akbar' or recite 'Laa Ilaaha Illallaah'."

Hadhrat Umar رضي الله تعالى عنه (accepted this opinion and) was looking for a commander

(1) Ibn Jareer Tabari (Vol.4 Pg.61).
(2) Ibn Jareer Tabari (Vol.4 Pg.61).

and they were still busy consulting when a letter arrived from Hadhrat Sa'd رضي الله تعالى عنه, who had been employed to collect zakaah of the people of Najd. When Hadhrat Umar رضي الله تعالى عنه asked those with him to suggest who should command the army, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه said, "You have just found him." "Who is he?" asked Hadhrat Umar رضي الله تعالى عنه. Hadhrat Abdur Rahmaan رضي الله تعالى عنه replied, "He is the clawed and valiant lion Sa'd bin Maalik رضي الله تعالى عنه." The other members of the consultative assembly agreed. (1)

Hadhrat Uthmaan رضي الله تعالى عنه Encourages People Towards Jihaad

Hadhrat Abu Saalih who was the freed slave of Hadhrat Uthmaan رضي الله تعالى عنه narrates that he heard Hadhrat Uthmaan رضي الله تعالى عنه saying from the pulpit, "O people! I had kept secret from you a Hadith that I had heard from Rasulullaah ﷺ fearing that you would disperse from around me (and proceed in Jihaad). I then decided to mention it to you so that each person may decide to do as he pleases. I have heard Rasulullaah ﷺ say, **'A single day spent guarding the borders (of the Muslim state) for the pleasure of Allaah is better than a thousand other days spent at other places'."** (2)

Hadhrat Mus'ab bin Thaabit bin Abdullaah bin Zubayr رضي الله تعالى عنه narrates that Hadhrat Uthmaan رضي الله تعالى عنه mentioned the following in a sermon from the pulpit: "I intent narrating to you a Hadith that I had heard from Rasulullaah ﷺ. All that prevented me from narrating it to you previously was to keep you behind with me (here in Madinah to tend to the affairs of the capital city). **I heard Rasulullaah ﷺ say, 'A single day spent guarding the borders (of the Muslim state) for the pleasure of Allaah is better than a thousand other days spent in salaah coupled with days spent fasting'."** (3)

Hadhrat Ali رضي الله تعالى عنه Encourages People Towards Jihaad

Hadhrat Zaid bin Wahab narrates that Hadhrat Ali رضي الله تعالى عنه once stood up to address the people. He said, "All praises belong to Allaah Who when He crushes something, none can mend it and when He wants something to remain intact, none can smash it. If Allaah wills, no two persons would have a quarrel and the Ummah would never dispute any of His laws. Similarly, if He wills, no underling would reject the virtue of his superiors. Fate has drawn us and the others to this place. Allaah sees and hears us and if He wills, He could hasten our punishment. Allaah controls change and has the power to expose the oppressor and make it known where the truth lies. Nevertheless, Allaah has made this world a place of actions and has made the Aakhirah a place to live forever.

﴿لِيَجْزِىَ الَّذِيْنَ اَسَآءُوْا بِمَا عَمِلُوْا وَيَجْزِىَ الَّذِيْنَ اَحْسَنُوْا بِالْحُسْنٰى﴾ (سورة النجم:٣١)

(1) Ibn Jareer Tabari (Vol.1 Pg.65).
(2) Ahmad (Vol.1 Pg.65).
(3) Ahmad (Vol.1 Pg.61).

He may punish the evil-doers for their (evil) actions and reward those who do good with the best (of rewards, namely Jannah). {Surah Najm, verse 31}

Listen attentively! Tomorrow you will face your enemy so spend a long time in salaah tonight, recite Qur'aan abundantly and beseech Allaah for assistance and steadfastness. Fight them with determination and caution and remain staunch." Hadhrat Ali رضي الله عنه then turned and left. (1)

Hadhrat Ali رضي الله عنه Encourages the Muslims During the Battle of Siffeen

Hadhrat Abu Amra Ansaari narrates that when giving courage to the Muslims during the Battle of Siffeen, Hadhrat Ali رضي الله عنه said, "Allaah has shown you a trade which will save you from a painful punishment and take you closer to all goodness(2) ; (the trade is) Imaan in Allaah and His Rasoolﷺ and Jihaad in the path of Allaah Whose mention is most high. Allaah has determined that the rewards for this shall be forgiveness from Allaah and wonderful mansions in the eternal Jannah. Allaah has also informed you that He loves those who fight (the enemies of Islaam) in His path (standing) in rows (in front of the enemy with steadfastness and unity) as if they are a solid building. You should therefore straighten your rows like a solid building. Those wearing armour should be in front and those without armour should fall behind. Then persevere with tenacity." (3)

Hadhrat Ali رضي الله عنه Encourages the Muslims to Fight the Khawaarij

Hadhrat Abul Wadaak Hamdaani narrates that when Hadhrat Ali رضي الله عنه camped at a place called Nukhayla (close to Kufa) and had lost hope in the Khawaarij, he stood up (to address the people). After praising Allaah, he said, "**He who discards Jihaad and compromises the laws of Allaah, borders on the fringe of destruction unless Allaah rescues him by His grace.** Fear Allaah and fight those who oppose Allaah, who attempt to extinguish the light of Allaah, who are in error, deviant, oppressive and sinful. They are not proficient in reciting the Qur'aan, have no understanding of the Deen, have no knowledge of interpreting the Qur'aan and are not even long in the Deen that they could be worthy of Khilaafah. By Allaah! If they become your rulers, they will rule you in the way that Kisra and Heraclius ruled. Prepare well for your march against your enemies from the West. I have sent a message to your brothers from Basrah to come to (assist) you. Inshaa Allaah, we shall all march together (against the Khawaarij) as soon as they arrive. There is no power or might but with Allaah." (4)

(1) Tabari (Vol.4 Pg.9).
(2) Here Hadhrat Ali رضي الله عنه was referring to verses 10-13 of Surah Saff (Surah 61).
(3) Tabari (Vol.4 Pg.11).
(4) Tabari (Vol.4 Pg.57).

Hadhrat Ali رضي الله عنه delivers a lecture Concerning the Reluctance of the Muslims to March in Jihaad

Hadhrat Zaid bin Wahab narrates that in his first address to the Muslims after the Battle Nahrwaan, Hadhrat Ali رضي الله عنه said, "O people! Prepare to march against the enemy in a Jihaad that will draw you close to Allaah and secure a great status for you near Him. They are people who are confused about the truth, know nothing about the Qur'aan, are far from the Deen, are bewildered in rebellion and have fallen headlong into the abyss of deviation. Prepare (to use in battle) against them whatever forces of strength (weapons) you can muster, as well as trained horses. Trust in Allaah for Allaah suffices as Defender and Allaah suffices as Helper."

When the people failed to march and to prepare, Hadhrat Ali رضي الله عنه left them alone for a few days. Eventually, when he lost hope that they would prepare, he summoned their leaders and influential people. When Hadhrat Ali رضي الله عنه asked them for their opinions and about what it was that caused them to procrastinate, some of them complained of illness while others excused themselves on account of some pressing circumstances. Only a few of them were willing.

Hadhrat Ali رضي الله عنه then stood up to deliver a lecture. He said, "O servants of Allaah! What is the matter with you that you cling to the ground when you are commanded to march? Do you prefer the life of this world to that of the Aakhirah? Do you prefer humiliation and dishonour over respect? Each time I call you to wage Jihaad, your eyes start to turn like a person in the throes of death. It then seems as if your hearts have lost their senses, leaving you without any understanding and as if your eyes have been blinded so that you see nothing. By Allaah! When there is comfort and luxury, you are like the lions of the Shira forest but when you are called towards battle, you become sly foxes. I have permanently lost confidence in you people. You are not the type of horsemen with whom an attack can be launched neither people of nobility with whom refuge can be sought. I swear by Allaah that you people are the worst and most incompetent in battle. The plots of the enemy are sure to succeed against you whereas your strategies would be useless against them. Your limbs are being severed and you cannot defend each other. Your enemies are not asleep whereas you are oblivious. A fighter is vigilant and intelligent whereas one who bows to a truce becomes humiliated. **Those who fight amongst themselves are soon defeated and defeated people are suppressed and looted.**"

Hadhrat Ali رضي الله عنه continued, "You should now understand that I have rights over you just as you have rights over me. Your rights over me are that I should be your well-wisher as long as I am with you, that I should increase your shares of booty, that I should educate you so that you do not remain ignorant and that I should teach you etiquette and manners so that you are able to learn. My rights that are due from you are that you fulfil your pledge of loyalty to me and that you remain my well-wishers in my presence as well as in my absence. In addition to

this, you ought to respond to me when I summon you and obey me when I issue an order. If Allaah intends good for you, you would forsake that which displeases me and return to that which pleases me. By doing this, you will receive what you want and achieve what you aspire for." (1)

Howshab Himyari Calls for Hadhrat Ali رضي الله تعالى عنه During the Battle of Siffeen and the Reply he Received

Hadhrat Abdul Waahid Damishqi narrates that during the Battle of Siffeen, Howshab Himyari called to Hadhrat Ali رضي الله تعالى عنه saying, "O son of Abu Taalib! Leave us alone for the sake of yours and our blood! We shall leave Iraq for you and you leave Shaam for us. In this way, the blood of Muslims will be spared." Hadhrat Ali رضي الله تعالى عنه replied by saying, "Farfetched, O son of Umm Zulaym! I swear by Allaah that I would do this if I knew that I am permitted to compromise the Deen of Allaah. In fact, this would cause me less trouble. **However, when Allaah is disobeyed and the people of the Qur'aan have the might to take a stand and wage Jihaad until Allaah's commands dominate, Allaah does not like them to remain silent and to compromise the Deen."** (2)

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه Encourages the Muslims to Wage Jihaad

The Speech of Hadhrat Sa'd رضي الله تعالى عنه during the Battle of Qaadisiyyah

Hadhrat Muhammad, Hadhrat Talha and Hadhrat Ziyaad رضي الله تعالى عنهم all narrate that during the Battle of Qaadisiyyah, Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه stood up to address the Muslims. After praising Allaah, he said "Allaah is definitely True. He has no partner in His kingdom and never goes back on His word. Allaah The Majestic declares:

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُوْرِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصّٰلِحُوْنَ ۝﴾

(سورة الانبياء: ١٠٥)

> Without doubt, We have already written in the Zaboor after the reminder *(the Torah)* that My pious bondsmen shall inherit the land.
> {Surah Ambiyaa, verse 105}

This earth is your legacy and the promise of your Rabb. For the past three years, Allaah has given you use of this land. You are feeding others from it and yourselves eating from it. To this day, you have killed its people (in the wars that took place), collected their wealth and taken prisoners from amongst them. In the previous battles, those before you have caused much harm to them. Now

(1) Tabari (Vol.4 Pg.67).
(2) Ibn Abdil Birr in *Isti'aab* (Vol.1 Pg.391) as well as Abu Nu'aym in *Hilya* (Vol.1 Pg.85).

their army has come to you **(the army of Yazdgird, numbering approximately two hundred thousand)**. You are amongst the pride of the Arabs, their nobles, the cream of every tribe and the most honourable of those you have left behind you. **If you are detached from the world and aspirant to the Aakhirah, Allaah shall grant you both worlds.** This battle cannot take you any closer to your deaths (because death is predestined). **However, if you lose courage, become cowardly and weak, your strength will leave you and you will be destroying your Aakhirah."**

The Speech of Hadhrat Aasim bin Amr رضي الله تعالى عنه during the Battle of Qaadisiyyah

Thereafter, Hadhrat Aasim bin Amr رضي الله تعالى عنه stood up and said, "Allaah has subjected the people of this land (of Iraq) to you for the past three years and the harm you have done to them (in weakening their military strength) is more than the harm they have caused to you. You are now in a position of superiority and Allaah shall remain with you on condition that you are steadfast and use your swords and spears properly. You will then have possession of their wealth, their women, their children and their country. On the other hand, if you weaken and become cowardly - may Allaah protect you from this - their large army shall not leave a single survivor from amongst you for fear that you would return to destroy them. Fear Allaah! Fear Allaah and remember the previous battles in which Allaah had blessed you. Do you not look back to the land (of Arabia) behind you that is barren without any vegetation. It had neither any shade nor offers any sanctuary where refuge can be taken and a defence organised. **Make the Aakhirah your objective."** (1)

The Enthusiasm of the Sahabah رضي الله تعالى عنهم to March in Jihaad for the Pleasure of Allaah

The Enthusiasm of Hadhrat Abu Umaamah رضي الله تعالى عنه for Jihaad

Hadhrat Abu Umaamah رضي الله تعالى عنه narrates that he got ready to join Rasulullaah ﷺ when Rasulullaah ﷺ intended leaving for the Battle of Badr. His uncle Hadhrat Abu Burda bin Niyaar رضي الله تعالى عنه advised him to rather stay behind with his mother. To this, Hadhrat Abu Umaamah رضي الله تعالى عنه said, "Why do you rather not stay behind with your sister (my mother)?" when this was mentioned to Rasulullaah ﷺ, he instructed Hadhrat Abu Umaamah رضي الله تعالى عنه to remain with his mother while Hadhrat Abu Burda رضي الله تعالى عنه left (with Rasulullaah ﷺ). When Rasulullaah ﷺ returned, Hadhrat Abu Umaamah رضي الله تعالى عنه's mother had just passed away and Rasulullaah ﷺ led the Janaazah (funeral) prayer. (2)

(1) Tabari (Vol.4 Pg.44).
(2) Abu Nu'aym in *Hilya* (Vol.9 Pg.37).

The Enthusiasm of Hadhrat Umar رضي الله تعالى عنه for Jihaad and His Statement that Jihaad is Better than Hajj

Hadhrat Umar رضي الله تعالى عنه is reported to have said, "I would have preferred to meet Allaah had it not been for three things; for walking in the path of Allaah, for placing my head on the sand in prostration before Allaah and for sitting in the company of people who choose their words just as the best dates are selected."(1)

Hadhrat Umar رضي الله تعالى عنه is also reported to have said (to the people), "Ensure that you perform Hajj for it is a virtuous deed that Allaah has commanded. However, Jihaad is even more virtuous." (2)

The Enthusiasm of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه for Jihaad

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once said, "When I was brought before Rasulullaah ﷺ to participate in the Battle of Badr, Rasulullaah ﷺ thought that I was too young and did not accept me. I had never experienced no night like that night. Because Rasulullaah ﷺ did not accept me (to fight in Jihaad), I did not sleep a wink, was overcome with grief and wept incessantly. When I was brought before him the following year and Rasulullaah ﷺ accepted me, I praised Allaah for it." Someone then asked him, "O Abu Abdur Rahmaan! Did you people turn back on the day the two armies met (during the Battle of Uhud)?" "Yes," replied Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, "but Allaah forgave all of us, and all thanks are due to Him." (3)

The Incident of Hadhrat Umar رضي الله تعالى عنه With the Person who Intended to Proceed in Jihaad

Hadhrat Anas رضي الله تعالى عنه narrates that a man came to Hadhrat Umar رضي الله تعالى عنه and requested, "O Ameerul Mu'mineen! Please provide me with transport because I want to proceed in Jihaad." Hadhrat Umar رضي الله تعالى عنه then told someone to take the man to the public treasury so that he could take whatever he required form there. When the man entered the treasury and found gold and silver, he asked, "What is all this? I need none of this. All I require are provisions for a journey and transport." The people took the man back to Hadhrat Umar رضي الله تعالى عنه and informed him about what he had said. Hadhrat Umar رضي الله تعالى عنه then issued instructions that the man should be provided with provisions and transport. (When these were brought) Hadhrat Umar رضي الله تعالى عنه himself tied the saddle to the animal. After mounting the animals, the man raised his hands (in du'aa) and praised Allaah for the treatment he received and for what Hadhrat Umar رضي الله تعالى عنه had given him. In the meanwhile, Hadhrat Umar رضي الله تعالى عنه was walking behind him with the hope that the man would make du'aa for him. After praising Allaah, the man said, "O

(1) Ahmad in his *Zuhd*, Sa'eed bin Mansoor, Ibn Abi Shayba and others, as quoted in Kanzul Ummaal.
(2) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.2 Pg.288).
(3) Ibn Asaakir, as quoted in *Muntakhab Kanz* (Vol.5 Pg.231).

Allaah! Also grant Hadhrat Umar رضي الله تعالى عنه the best of rewards." (1)

The Statement of Hadhrat Umar رضي الله تعالى عنه About the Virtue of the Person who Marches out and Stands Guard in the Path of Allaah

Hadhrat Artaat bin Mundhir narrates that Hadhrat Umar رضي الله تعالى عنه once asked those sitting in his company, "Which person deserves the greatest rewards?" The people started making mention of salaah and fasting and mentioning the names of people who are best after the Ameerul Mu'mineen. Thereafter, Hadhrat Umar رضي الله تعالى عنه said, "Shall I not inform you of those whose rewards are greater than those you have mentioned and who is even better than the Ameerul Mu'mineen?" When the people asked to be informed, Hadhrat Umar رضي الله تعالى عنه replied, **"A small (seemingly unimportant) man in Shaam leading his horse by its reins as he walks while guarding the capital city of the Muslims (guarding Madinah against any attack from the Kuffaar in Shaam). He neither knows whether a wild animal may maul him, whether a poisonous reptile may bite him or whether an enemy may overpower him. That is the person whose rewards are greater than all those you have mentioned and who is even better than the Ameerul Mu'mineen."** (2)

The Incident of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abu Bakr رضي الله تعالى عنه Concerning the Departure of Hadhrat Mu'aadh رضي الله تعالى عنه

Hadhrat Ka'b bin Maalik رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه used to say, "The departure of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه to Shaam was an event that presented much difficulty to Madinah and its people with regard to questions of Islaamic jurisprudence and the religious rulings (Fataawa) that Hadhrat Mu'aadh رضي الله تعالى عنه issued. I had spoken to Hadhrat Abu Bakr رضي الله تعالى عنه about keeping Hadhrat Muaa'dh رضي الله تعالى عنه behind (in Madinah) because the people needed him but Hadhrat Abu Bakr رضي الله تعالى عنه refused this request saying, 'I cannot stop a man who wants to go somewhere in search of martyrdom.' I responded by saying, 'By Allaah! When a person is serving important interests of his townspeople, he will be blessed with the status of a martyr even as he lies on his bed in his own home.'" Hadhrat Ka'b bin Maalik رضي الله تعالى عنه says that Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه used to issue Fataawa (religious rulings) during the lifetime of Rasulullaah ﷺ as well as during the time that Hadhrat Abu Bakr رضي الله تعالى عنه was Khalifah. (3)

Hadhrat Umar رضي الله تعالى عنه Gives Preference to those who were the First to Migrate over the Popular Leaders of People

Hadhrat Naufal bin Amaarah narrates that Hadhrat Haarith bin Hishaam and

(1) Hannaad, as quoted in *Kanzul Ummaal* (Vol.2 Pg.288).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.289).
(3) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.7 Pg.87).

Hadhrat Suhayl bin Amr رضي الله تعالى عنه came and sat with Hadhrat Umar رضي الله تعالى عنه in a manner that he was between the two of them. Thereafter, the first among those to migrate to Madinah started arriving. (As each one of them arrived,) Hadhrat Umar رضي الله تعالى عنه said, "Move aside, O Suhayl! Move aside, O Haarith!" In this manner, Hadhrat Umar رضي الله تعالى عنه moved the two of them further from himself. As the Ansaar started coming to Hadhrat Umar رضي الله تعالى عنه, he moved the two men further in a like manner until they were behind everyone.

When the two men left the presence of Hadhrat Umar رضي الله تعالى عنه, Hadhrat Haarith bin Hishaam رضي الله تعالى عنه said to Hadhrat Suhayl bin Amr رضي الله تعالى عنه, "Did you see how we were treated?" Hadhrat Suhayl رضي الله تعالى عنه replied, "Dear man! We should not blame Hadhrat Umar رضي الله تعالى عنه, but should blame ourselves. When those people were invited to accept Islaam, they were quick to do so while we procrastinated."

When the Muhaajireen and Ansaar had left Hadhrat Umar رضي الله تعالى عنه, the two men approached him and said, "O Ameerul Mu'mineen! We noticed what you did today and realise that is was due to our own shortcomings. However, is there any way in which we could gain the status we have not been able to achieve?" Hadhrat Umar رضي الله تعالى عنه said to them, "I know of no other way but in that direction." He then pointed towards the Roman borders (where the Muslims were waging Jihaad against the Romans). The two men then left for Shaam, where they both passed away. [1]

The Statement of Hadhrat Suhayl bin Amr رضي الله تعالى عنه to the Leaders over Whom Hadhrat Umar رضي الله تعالى عنه had Given preference to the Early Muhaajireen

Hadhrat Hasan رحمه الله تعالى narrates that several persons came to the door of Hadhrat Umar رضي الله تعالى عنه. Amongst them were Hadhrat Suhayl bin Amr رضي الله تعالى عنه, Hadhrat Abu Sufyaan bin Harb رضي الله تعالى عنه and other prominent leaders of the Quraysh رضي الله تعالى عنهم. Hadhrat Umar رضي الله تعالى عنه's doorkeeper came out and allowed inside those Sahabah رضي الله تعالى عنهم who participated in the Battle of Badr such as Hadhrat Suhayb رضي الله تعالى عنه, Hadhrat Bilaal رضي الله تعالى عنه and Hadhrat Ammaar رضي الله تعالى عنه. Hadhrat Hasan رحمه الله تعالى says, "I swear by Allaah that Hadhrat Umar رضي الله تعالى عنه had himself participated in the Battle of Badr. He loved those who participated in the Battle of Badr and always advised others to show preference to them.

Abu Sufyaan رضي الله تعالى عنه said, "I have never before seen a day like today! He allows these slaves to enter without paying any attention to us sitting there." Hadhrat Hasan رحمه الله تعالى narrates further by saying, "Hadhrat Suhayl bin Amr رضي الله تعالى عنه responded to him. What an excellent and intelligent man he was! He said, 'O people! By Allaah! I see the expressions on your faces. If you are angry, be angry with yourselves. You were also invited to accept Islaam when these people were invited. However, they were quick to respond while you procrastinated. Listen well! I swear by Allaah that the virtue (of accepting Islaam early) by which they

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136). Ibn Abdil Birr has also quoted it in his Isti'aab (Vol.2 Pg.111).

have excelled ahead of you is a greater loss to you than their beating you to this door (of the Ameerul Mu'mineen) for which you are competing.'" Hadhrat Suhayl bin Amr رضي الله تعالى عنه then continued to say, "As you see, these men have beaten you and I swear by Allaah that you have no way of reaching the status that they have to beat you. You should therefore look towards waging Jihaad and hold tightly to it. Perhaps Allaah shall bless you with the honour of (waging sincere) Jihaad and martyrdom."

Hadhrat Suhayl bin Amr رضي الله تعالى عنه then stood up, dusted his clothing and proceeded to Shaam. Hadhrat Hasan رحمه الله تعالى added, "Hadhrat Suhayl bin Amr رضي الله تعالى عنه had spoken the truth. By Allaah! Allaah has not made the person who is quick like the person who procrastinates (they cannot share the same status)." (1)

Hadhrat Suhayl bin Amr رضي الله تعالى عنه Marches in Jihaad and Remains in the Path of Allaah until his Death

Hadhrat Abu Sa'eed bin Fudaala رضي الله تعالى عنه was a Sahabi who narrated, "Hadhrat Suhayl bin Amr رضي الله تعالى عنه and myself went together to Shaam. I heard him say, 'I heard Rasulullaah ﷺ say, **'A moment spent standing in the path of Allaah is better than a lifetime of deeds one of you can do while with his family.'** I shall therefore remain guarding the borders of the Islaamic state until I die and shall never return to Makkah.'" Hadhrat Abu Sa'eed رضي الله تعالى عنه says that Hadhrat Suhayl bin Amr رضي الله تعالى عنه then remained in Shaam until he passed away in the plague of Amwaas. (2)

Hadhrat Haarith bin Hishaam رضي الله تعالى عنه Leaves for Jihaad despite the Despondency of the People of Makkah

Hadhrat Abu Naufal bin Abi Aqrab narrates that when Hadhrat Haarith bin Hishaam رضي الله تعالى عنه left Makkah, the people of Makkah became extremely sad and besides suckling infants, everyone left to see him off. When he reached an elevated spot of Bat'haa or somewhere close to it, he stopped and the people around him also stopped. They were all weeping. Seeing the sorrow of the people, he said, "O people! I swear by Allaah that I am not leaving because I love myself more than you nor because I prefer another city to yours. However, when Islaam came, there were many men of the Quraysh who left (Makkah and left in Jihaad) for the sake of Islaam even though they were not from amongst the prominent people of the Quraysh nor from its nobility. By Allaah! **Our condition at present is that even if the mountains of Makkah were solid gold and we spent all of it in the path of Allaah, we would never equal a day of theirs.** By Allaah! Although they have surpassed us in this world, we hope that we shall be

(1) Haakim (Vol.3 Pg.282) and *Isti'aab* (Vol.2 Pg.110). Haythami (Vol.8 Pg.46) has commented on the chain of narrators. Bukhari in his *Taareekh* and Baawardi have also narrated it in brief, as quoted in *Isaaba* (Vol.2 Pg.94).
(2) Ibn Sad (Vol.5 Pg.335), as quoted in *Isaaba* (Vol.2 Pg.94). Haakim (Vol.3 Pg.282) has also narrated it.

on par in the Aakhirah. Every person who carries out any deed should fear Allaah." He then left for Shaam together with all those who followed him and was later martyred. May Allaah shower His mercy on him. (1)

The Enthusiasm of Hadhrat Khaalid bin Waleed رضي الله تعالى عنه for Jihaad and his Desire to be Martyred

Hadhrat Ziyaad who was a freed slave of the family of Hadhrat Khaalid bin Waleed رضي الله تعالى عنه narrates that on his deathbed, Hadhrat Khaalid bin Waleed رضي الله تعالى عنه said, "There is no night on earth more beloved to me than a night out on a military expedition with the Muhaajireen which is so cold that water turns to ice and we are to attack the enemy the following dawn. You people should steadfastly cling to Jihaad." (2)

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه has also mentioned, "The night in which my newly-wed bride whom I love dearly is brought to my house or from whom I am given the news of a son to be born is not dearer to me then that night out on a military expedition with the Muhaajireen which is so cold that water turns to ice and we are to attack the enemy the following dawn." (3)

Another narration states that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه said, **"Involvement in Jihaad in the path of Allaah prevented me from learning much of the Qur'aan."** (4) It is also narrated that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه said, "Involvement in Jihaad has preoccupied me from learning much about the Qur'aan." (5)

Hadhrat Abu Waa'il narrates that when Hadhrat Khaalid bin Waleed رضي الله تعالى عنه was about to pass away, he said, "I searched for martyrdom wherever I anticipated it to be but I was destined to die on my bed. After my recitation of 'Laa Ilaaha Illallaah', there is no deed I have more hope in than the night I spent wearing my helmet as the rain poured all the time until dawn. Thereafter, we launched a surprise attack on the enemy positions. When I die, I want you to gather my weapons and my horse and donate it as equipment in the path of Allaah."

After Hadhrat Khaalid bin Waleed رضي الله تعالى عنه had passed away, Hadhrat Umar رضي الله تعالى عنه came for the Janaazah (funeral prayer) and said, "There is no harm if the family of Waleed shed their tears as long as they do not tear their clothes and wail loudly." (6)

The Enthusiasm of Hadhrat Bilaal رضي الله تعالى عنه to Proceed in the Path of Allaah

The fathers of Hadhrat Abdullaah bin Muhammad, Umar bin Hafs and Ammaar

(1) *Isti'aab* (Vol.1 Pg.310). Haakim (Vol.3 Pg.278) has also narrated it.
(2) Ibn Sa'd, as quoted in *Isaaba* (Vol.1 Pg.414).
(3) Abu Ya'la, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.350).
(4) Abu Ya'la. Haythami (Vol.9 Pg.350) has commented on the chain of narrators.
(5) Abu Ya'la, as quoted in *Isaaba* (Vol.1 Pg.414).
(6) Ibn Mubaarak in his Kitaabul Jihaad, as quoted in *Isaaba* (Vol.1 Pg.415). Although majority of scholars believe that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه passed away in Hims, this narration indicates that he passed away in Madinah. Tabraani has also narrated this report in brief and Haythami (Vol.9 Pg.350) has commented on the chain of narrators.

bin Hafs all narrate from their fathers that Hadhrat Bilaal رضي الله تعالى عنه once approached Hadhrat Abu Bakr رضي الله تعالى عنه saying. "O Khalifah of Rasulullaah ﷺ! I have heard Rasulullaah ﷺ say that the best deed of the Mu'mineen is Jihaad in the path of Allaah. I have therefore decided to guard the borders for the pleasure of Allaah until I die." Hadhrat Abu Bakr رضي الله تعالى عنه responded by saying, "O Bilaal! I plead to you in the name of Allaah and for the sake of my honour and the rights I have (not to leave me). My age has advanced, my strength has weakened and my death is near."

Hadhrat Bilaal رضي الله تعالى عنه therefore stayed with Hadhrat Abu Bakr رضي الله تعالى عنه. After Hadhrat Abu Bakr رضي الله تعالى عنه had passed away, Hadhrat Umar رضي الله تعالى عنه gave Hadhrat Bilaal رضي الله تعالى عنه a similar reply (when he requested to proceed in Jihaad). However, Hadhrat Bilaal رضي الله تعالى عنه refused to accept the reply. Hadhrat Umar رضي الله تعالى عنه then asked, "Who then (will call out the Adhaan)?" Hadhrat Bilaal رضي الله تعالى عنه replied, "Leave it to Sa'd, for he also called out the Adhaan in Quba during the time of Rasulullaah ﷺ." Hadhrat Umar رضي الله تعالى عنه then appointed Hadhrat Sa'd رضي الله تعالى عنه to call out the Adhaan and decided that his progeny after him should call out the Adhaan. (1)

Hadhrat Muhammad bin Ibraheem Taymi narrates that after the demise of Rasulullaah ﷺ, Hadhrat Bilaal رضي الله تعالى عنه called out the Adhaan before Rasulullaah ﷺ was buried. The people in the Masjid started to weep uncontrollably when he called out the words:

"اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ"

"I testify that Muhammad ﷺ is the Rasul of Allaah."

After Rasulullaah ﷺ was buried and Hadhrat Abu Bakr رضي الله تعالى عنه asked Hadhrat Bilaal رضي الله تعالى عنه to call out the Adhaan, Hadhrat Bilaal رضي الله تعالى عنه said, "If you had freed me so that I should always remain with you, then it is alright (I shall do so). However, if you freed me for Allaah then leave me to the One for Whom you had freed me." When Hadhrat Abu Bakr رضي الله تعالى عنه made it clear that he had freed Hadhrat Bilaal رضي الله تعالى عنه solely for the pleasure of Allaah, Hadhrat Bilaal رضي الله تعالى عنه said, "I therefore prefer not to call out the Adhaan for anyone else after the demise of Rasulullaah ﷺ." Hadhrat Abu Bakr رضي الله تعالى عنه acknowledged this by saying, "The choice is yours." Hadhrat Bilaal رضي الله تعالى عنه then remained in Madinah until an army was leaving for Shaam. He then joined them to Shaam.

Hadhrat Sa'eed bin Musayyib رحمه الله تعالى narrates that when Hadhrat Abu Bakr رضي الله تعالى عنه once ascended the pulpit on the day of Jumu'ah, Hadhrat Bilaal رضي الله تعالى عنه called for him. "At your service," replied Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Bilaal رضي الله تعالى عنه asked, "Did you free me for the pleasure of Allaah or for yourself?" "Only for Allaah's pleasure," was the reply. "Then," continued Hadhrat Bilaal رضي الله تعالى عنه, "permit me to wage Jihaad in the path of Allaah." With the permission of Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Bilaal رضي الله تعالى عنه then left for Shaam where he passed away. (2)

(1) Tabraani. Haythami (Vol.5 Pg.274) has commented on the chain of narrators. Ibn Sa'd (Vol.3 Pg.168) has also reported the narration.

(2) Ibn Sa'd and Abu Nu'aym in *Hilya* (Vol.1 Pg.150).

Hadhrat Miqdaad رضي الله تعالى عنه Refuses to Miss a Jihaad Expedition because of the verse of the Qur'aan Exhorting Jihaad

Hadhrat Abu Yazeed Makki narrates that Hadhrat Miqdaad رضي الله تعالى عنه and Hadhrat Abu Ayyoob رضي الله تعالى عنه used to say, "We have been commanded to proceed in Jihaad in all conditions." This was their interpretation of the verse:

﴿انْفِرُوْا خِفَافًا وَّثِقَالًا﴾ (سورة البراء: ٤١)

Proceed *(in the path of Allaah)* when light or heavy *(happily or reluctantly, rich or poor, in good conditions and adverse conditions)* {Surah Taubah, verse 41} (1)

Hadhrat Abu Raashid Habraani رحمه الله تعالى narrates that he once happened to meet Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه who was part of Rasulullaah ﷺ's cavalry. He was sitting on the box of a currency exchanger and because his body was sizeable (he had put on extra weight in his old age), part of his body hung over the box. **This was in Hims and Hadhrat Miqdaad رضي الله تعالى عنه was intending to march in Jihaad.** Hadhrat Abu Raashid said to him, "Allaah has excused you (from Jihaad because of your condition)." Hadhrat Miqdaad رضي الله تعالى عنه replied, "The verse of Surah Bu'hooth(2) has come to us (in which Allaah says):

﴿انْفِرُوْا خِفَافًا وَّثِقَالًا﴾ (سورة البراء: ٤١)

Proceed *(in the path of Allaah)* when light or heavy *(happily or reluctantly, rich or poor, in good conditions and adverse conditions)* {Surah Taubah, verse 41} (3)

Hadhrat Jubayr bin Nufayr رحمه الله تعالى narrates that they were sitting in the company of Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه in Damascus. Hadhrat Miqdaad رضي الله تعالى عنه was sitting on a box which had no space left on it (because his weight had become uncontrollable). Someone said to him, "You should sit out the year without fighting in Jihaad (because of your ill health)." He replied by saying, "The verse of Surah Bu'hooth has come to us." He was referring to Surah Taubah. He continued, "Allaah says:

﴿انْفِرُوْا خِفَافًا وَّثِقَالًا﴾ (سورة البراء: ٤١)

'Proceed *(in the path of Allaah)* when light or heavy' {Surah Taubah, verse 41}
I find myself to be light (and therefore have no excuse to remain behind)." (4)

The Incident of Hadhrat Abu Talha رضي الله تعالى عنه in this Regard

Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Abu Talha رضي الله تعالى عنه was reciting Surah

(1) Abu Nu'aym in *Hilya* (Vol.9 Pg.47).
(2) Surah Taubah.
(3) Abu Nu'aym in *Hilya* (Vol.1 Pg.176). Tabraani has also reported the narration and Haythami (Vol.7 Pg.30) has commented on the chain of narrators. Ibn Sa'd (Vol.3 Pg.115) and Haakim have also narrated it from reliable sources as confirmed by Haakim (Vol.3 Pg.349).
(4) Bayhaqi (Vol.9 Pg.21).

Baraa'ah when he came to verse:

﴿انْفِرُوا خِفَافًا وَثِقَالًا﴾ (سورة البراء: ٤١)

'Proceed *(in the path of Allaah)* when light or heavy' {Surah Taubah, verse 41}

He said, "I have no doubts that our Rabb intends to encourage us to proceed (in Jihaad) whether we are young or old. O my sons. Prepare my provisions for the journey. Prepare my provisions for the journey." His sons said to him, "May Allah have mercy on you! You fought with Rasulullaah ﷺ until he passed away. Thereafter, you fought with Hadhrat Abu Bakr رضي الله عنه until he passed away and then with Hadhrat Umar رضي الله عنه until he passed away. Now let us fight on your behalf." "Never!" exclaimed Hadhrat Abu Talha رضي الله عنه, "Just prepare my provisions."

He then joined the naval expedition and passed away while at sea. It was only after seven days that an island could be found on which to bury him. When he was buried there, his body had not even started to decay. [1]

The Incident of Hadhrat Abu Ayyoob رضي الله عنه in this Regard

Hadhrat Muhammad bin Seereen رحمه الله has mentioned that Hadhrat Abu Ayyoob Ansaari رضي الله عنه was present at the Battle of Badr with Rasulullaah ﷺ. Thereafter, apart from one year, he never missed a single military expedition. He sat out that year because a youngster had been appointed as commander of the army. However, after that year, he was always remorseful and would repeat three times, "I care not who is appointed as commander over me." He fell ill while with an army under the command of Yazeed bin Mu'aawiya. When he came to see Hadhrat Abu Ayyoob رضي الله عنه, Yazeed asked, "Is there anything you need?"

Hadhrat Abu Ayyoob رضي الله عنه replied, "When I die, I want you to place my body on an animal and take me as far as you can into the land of the enemy. Eventually, when you are unable to take me any further, you may bury me." Consequently, after Hadhrat Abu Ayyoob رضي الله عنه passed away, Yazeed had his body placed on an animal and took him as far as he could into enemy territory. When he could no longer take him along, he buried him and then left the area. Hadhrat Abu Ayyoob رضي الله عنه used to recite the verse:

﴿انْفِرُوا خِفَافًا وَثِقَالًا﴾ (سورة البراء: ٤١)

Proceed *(in the path of Allaah)* when light or heavy {Surah Taubah, verse 41}

Thereafter, he would say, "I always find myself to be either light or heavy (never being excused from marching in Jihaad)." [2]

Hadhrat Abu Dhabyaan narrates from his teachers from Hadhrat Abu Ayyoob Ansaari رضي الله عنه that he fell ill as he was on a military expedition during the rule

(1) *Isti'aab* (Vol.1 Pg.550). Ibn Sa'd (Vol.3 Pg.66), Bayhaqi (Vol.9 Pg.21) and Haakim (Vol.3 Pg.353) have also reported the narration from reliable sources as confirmed by Haakim. Abu Ya'la has also reported the narration from reliable sources as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.312).

(2) Haakim (Vol.3 Pg.458) and Ibn Sa'd (Vol.3 Pg.49), as quoted in *Isaaba* (Vol.1 Pg.405). A narration of Abu Is'haaq Fazaari names the youngster as Abdul Malik bin Marwaan.

of Hadhrat Mu'aawiya رَضِيَ اللهُ تَعَالَى عَنْهُ. When his illness worsened, he said to his companions, "Load me on an animal after I die and bury me beneath your feet when you stand in your rows in front of the enemy." They did as he requested. The narration still continues further. (1)

Hadhrat Abu Dhabyaan also narrates that when Hadhrat Abu Ayyoob رَضِيَ اللهُ تَعَالَى عَنْهُ was on a military campaign under the command of Yazeed bin Mu'aawiya, he said, "Take me to enemy territory after I die and bury me beneath you feet wherever you clash with the enemy." Thereafter he said, "The person who dies without ascribing partners to Allaah shall enter Jannah." (2)

Hadhrat Abu Khaythama رَضِيَ اللهُ تَعَالَى عَنْهُ Forsakes the Luxuries of this world and Proceeds in the Path of Allaah

Hadhrat Ibn Is'haaq رَحْمَةُ اللهِ تَعَالَى narrates that it was a few days after Rasulullaah ﷺ had already left (for Tabook) that Hadhrat Abu Khaythama رَضِيَ اللهُ تَعَالَى عَنْهُ returned home on an extremely hot day. He found his two wives beneath their shelters in his orchard. Each one of them had sprinkled water on their shelters and kept cold water for him together with food they had prepared. When he entered the orchard and stood at the door of a shelter, he saw his wives and what they had done for him. He then said, **"Rasulullaah ﷺ is sweltering in the sun, hot winds and heat while Abu Khaythama is enjoying cool shade, prepared meals and beautiful wives as he remains with his wealth. This is not fair! I swear by Allaah that I shall not enter the shelter of any of you before meeting with Rasulullaah ﷺ. Prepare my journey's provisions."**

They prepared the provisions and brought his camel. He saddled the camel and left in search of Rasulullaah ﷺ until he finally caught up when Rasulullaah ﷺ had set up camp in Tabook. Hadhrat Abu Khaythama رَضِيَ اللهُ تَعَالَى عَنْهُ met up with Hadhrat Umayr bin Wahab Jamahi رَضِيَ اللهُ تَعَالَى عَنْهُ on the road, who was also looking for Rasulullaah ﷺ. The two rode together until they came close to Tabook. Hadhrat Abu Khaythama رَضِيَ اللهُ تَعَالَى عَنْهُ then said to Hadhrat Umayr رَضِيَ اللهُ تَعَالَى عَنْهُ, "Since I am at fault (for not joining the army earlier and have to meet Rasulullaah ﷺ as soon as possible), why do you not ride behind me (for you have no hurry) so that I may reach Rasulullaah ﷺ (first)." Hadhrat Umayr رَضِيَ اللهُ تَعَالَى عَنْهُ complied and when Hadhrat Abu Khaythama رَضِيَ اللهُ تَعَالَى عَنْهُ drew close to Rasulullaah ﷺ in Tabook, the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ said, "Here comes a rider on the road." Rasulullaah ﷺ said, "Let it be Abu Khaythama." The Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ then said, "O Rasulullaah ﷺ! By Allaah! It really is Abu Khaythama!"

When Hadhrat Abu Khaythama رَضِيَ اللهُ تَعَالَى عَنْهُ had made his camel sit down, he approached Rasulullaah ﷺ. After he had greeted Rasulullaah ﷺ, Rasulullaah ﷺ said to him, "Shame on you, O Abu Khaythama!" After Hadhrat Abu Khaythama رَضِيَ اللهُ تَعَالَى عَنْهُ had explained the incident to Rasulullaah ﷺ,

(1) *Isti'aab* (Vol.1 Pg.404).

(2) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.8 Pg.59). Ibn Sa'd (Vol.3 Pg.49) has also reported the narration.

Rasulullaah ﷺ commended him and prayed for him. [1]

Hadhrat Sa'd bin Khaythama رضي الله تعالى عنه says, "I was unable to march with Rasulullaah ﷺ. When I entered my orchard, I saw a shelter sprinkled with water and my wife. I then said, 'This is not fair! Rasulullaah ﷺ is suffering in hot winds and heat while I am enjoying shade and luxury.' I then went to load my camel and took along some dates as my provisions. My wife called out, 'Where are you heading, O Abu Khaythama?' 'I am going to Rasulullaah ﷺ,' I replied."

Narrating further, Hadhrat Abu Khaythama رضي الله تعالى عنه says, "I then left to find Rasulullaah ﷺ. On the road Umayr bin Wahab met me. I said to him, 'You are a brave man (and have nothing to fear being alone). I know where Rasulullaah ﷺ is and I am at fault (for not joining the army sooner). Do ride behind me so that I may meet Rasulullaah ﷺ alone.' Umayr did as I bid and as I set sight on the Muslim army, they also spotted me. Rasulullaah ﷺ said, 'Let it be Abu Khaythama.' I approached Rasulullaah ﷺ and said, 'I had almost destroyed myself, O Rasulullaah ﷺ!' After narrating my story to him, Rasulullaah ﷺ had good words to say and made du'aa for me." [2]

The Grief of the Sahabah رضي الله تعالى عنهم When they did not have the Ability to Go Out in the Path of Allaah or to Spend in the Path of Allaah

The Incident of Hadhrat Abu Layla رضي الله تعالى عنه and Hadhrat Abdullaah bin Mughaffal رضي الله تعالى عنه

Hadhrat Ibn Is'haaq says that the report reached him that Hadhrat Ibn Yaameen Nasri رضي الله تعالى عنه once met Hadhrat Abu Layla رضي الله تعالى عنه and Hadhrat Abdullaah bin Mughaffal رضي الله تعالى عنه, both of whom were weeping. Hadhrat Ibn Yaameen رضي الله تعالى عنه asked, "What makes you two weep?" They replied, "We approached Rasulullaah ﷺ to provide transport for us (so that we could proceed in Jihaad) but we found nothing with him that we could use as transport. We also have nothing which could enable us to leave (in Jihaad) with Rasulullaah ﷺ. Hadhrat Ibn Yaameen رضي الله تعالى عنه then gave them his camel and some dates for the journey's provision. The two then left with Rasulullaah ﷺ.

A narration of Yunus bin Bukayr also from Ibn Is'haaq adds that another Sahabi by the name of Hadhrat Ulba bin Zaid رضي الله تعالى عنه (who also did not have the means to proceed in Jihaad) left at night and engaged in salaah for a considerable portion of the night. Thereafter, he started weeping and said, "O Allaah! You have issued the command to wage Jihaad and encouraged it. However, You have not given me the means with which to do it and have also not given to Your Rasulullaah ﷺ the means to provide transport for me. Now I wish to distribute

(1) Hadhrat Urwa bin Zubayr and Moosa bin Uqba have also reported the story of Hadhrat Abu Khaythama رضي الله تعالى عنه in more detail. They mention that Hadhrat Abu Khaythama رضي الله تعالى عنه left for Tabook during autumn, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.7).

(2) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.192). Haythami (Vol.6 Pg.193) has commented on the chain of narrators.

as Sadaqah to all the Muslims (the rewards for me forgiving) every injustice that has been done to me in my wealth, my body and my honour."

When he came out in the morning with the other Muslims, Rasulullaah ﷺ asked, "Where is the person who gave Sadaqah last night?" when no one replied, Rasulullaah ﷺ repeated, "Where is the person who gave Sadaqah? Let him stand up." Hadhrat Ulba رضي الله تعالى عنه stood up and related his story. Rasulullaah ﷺ commended him saying, "Hear the good news! I swear by the Being Who controls my life that your Sadaqah has been recorded as an accepted act of zakaah." (1)

The Story of Hadhrat Ulba bin Zaid رضي الله تعالى عنه

Hadhrat Abu Abs bin Jabar narrates that amongst the companions of Rasulullaah ﷺ was Hadhrat Ulba bin Zaid bin Haaritha رضي الله تعالى عنه. When the Sahabah رضي الله تعالى عنهم were encouraged to spend in Sadaqah, each one of them brought whatever he could afford and whatever he had. Hadhrat Ulba رضي الله تعالى عنه said, **"O Allaah! I have nothing to spend in Sadaqah. O Allaah! I therefore spend (the rewards for me forgiving) every insult to my honour caused by any of Your creation."** (The next morning) Rasulullaah ﷺ appointed someone to announce, "Where is the person who donated his honour as Sadaqah last night?" When Hadhrat Ulba رضي الله تعالى عنه stood up, Rasulullaah ﷺ said, "Your Sadaqah has been accepted." (2)

Censuring Those Who Delayed Marching in the Path of Allaah

Rasulullaah ﷺ Censures Hadhrat Ibn Rawaaha رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when Rasulullaah ﷺ dispatched an army to Mu'ta, he appointed Hadhrat Zaid bin Haaritha رضي الله تعالى عنه as the commander. Rasulullaah ﷺ also added that if Hadhrat Zaid رضي الله تعالى عنه is martyred, Hadhrat Ja'far رضي الله تعالى عنه was to take command and if he were martyred, Hadhrat Ibn Rawaaha رضي الله تعالى عنه was to take command. However, Hadhrat Ibn Rawaaha رضي الله تعالى عنه delayed in leaving and performed the Jumu'ah salaah behind Rasulullaah ﷺ. When Rasulullaah ﷺ saw him, he asked, "What has delayed you?" Hadhrat Ibn Rawaaha رضي الله تعالى عنه replied, "Performing the Jumu'ah salaah with you." Rasulullaah ﷺ told him, **"A single morning or evening in the path of Allaah is better than the entire world and its contents."** (3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that it happened to be the day of Jumu'ah when Rasulullaah ﷺ dispatched Hadhrat Abdullaah bin Rawaaha

(1) *Al Bidaaya wan Nihaaya* (Vol.5 Pg.5). The author of *Isaaba* (Vol.2 Pg.500) has commented on the chain of narrators.

(2) Ibn Mandah. Bazzaar has reported the narration in the words of Hadhrat Ulba رضي الله تعالى عنه himself. Bazzaar then says that Hadhrat Ulba رضي الله تعالى عنه was a famous Ansaari Sahabi about whom this is the only report narrated. A similar report is narrates by Ibn Abi Dunya and Ibn Shaheen. Ibn Najjaar has also reported the narration in brief, as quoted in *Kanzul Ummaal* (Vol.7 Pg.80).

(3) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.242). Ibn Abi Shayba have also reported the narration, as quoted *Kanzul Ummaal* (Vol.5 Pg.309).

رضي الله عنه with an army. Hadhrat Ibn Rawaaha رضي الله عنه let the others proceed ahead and said to them, "I shall remain behind to perform the Jumu'ah salaah with Rasulullaah صلى الله عليه وسلم. I shall then catch up with you." Rasulullaah صلى الله عليه وسلم caught sight of him after performing the salaah and asked, "What prevented you from leaving with your companions in the morning?" Hadhrat Ibn Rawaaha رضي الله عنه replied, "I wanted to perform the Jumu'ah salaah with you and catch them up later." Rasulullaah صلى الله عليه وسلم said, **"Even if you spent everything on earth you would be unable to gain (the rewards of) their morning."** (1)

Rasulullaah صلى الله عليه وسلم Rebukes one of the Sahabah رضي الله عنهم who Delayed Marching in the Path of Allaah

Hadhrat Mu'aadh bin Anas رضي الله عنه narrates that Rasulullaah صلى الله عليه وسلم once commanded some Sahabah رضي الله عنهم to march on a military expedition. One of them said to his wife, "I shall stay behind to perform salaah with Rasulullaah صلى الله عليه وسلم. Thereafter, I can make salaam with him and bid him farewell. He would then make a du'aa for me that would reach the Day of Qiyaamah (and benefit me then)." After Rasulullaah صلى الله عليه وسلم had completed the salaah, the man came forward to greet him. Rasulullaah صلى الله عليه وسلم asked, "Do you know how far ahead your companions have gone?" "Yes," replied the Sahabi رضي الله عنه, "They are ahead of me by half a day." Rasulullaah صلى الله عليه وسلم said, "I swear by the Being Who controls my life! They have excelled you in virtue by a measure that is greater than the distance between the east and the west." (2)

Rasulullaah صلى الله عليه وسلم Commands a Battalion to Leave by Night

Hadhrat Abu Hurayra رضي الله عنه narrates that Rasulullaah صلى الله عليه وسلم once commanded a battalion to leave. They asked, "O Rasulullaah صلى الله عليه وسلم! Should we leave tonight or wait until the morning?" Rasulullaah صلى الله عليه وسلم said, "Would you not like to spend the night in a garden from amongst the magnificent gardens of Jannah?" (3)

Hadhrat Umar رضي الله عنه Censures Hadhrat Mu'aadh bin Jabal رضي الله عنه for Delaying his Departure

Hadhrat Abu Zur'ah bin Amr bin Jareer narrates that Hadhrat Umar رضي الله عنه once dispatched an army that included Hadhrat Mu'aadh bin Jabal رضي الله عنه. After the army had left, Hadhrat Umar رضي الله عنه saw Hadhrat Mu'aadh رضي الله عنه and asked, "What has kept you back?" Hadhrat Mu'aadh رضي الله عنه replied, "I wanted to leave after performing the Jumu'ah salaah." Hadhrat Umar رضي الله عنه scolded him by saying, "Have you not heard Rasulullaah صلى الله عليه وسلم say, 'A single morning or evening in

(1) Tirmidhi with commentary on the chain of narrators, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.242).
(2) Ahmad. Haythami (Vol.5 Pg.284) has commented on the chain of narrators.
(3) Bayhaqi (Vol.9 Pg.158). Tabraani has also reported the narration and Haythami (Vol.5 Pg.276) has commented on the chain of narrators.

the path of Allaah is better than the entire world and its contents'?" (1)

Censuring Those Who Delayed Marching in the Path of Allaah Because of Negligence on their Part

The Story of Hadhrat K'ab bin Maalik رضي الله تعالى عنه

Hadhrat Ka'b bin Maalik رضي الله عنه says, "Besides the military expedition to Tabook, I did not miss a single military expedition in which Rasulullaah ﷺ participated. Of course, I did miss the Battle of Badr, but no one was reprimanded for missing that expedition because Rasulullaah ﷺ had only intended to intercept a caravan of the Quraysh, after which Allaah brought the Muslims and their enemy together without any prearrangement. I was present on the night that the Pledge of Aqaba took place with Rasulullaah ﷺ. This was the night that we pledged our allegiance to Islaam. I would not like to exchange that night for being at the Battle of Badr even though the Battle of Badr is more popularly spoken about amongst people. This is my story:

I was never more healthier or more financially prosperous than the time when I missed the (Tabook) expedition with Rasulullaah ﷺ. I had never before owned two animals as I had at the time of the expedition. Until this expedition took place, it was always the practice of Rasulullaah ﷺ to conceal the destination and make it seem that he was heading in a different direction. When Rasulullaah ﷺ intended to march on this expedition, the heat was extreme, the journey was long and across barren land and the enemy were large in number. Rasulullaah ﷺ therefore disclosed the matter to the Muslims **so that they could make proper preparations for the expedition.** He informed the Muslims exactly where he intended marching. The Muslims marching with Rasulullaah ﷺ were so many that a single register could not contain their names. In fact, anyone who intended absenting himself knew that his absence would not be noted unless Allaah sent revelation about it.

Rasulullaah ﷺ left on this expedition at a time when the date crop and the shade was most appealing (because the dates were ripe for the picking and the intense heat drew everyone towards the shade). However, the Muslims started their preparations along with Rasulullaah ﷺ. Each morning I left to start my preparations with the other Muslims but returned home every time without doing anything, telling myself that I have the means to prepare (and can even do so at short notice). This procrastination continued until others had prepared in earnest and the morning arrived when Rasulullaah ﷺ marched with the Muslims. By then I had still not yet made any preparations but told myself that I would get ready in a day or two and then catch up with them. After they had left, I started the morning with the intention of making preparations, but returned home without accomplishing anything. The next morning was the same and again I

(1) Ibn Raahway and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.289).

returned home without accomplishing anything. This continued happening to me and the Muslims marched very fast until every chance of catching up with the expedition was lost. I had a firm resolve to ride out to meet them and wish that I had. However, I was never destined to do so.
When I walked amongst the people after Rasulullaahﷺ had left, it saddened me greatly to see only people whose hearts were tainted by hypocrisy or ailing people whom Allaah had excused (staying behind). Rasulullaahﷺ made no mention of me until the Muslims had reached Tabook. As he was sitting amongst the others at Tabook, he asked, 'What has happened to Ka'b?' Someone from the Banu Salma tribe commented, 'O Rasulullaahﷺ! His fine clothing (wealth) has obstructed him.' Hadhrat Mu'aadh bin Jabal رضي الله عنه interjected by saying, 'You have made a terrible statement! O Rasulullaahﷺ! I swear by Allaah that we only know him to be an excellent person.' Rasulullaahﷺ remained silent."
Hadhrat Ka'b bin Maalik رضي الله عنه continues to narrate, "When the news reached me that Rasulullaahﷺ was returning, I became worried and started thinking of false excuses. I asked myself what I could do to avert the anger of Rasulullaahﷺ and I also sought advice from every wise person of my family. When the news arrived that Rasulullaahﷺ was about arriving, all false excuses vanished from my mind and I knew that I could never come out of the situation with anything connected to lies. I therefore resolved to tell Rasulullaahﷺ the truth.
Rasulullaahﷺ arrived and according to his normal practice after returning from a journey, he proceeded to the Masjid where he performed two Rakaahs of salaah. He then sat to meet with people. As Rasulullaahﷺ did this, those who stayed behind started approaching him and to present their excuses. **They numbered eighty odd men and even took oaths before Rasulullaahﷺ (to substantiate their excuses).** Rasulullaahﷺ accepted their excuses at face value, renewed their pledges of allegiance and sought Allaah's forgiveness on their behalf. He then handed over the inner details of their affairs to Allaah.
When I approached Rasulullaahﷺ and greeted him with Salaam, he smiled the smile of an angry person and said, 'Do come forward.' I walked to him and sat in front of him. He asked, 'What kept you behind? Had you not already purchased your conveyance?' I responded by saying, 'That's true. By Allaah! Had I been sitting before someone other than you from amongst worldly men, I would have certainly escaped your anger by making some excuse because I have been given the ability to present convincing arguments. However, I swear by Allaah that if I lie to you today and manage to secure your pleasure, the time will soon come when Allaah shall make you angry with me. On the other hand, if I tell you the truth and you become angry with me, I have strong hopes of Allaah's forgiveness. I swear by Allaah that I really had no excuse. By Allaah! I was never more healthier or more financially prosperous than the time when I missed the expedition.' Rasulullaahﷺ said, 'At least this man had spoken the truth. You may leave (and wait) until Allaah decides your matter.'

As I stood up, some men from the Banu Salma tribe (to which I belonged) also stood up and followed me. They said to me, 'By Allaah! We have never known you to commit a sin before this! Could you not make an excuse like the others who stayed behind had made excuses? The forgiveness that Rasulullaah would have sought on your behalf should have then sufficed for our sin.' They kept scolding me in this manner so much that I actually made up my mind to return to Rasulullaah and deny whatever I had told him. I then asked them, **'Has anyone else experienced the same treatment as I have?' They replied, 'Yes. Two others said what you did and received the same reply you received.' 'Who are they?' I asked. 'Muraarah bin Rabee Amri and Hilaal bin Umayyah Waaqifi,' came the reply.** The two men they named were two righteous men who had participated in the Battle of Badr and who made excellent examples to follow. I therefore went on my way when they mentioned these two names to me.

Rasulullaah subsequently prevented people from speaking only to the three of us as opposed to the others who had missed the expedition. People avoided us and ignored us so much so that even the earth seemed like a different place to me. It was not the same place I had been used to. **We remained in this condition for fifty days.** My two companions became helpless and confined themselves to their homes, weeping excessively. Since I was the youngest and most daring of us, I used to go out and join the Muslims for salaah. I even walked about in the marketplace but no one spoke to me. When Rasulullaah sat in gatherings after salaah, I would approach him and greet him with Salaam. I would then ask myself whether his lips moved in reply to my Salaam or not. I also performed salaah close to Rasulullaah and steal a glance at him. I noticed that whenever I was engaged in salaah, he looked at me and would avert his glance as soon as I turned towards him.

The time eventually arrived when the attitude of the people became to much to bear, I walked to the orchard of Abu Qataadah and scaled the wall. He was my cousin and my best friend. I swear by Allaah that he did not even reply to my Salaam when I greeted him. I protested by saying, 'O Abu Qataadah! I ask you in the name of Allaah to tell me whether I have love for Allaah and His Rasool?' When he gave no reply, I repeated the question and again asked in the name of Allaah. He remained silent. Yet again, I repeated myself and took the name of Allaah. All he said was, 'Allaah and Rasulullaah know best.' My eyes welled with tears and I turned around to again scale the wall."

Continuing with the story, Hadhrat Ka'b says, "As I was walking in the marketplace one day, I heard the voice of a farmer from the farmers of Shaam who had come to Madinah to sell his grains. He was announcing, 'Who will show me where is Ka'b bin Maalik?' As the people pointed him in my direction, he handed over to me a letter from the king of Ghassaan (wrapped in a silken cloth). The letter read:

'The news has reached me that your master is being harsh towards you. Allaah has not made you a lowly and ruined person. Join forces with us and we shall

honour you.'

After reading the letter, I said to myself, 'This is part of the test.' I then went to an oven where I burnt the letter. When forty of the fifty days had passed, a messenger of Rasulullaah ﷺ suddenly came to me with the message that I was to separate from my wife. 'Should I divorce her?' I asked. 'No,' he replied, 'Just be separated from her and do not go near her.' The same message was sent to my two companions. I then said to my wife, 'Go to your family and stay with them until Allaah decides this matter.'

The wife of Hadhrat Hilaal bin Umayyah رضي الله عنه approached Rasulullaah ﷺ and pleaded, 'O Rasulullaah ﷺ! Hilaal bin Umayyah is an extremely old and helpless man who has no servant. Would you object if I serve him?' 'No,' replied Rasulullaah ﷺ, 'Just ensure that he has no intimate relations with you.' She commented, 'By Allaah! He has no inclination to do anything. By Allaah! He has wept continuously since this affair started and continues to do so.'"

Hadhrat Ka'b رضي الله عنه continues, "Some of my family members advised me to also request that my wife stays to serve me as Hilaal bin Umayyah رضي الله عنه had requested permission. I told them that I would never seek such permission from Rasulullaah ﷺ for I do not know what reply Rasulullaah ﷺ would give me as a young man (who can care for himself). I then remained in this condition (without my wife) for ten days until full fifty nights had passed since Rasulullaah ﷺ banned others from speaking to us. After performing the Fajr salaah on the morning of the fiftieth night, I was still on the roof of my house and sitting there in the condition that Allaah describes in the Qur'aan (in verse 118 of Surah Taubah); the earth had narrowed for me despite its vastness (I could find no place to hide myself) and my own soul had narrowed for me (I had become frustrated with myself). It was then that I heard the voice of a caller who had climbed to the top of Mount Sala. He announced at the top of his voice, 'Rejoice, O Ka'b!' I immediately fell prostrate in Sajdah for I knew that relief had arrived.

After performing the Fajr salaah, Rasulullaah ﷺ had announced to the people that Allaah had accepted our repentance. Many people came to congratulate us and went to congratulate my two companions. As someone (Hadhrat Zubayr bin Awaam رضي الله عنه) spurred his horse to reach me, a man from the Banu Aslam (Hadhrat Hamzah bin Amr Aslami رضي الله عنه) tribe rushed to climb the hill and his voice was faster than the horse. **When the person whose voice I had heard came to me, I took off the two sheets of cloth I was wearing and gave them to him (in thanks) for the good news he had given me. I swear by Allaah that I had no other clothes besides this at the time.** I therefore borrowed some clothes and went to Rasulullaah ﷺ. Droves of people came to congratulate me on my repentance saying, 'Congratulations! Allaah has accepted your repentance.' When I eventually reached the Masjid, Rasulullaah ﷺ was sitting there surrounded by people. It was Talha bin Ubaydillaah رضي الله عنه who stood up and rushed towards me to shake my hands and to congratulate me. By Allaah! No

other person from amongst the Muhaajireen stood up to receive me. I shall never forget this gesture of Talha رضي الله عنه. I then greeted Rasulullaahﷺ. With his face beaming with delight, Rasulullaahﷺ said, 'Rejoice about the best day that has passed you since the day you were born. I asked, 'Is this from your side, O Rasulullaahﷺ or from Allaah?' Rasulullaahﷺ replied, 'It is from Allaah's side.' Whenever Rasulullaahﷺ was happy, his face would shine and appear to be a portion of the moon. We would therefore always recognise when he was happy. When I sat in front of Rasulullaahﷺ, I said, 'O Rasulullaahﷺ! As part of my Taubah, I wish to give all my wealth as Sadaqah for the pleasure of Allaah and His Rasoolﷺ.' Rasulullaahﷺ advised, 'It would be best if you keep some of your wealth for yourself.' 'I shall then keep my allotted piece of land in Khaybar,' I said. I added, 'O Rasulullaahﷺ! Allaah has saved me because of the truth I spoke and as part of my repentance, I shall speak only the truth as long as I live.'

By Allaah! I do not know of any Muslim whom Allaah had given a better reward than Allaah had given me from the time I spoke the truth to Rasulullaahﷺ. From the time I mentioned this to Rasulullaahﷺ, I have not spoken any lies up to this day and hope that Allaah protects me from it as long as I remain alive.

Allaah has revealed the following verse to Rasulullaahﷺ:

﴿لَقَدْ تَّابَ اللّٰهُ عَلَى النَّبِيِّ وَالْمُهٰجِرِيْنَ وَالْاَنْصَارِ الَّذِيْنَ اتَّبَعُوْهُ فِيْ سَاعَةِ الْعُسْرَةِ مِنْۢ بَعْدِ مَا كَادَ يَزِيْغُ قُلُوْبُ فَرِيْقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ؕ اِنَّهٗ بِهِمْ رَءُوْفٌ رَّحِيْمٌ ۝ وَّعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ؕ حَتّٰۤى اِذَا ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَظَنُّوْۤا اَنْ لَّا مَلْجَاَ مِنَ اللّٰهِ اِلَّاۤ اِلَيْهِ ؕ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوْبُوْا ؕ اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ۝ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ﴾

(سورة التوبه: ۱۱۷ تا ۱۱۹)

Allaah has certainly turned in mercy towards the Nabiﷺ and towards the Muhaajireen and the Ansaar who followed him in the hour of difficulty *(to Tabook)* after the hearts of some of them were almost shaken *(causing them to hesitate)*. Without doubt, He is Most Compassionate and Most Merciful towards them *(by blessing them with steadfastness and devotion)*. And Allaah *(has also turned in mercy towards)* the three *(Sahaaba رضي الله عنهم, namely Muraarah bin Rabee رضي الله عنه, Ka'b bin Maalik رضي الله عنه and Hilaal bin Umayyah رضي الله عنه)* whose matter *(forgiveness for not marching to Tabook)* was postponed *(for fifty days)* until the earth narrowed for them despite its vastness *(and they could find no place to hide themselves)*, their own souls narrowed for them *(they became frustrated with themselves)* and they were convinced that there was no safety from Allaah except *(in turning)* towards Him. Then Allaah turned towards them *(in mercy)* so that they *(could)*

turn to Him *(in repentance)*. Indeed Allaah is Most Pardoning, Most Merciful. O you who have Imaan! Fear *(the punishment of)* Allaah *(by doing good and abstaining from sin)* and stay *(associate)* with the truthful. {Surah Taubah, verses 117-119}

I swear by Allaah that after guiding me to Islaam, Allaah has not granted me a greater blessing than making me speak the truth to Rasulullaahﷺ rather than lying, thereby causing me to be destroyed like those who had lied. When Allaah sent revelation, he used the worst of terms for those who had lied than for anyone else. Allaah states:

﴿سَيَحْلِفُوْنَ بِاللّٰهِ لَكُمْ اِذَا انْقَلَبْتُمْ اِلَيْهِمْ لِتُعْرِضُوْا عَنْهُمْ ؕ فَاَعْرِضُوْا عَنْهُمْ ؕ اِنَّهُمْ رِجْسٌ ز وَّمَاْوٰىهُمْ جَهَنَّمُ ۚ جَزَآءًۢ بِمَا كَانُوْا يَكْسِبُوْنَ ۞ يَحْلِفُوْنَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۚ فَاِنْ تَرْضَوْا عَنْهُمْ ۚ فَاِنَّ اللّٰهَ لَا يَرْضٰى عَنِ الْقَوْمِ الْفٰسِقِيْنَ﴾

(سورة التوبه: ٩٥، ٩٦)

When you *(O Rasulullaahﷺ)* return to them *(the Munaafiqeen)* shortly *(in Madinah)* they will swear before you by Allaah *(that they had valid reasons for not accompanying you)*, so that you may leave them alone *(and do not admonish them)*. Pay no attention to them! They *(their beliefs and actions)* are impure! Their abode shall be Jahannam as a punishment for what *(evil deeds)* they earned. They swear *(oaths)* before you *(O Rasulullaahﷺ)* so that you may be pleased with them. *(However,)* Even if you are pleased with them, Allaah is certainly not pleased with the disobedient ones *(Muslims should therefore not maintain close ties with such people)*. {Surah Taubah, verses 95,96}

The matter of the three of us was postponed until after the matter of those whose excuses Rasulullaahﷺ accepted. When they swore oaths before Rasulullaahﷺ, he renewed their pledges of allegiance and sought Allaah's forgiveness for them. Rasulullaahﷺ then postponed our matter until Allaah had passed judgement. It is with reference to this that Allaah says:

﴿وَّعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ؕ﴾ (سورة التوبه: ١١٨)

And Allaah *(has also turned in mercy towards)* the three whose matter was postponed... {Surah Taubah, verse 118}

In this verse, Allaah is not referring to our staying behind from the expedition but to the postponement of our case after deciding the case of the others who had sworn oaths before Rasulullaahﷺ and who had made excuses that Rasulullaahﷺ accepted. [1]

(1) Bukhari, Muslim and Ibn Is'haaq. Ahmad has also reported the narration with some additions, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.23). Abu Dawood and Nasa'ee have also reported the narration in parts and with more brevity and Tirmidhi has reported a part of the beginning. These are quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.366). Bayhaqi (Vol.9 Pg.33) has also reported the narration in detail.

A Warning to Those who Forsake Jihaad to remain with their Families and Wealth

Hadhrat Abu Ayyoob's Interpretation of the Verse: "and do not throw your own hands into destruction"

Hadhrat Abu Imraan narrates that they were in Constantinople with Hadhrat Uqba bin Aamir as the commander of the Egyptian forces and Hadhrat Fudhala bin Ubayd as commander of the forces from Shaam. When an extremely large Roman army marched from Constantinople, the Muslims formed their rows to face them. One of the Muslims assaulted the Roman army so tenaciously that he penetrated their ranks and then returned to his own ranks. The other Muslims shouted at him saying, "Subhaanallaah! He is throwing himself into destruction by his own hands."

It was then that Hadhrat Abu Ayyoob Ansaari a Sahabi of Rasulullaah stood up and said, "O people! You people are interpreting this verse in this manner whereas it was actually revealed with reference to us the Ansaar community. When Allaah gave strength to Islaam and there were many people to assist its cause, we said to each other without the knowledge of Rasulullaah, 'Our fields have been destroyed (out of neglect). We should therefore stay in Madinah to repair the damage done. In response to what we had intended, Allaah revealed the verse:

﴿وَأَنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلَا تُلْقُوْا بِأَيْدِيْكُمْ إِلَى التَّهْلُكَةِ ۛ وَأَحْسِنُوْا ۛ إِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ۝﴾ (سورة البقره: ١٩٥)

> Spend in the path of Allaah and do not throw *(do not lead yourselves)* into destruction by *(the doing of)* your own hands. {Surah Baqara, verse 195}

The destruction referred to is our staying behind (in Madinah) to tend to our fields, as we had intended to do." Hadhrat Abu Ayyoob Ansaari thereafter instructed the others to fight and remained fighting in the path of Allaah until Allaah took him away. [1]

In another narration, Hadhrat Abu Imraan narrates that when they were attacking the city of Constantinople under the leadership of Hadhrat Abdur Rahmaan bin Khaalid bin Waleed, the Romans had their backs against the walls of the city. As one of the Muslim soldiers courageously attacked the enemy, the others shouted, "Stop! Stop! Laa Ilaaha Illallaah! He is throwing himself into destruction by his own hand." Hadhrat Abu Ayyoob Ansaari then said, "That verse was revealed with reference to us the Ansaar community. When Allaah's assistance came to His Nabi and Islaam became dominant, we said, 'Let us stay in our fields and tend to them.' Allaah then revealed the verse:

(1) Bayhaqi (Vol.9 Pg.45).

﴿وَاَنْفِقُوْا فِىْ سَبِيْلِ اللّٰهِ وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ ۛ وَاَحْسِنُوْا ۛ اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ﴾ (سورة البقره: ١٩٥)

Spend in the path of Allaah and do not throw *(do not lead yourselves)* into destruction by *(the doing of)* your own hands. {Surah Baqara, verse 195}

The destruction by our own hands refers to staying behind in our fields and tending to them while neglecting Jihaad." Hadhrat Abu Imraan says that Hadhrat Abu Ayyoob رضي الله تعالى عنه continued fighting in the path of Allaah until he was eventually buried in Constantinople. (1)

Hadhrat Abu Imraan narrates that someone from amongst the Muhaajireen attacked the ranks of the enemy soldiers at Constantinople and actually penetrated them. To this, some people commented, "He is throwing himself into destruction by his own hand!" In the army was Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه who then said, "We know this verse best for it was revealed with reference to us. We remained in the company of Rasulullaah ﷺ, fought many battles with him and were there to assist him. However, when Islaam spread and became dominant, we the Ansaar community gathered together for the love of Islaam and said, 'Allaah has honoured us with the companionship of Rasulullaah ﷺ and giving us the ability to assist him until Islaam has spread and its adherents have multiplied greatly. We had given preference to Islaam over our families, our wealth and our children and now that the wars have stopped, we should return to our families and children and tend to them. With reference to this, the verse was revealed:

﴿وَاَنْفِقُوْا فِىْ سَبِيْلِ اللّٰهِ وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ ۛ وَاَحْسِنُوْا ۛ اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ﴾ (سورة البقره: ١٩٥)

Spend in the path of Allaah and do not throw (do not lead yourselves) into destruction by (the doing of) your own hands. {Surah Baqara, verse 195}

The destruction being referred to is staying with our families and properties and neglecting Jihaad." (2)

Warnings to Those who Forsake Jihaad because of their Preoccupation with Farming

Hadhrat Umar رضي الله تعالى عنه Rebukes Hadhrat Abdullaah Anasi رضي الله تعالى عنه

Hadhrat Yazeed bin Abi Habeeb narrates that the news reached Hadhrat Umar

(1) Bayhaqi (Vol.9 Pg.99).

(2) Abu Dawood, Tirmidhi, Nasa'ee, Abd bin Humayd in his *Tafseer*, Ibn Abi Haatim, Ibn Jareer, Ibn Mardway, Abu Ya'la in his Musnad, Ibn Hibbaan in his *Sahih* and Haakim in his *Mustadrak*. The Hadith is authentic, as confirmed by Tirmidhi and Haakim. The narration is reported in the *Tafseer* of Ibn Katheer (Vol.1 Pg.228).

رضي الله عنه that Hadhrat Abdullaah bin Harr Anasi رضي الله عنه had started farming on his land in Shaam. Hadhrat Umar رضي الله عنه therefore took the land away from him and gave it to someone else saying, "You have taken the disgrace and humiliation from the necks of these prominent people and placed it on your neck." (1)

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله عنه Rebukes a man who Neglected Jihaad

Hadhrat Yahya bin Abi Amr Shaybaani narrates that a group of people from Yemen once passed by Hadhrat Abdullaah bin Amr bin Al Aas رضي الله عنه. They asked him, "What is your comment about a person who accepts Islaam in a most beautiful fashion, then undertakes Hijrah in a most perfect manner and also wages Jihaad most superbly. However, he then returns to his parents in Yemen to serve them and to care for them." Hadhrat Abdullaah bin Amr bin Al Aas رضي الله عنه asked them, "What is your comment on such as person?" They replied, "In our opinion, he has turned back on his heels."
Hadhrat Abdullaah bin Amr bin Al Aas رضي الله عنه corrected them saying, "In fact, this person shall be in Jannah. Let me tell you of someone who has turned back on his heels. He is a man who accepts Islaam in a most beautiful fashion, then undertakes Hijrah in a most perfect manner and also wages Jihaad most superbly. However, he then goes to the land of a non-Muslim farmer in Shaam and takes over the land together with the Jizya that was being paid and the monthly quota of produce which is given to the Muslim state. **Thereafter, he develops the land and forsakes Jihaad. This man is one who has turned back on his heels."** (2)

Moving Urgently in the Path of Allaah to Uproot Strife

The Expedition of Muraysee

Hadhrat Jaabir bin Abdullaah رضي الله عنه narrates that they (the Sahabah رضي الله عنهم) were once on an expedition when someone from the Muhaajireen punched another Sahabi from the Ansaar on the back. When the Ansaari called the other Ansaar for help, the Muhaajir called for the other Muhaajireen to help him as well. When Rasulullaah ﷺ heard this, he exclaimed, "What are these calls of the Period of Ignorance?" When the Sahabah رضي الله عنهم informed Rasulullaah ﷺ that a Muhaajir had punched an Ansaari, Rasulullaah ﷺ said, "Forget these talks for they are foul-smelling."
When Abdullaah bin Ubay (the leader of the Munaafiqeen) heard about this, he commented, "Are they (the Muhaajireen) doing this? By Allaah! If we return to Madinah, the honourable ones among us (the people of Madinah) shall certainly exile the humiliated ones (the Muhaajireen)." When the news of this statement reached Rasulullaah ﷺ, Hadhrat Umar رضي الله عنه stood up and said, "O

(1) Ibn Aa'idh in his *Maghaazi*, as quoted in *Isaaba* (Vol.3 Pg.88).
(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.291).

Rasulullaah ﷺ! Permit me to cut off the neck of that Munaafiq!" Rasulullaah ﷺ replied, "Leave him. We do not want people to say that Muhammad ﷺ kills his companions."

Whereas the Ansaar were in the majority when the Muhaajireen arrived in Madinah, the Muhaajireen later outnumbered them. (1)

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه and Hadhrat Amr bin Thaabit Ansaari رضي الله تعالى عنه narrates that Rasulullaah ﷺ was on the expedition of Muraysee when he demolished the idol Manaat that stood between Qafa Mushallal and the coast. Rasulullaah ﷺ had dispatched Hadhrat Khaalid bin Waleed رضي الله تعالى عنه to destroy the idol.

It was during the same expedition that two men started fighting with each other. The one belonged to the Muhaajireen while the other belonged to the Bahz tribe who were allies of the Ansaar. The man from the Muhaajireen had floored the man from the Bahz tribe and was on top of him when the man from the Bahz cried out, "O assembly of Ansaar!" When some members of the Ansaar came to his assistance, the Muhaajir called to the Muhaajireen for help. A few Muhaajireen responded. When a fight was about to break out between the group from the Ansaar and the group from the Muhaajireen, they were stopped.

When this occurred, every Munaafiq and those with the disease (of hypocrisy) in their hearts went to Abdullaah bin Ubay bin Salool (the leader of the Munaafiqeen) saying, "We used to entertain hopes in you previously and you always used to defend us. However, you can no longer cause any harm nor any benefit. These Jalaabeeb have assisted each other against us." They referred to the new Muhaajireen as Jalaabeeb. Allaah's enemy Abdullaah bin Ubay responded by saying, "By Allaah! If we return to Madinah, the honourable ones among us (the people of Madinah) shall certainly exile the humiliated ones (the Muhaajireen)." Another Munaafiq by the name of Maalik bin Dukhshun commented, "Did I not tell you people not to spend on those who are with Rasulullaah ﷺ until they disperse."

When Hadhrat Umar رضي الله تعالى عنه heard about this, he went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Permit me to cut off the neck of that man who is causing dissension." Here Hadhrat Umar رضي الله تعالى عنه was referring to Abdullaah bin Ubay. Rasulullaah ﷺ said to Hadhrat Umar رضي الله تعالى عنه, "Will you really kill him if I give the command?" "Certainly," replied, Hadhrat Umar رضي الله تعالى عنه, "I swear by Allaah that I shall cut off his neck as soon as you issue the command to kill him." Rasulullaah ﷺ then told Hadhrat Umar رضي الله تعالى عنه to be seated.

Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه who belonged to the Banu Abdul Ash'hal family of the Ansaar then approached Rasulullaah ﷺ and said, ""O Rasulullaah ﷺ! Permit me to cut off the neck of that man who is causing dissension." Rasulullaah ﷺ said to Hadhrat Usayd رضي الله تعالى عنه, "Will you really kill him if I give the command?" "Certainly," replied, Hadhrat Usayd رضي الله تعالى عنه, "I swear by Allaah that I shall strike my sword beneath his earlobes as soon as you issue

(1) Bukhari, Muslim, Ahmad and Bayhaqi as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.370).

the command to kill him." Rasulullaah ﷺ then told him to be seated.
Rasulullaah ﷺ then instructed the Sahabah رضي الله عنهم to announce that the army would be leaving. Rasulullaah ﷺ left with the Sahabah رضي الله عنهم during the afternoon and travelled the entire day and night until the following afternoon. Rasulullaah ﷺ then set up camp and again left with the Sahabah رضي الله عنهم in the afternoon as he did previously until after the third day of travelling they reached Qafa Mushallal in the morning.
When Rasulullaah ﷺ reached Madinah, he sent for Hadhrat Umar رضي الله عنه and said to him, "O Umar! Would you have killed him if I issued the command?" When Hadhrat Umar رضي الله عنه replied in the affirmative, Rasulullaah ﷺ said, "Had you killed him on that day, many of the Ansaar would have felt insulted (because the skirmish had just taken place in which the Ansaar were in a weaker position). However, if I issue the command today, even they would be prepared to execute him. (Had you killed him then) People would have said that I attack my own companions, take them out of their homes (in Jihaad) and then kill them after having them bound."
It was with reference to this incident that Allaah revealed the verses:

﴿هُمُ الَّذِيْنَ يَقُوْلُوْنَ لَا تُنْفِقُوْا عَلٰى مَنْ عِنْدَ رَسُوْلِ اللّٰهِ حَتّٰى يَنْفَضُّوْا ۭ وَلِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ وَالْاَرْضِ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ ۝ يَقُوْلُوْنَ لَئِنْ رَّجَعْنَآ اِلَى الْمَدِيْنَةِ لَيُخْرِجَنَّ الْاَعَزُّ مِنْهَا الْاَذَلَّ ۭ وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ ۝﴾ (سورة المنافقون: ٧، ٨)

They *(the Munaafiqeen)* are the ones who said, "Do not spend on those with Rasulullaah ﷺ *(the Muhaajireen)* until they disperse *(leave Madinah)*." *(However, they fail to realise that Allaah can sustain people without them because)* To Allaah belongs the treasures of the heavens and the earth but the hypocrites do not understand *(this)*. They *(the Munaafiqeen)* say, "If we return to Madinah, the honourable ones among us *(the people of Madinah)* shall certainly exile the humiliated ones *(the Muhaajireen)*." *(However, they fail to realise that it is the true Mu'mineen who are truly honourable because)* All honour belongs to Allaah, His Rasool ﷺ and the Mu'mineen but the Munaafiqeen do not know it. {Surah Munaafiqoon, verses 7,8}[1]

Ibn Is'haaq has also reported the narration with the addition that Rasulullaah ﷺ travelled with the Sahabah رضي الله عنهم the entire day until the evening and throughout the night until the morning. They also travelled the following day until the sun hurt them. Rasulullaah ﷺ then set up camp and (because of exhaustion) they all fell sound asleep as soon as they touched the ground. Rasulullaah ﷺ did this so that the Sahabah رضي الله عنهم do not have the opportunity to discuss what had been said the previous day by Abdullaah bin

(1) Ibn Abi Haatim. Ibn Katheer in his *Tafseer* (Vol.4 Pg.372) and Ibn Hajar in his *Fat'hul* Baari (Vol.8 Pg.458) have commented on the chain of narrators.

Ubay.

Rebuking Someone Who had not Completed Forty Days in the Path of Allaah

Hadhrat Zaid bin Abi Habeeb narrates that when a man once came to Hadhrat Umar رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه asked, "Where have you been?" "I have been guarding the borders," the man replied. Hadhrat Umar رضي الله تعالى عنه asked further, "How many days did you spend on guard?" "Thirty days," was the reply. Hadhrat Umar رضي الله تعالى عنه commented, "Why did you rather not complete forty days?" (1)

Spending Three Periods of Forty Days in the path of Allaah

The Incident of a Woman and the Decision of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Ibn Jurayj narrates that someone whom he regards to be a truthful person informed him that as Hadhrat Umar رضي الله تعالى عنه was patrolling (the streets of Madinah), he overheard a woman saying:

فَلَوْلَا حِذَارُ اللّٰهِ لَاشَئَى مِثْلُهُ   لَزُعزِعَ مِنْ هٰذَا السَّرِيْرِ جَوَانِبُهُ

"The night is long and its ends have become dark
I am unable to sleep because I have no beloved to fondle
Were it not for fear of Allaah, which is something without a match
every end of this bed would be shaken furiously"

When Hadhrat Umar رضي الله تعالى عنه asked her what the matter was, she replied, "My husband has been away for several months and I have great desire for him." Hadhrat Umar رضي الله تعالى عنه asked, "Have you no evil intentions?" "Allaah forbid!" she exclaimed. Hadhrat Umar رضي الله تعالى عنه then said to her, "Control yourself for I shall sent a message to him."

When Hadhrat Umar رضي الله تعالى عنه had done this, he went to (his daughter) Hadhrat Hafsa رضي الله تعالى عنها and asked, "I wish to ask you something that worries me, so do remove my worries from me. Tell me after how long a period does a woman start desiring for her husband?" Hadhrat Hafsa رحمها الله تعالى cast down her gazes out of modesty. Hadhrat Umar رضي الله تعالى عنه said, "Verily Allaah does not shy away from the truth." She then motioned with her hands to indicate three months, otherwise four.

Hadhrat Umar رضي الله تعالى عنه then wrote (to the governors of all the regions) that no army was to be kept away (from home) for more than four months. (2)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates Hadhrat Umar رضي الله تعالى عنه once left the house at night. He then happened to overhear a woman recite the following couplet:

(1) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.157).
(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.8 Pg.308).

"The night is long and its ends have become dark
I am unable to sleep because I have no beloved to fondle"

Hadhrat Umar رضي الله تعالى عنه then asked his daughter Hadhrat Hafsa رضي الله تعالى عنها, "What is the maximum period that a woman can do without her husband?" She replied, **"Four to six months."** Hadhrat Umar رضي الله تعالى عنه then said, "I shall then not keep an army (away from home) for more than this period." [1]

The Keenness of the Sahabah رضي الله تعالى عنهم to Encounter Dust in the Path of Allaah

Rasulullaah ﷺ Rebukes those who Disliked experiencing Dust While out in the Path of Allaah

Hadhrat Rabee bin Zaid رضي الله تعالى عنه narrates that while Rasulullaah ﷺ was once in the centre of the road, he noticed a youngster from the Quraysh walking off the road. When Rasulullaah ﷺ took the youngster's name and asked whether it was he, the Sahabah رضي الله تعالى عنهم confirmed that it was. Rasulullaah ﷺ then asked the Sahabah رضي الله تعالى عنهم to call for him. When he arrived, Rasulullaah ﷺ asked him, "Why are you walking off the road?" "I dislike the dust," he replied. Rasulullaah ﷺ then said, **"Do not walk off the road because I swear by the Being Who controls my life that this dust is a special fragrance from Jannah."**[2]

The Incident of Hadhrat Jaabir Bin Abdullaah رضي الله تعالى عنه in this Regard

Hadhrat Abul Musabbih Muqra'ee narrates that they were once travelling in the Roman territories as a group under the command of Hadhrat Maalik bin Abdullaah Khath'ami رضي الله تعالى عنه. Hadhrat Maalik رضي الله تعالى عنه passed by Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه who was leading his mule along. Hadhrat Maalik رضي الله تعالى عنه said to Hadhrat Jaabir رضي الله تعالى عنه, "O Abu Abdullaah! Ride because Allaah has provided you with a conveyance." Hadhrat Jaabir رضي الله تعالى عنه replied, "I have kept my animal in a good condition and require nothing from my people. However, (I am walking because) I **have heard Rasulullaah ﷺ say that Allaah has forbidden Jahannam for the person whose feet become dusty in the path of Allaah."**

Hadhrat Maalik رضي الله تعالى عنه then proceeded further until he was just within earshot of Hadhrat Jaabir رضي الله تعالى عنه, he then shouted at the top of his voice, ""O Abu Abdullaah! Ride because Allaah has provided you with a conveyance." Hadhrat Jaabir رضي الله تعالى عنه understood what Hadhrat Maalik رضي الله تعالى عنه wanted (that everyone should hear his reply) so he called out, "I have kept my animal in a good condition and require nothing from my people. However, (I am walking because) I have heard Rasulullaah ﷺ say that Allaah has forbidden Jahannam for the person whose feet become dusty in the path of Allaah." Hadhrat Abul Musabbih says, "At that instant all the people jumped off their animals and I have never

(1) Bayhaqi (Vol.9 Pg.29).
(2) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.287).

seen so many people walking as I saw that day." (1)

A narration of Abu Ya'la says that Hadhrat Jaabir رضي الله تعالى عنه said, "I heard Rasulullaah ﷺ says, 'Whenever the feet of a servant (of Allaah) gets dusty in the path of Allaah, Allaah forbids Jahannam from them'." It was then that Hadhrat Maalik رضي الله تعالى عنه and the other people dismounted form their animals and more people were not see walking as on that day. (2)

Serving Others While Out in the Path of Allaah

Those who Were not Fasting Serve the Fasting Ones in the path of Allaah

Hadhrat Anas رضي الله تعالى عنه narrates that on a certain expedition with Rasulullaah ﷺ, some of them were fasting while others were not. When they stopped to set up camp, the heat was extreme and those with the most shade were those with shawls (who used their shawls to shade themselves). **Others used their hands to shield themselves from the blazing sun. Those who were fasting fell to the ground while those who were not fasting stood up to pitch the tents and water the animals. Rasulullaah ﷺ commented, "Today those who are not fasting have taken all the rewards."** (3)

A narration of Bukhari states that those with the most shade with Rasulullaah ﷺ were those who used their shawls to shade themselves. Whereas the fasting ones could do nothing, those who were not fasting sent the animals (for watering), exerted themselves to serve and did other tedious tasks. Rasulullaah ﷺ commented, "Today those who are not fasting have taken all the rewards."

The Sahabah رضي الله تعالى عنهم Serve a Man Engrossed in Reciting the Qur'aan and Performing Salaah

Hadhrat Abu Qilaaba رضي الله تعالى عنه narrates that after returning from a journey, the Sahabah رضي الله تعالى عنهم were full of praise for one of their companions. They said, "We have not seen anyone like him. Whenever we traveled, he was busy reciting the Qur'aan and whenever we set up camp, he was engaged in salaah." Rasulullaah ﷺ asked, "Who did his errands for him?" Asking about several things, Rasulullaah ﷺ also asked, "Who used to feed his animal?" When the others replied that they had been doing this, Rasulullaah ﷺ said, **"Then all of you are better than him (because you have gained all his rewards by serving him)."** (4)

The Freed slave of Rasulullaah ﷺ Called Hadhrat Safeena رضي الله تعالى عنه Carries the Goods of the Sahabah رضي الله تعالى عنهم

Hadhrat Sa'eed bin Jumhaan narrates that he once asked Hadhrat Safeena

(1) Ibn Hibbaan and Abu Ya'la.

(2) *Targheeb wat Tarheeb* (Vol.2 Pg.396). Haythami (Vol.5 Pg.286) and *Isaaba* (Vol.3 Pg.126) have commented on the chain of narrators. Bayhaqi (Vol.9 Pg.162) has also reported the narration.

(3) Muslim (Vol.1 Pg.356).

(4) Abu Dawood in his *Maraaseel*, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.172)

رضي الله تعالى عنه about his name. He replied, "I shall inform you about my name. It was Rasulullaah ﷺ who gave me the name Safeena (ship)." "But why did Rasulullaah ﷺ call you Safeena?" Hadhrat Sa'eed asked. Hadhrat Safeena رضي الله تعالى عنه replied, "Rasulullaah ﷺ once left on a journey with his Sahabah رضي الله تعالى عنهم. When their goods became too heavy for them, Rasulullaah ﷺ said (to me), 'Spread out your shawl'. When I spread it out, Rasulullaah ﷺ tied up all the goods in it and placed it on me, saying, 'Carry this for you are Safeena (a ship).' Had Rasulullaah ﷺ loaded on me the load of not only one or two but five camels, it would not have been heavy for me." (1)

The Incidents of Hadhrat Ahmar رضي الله تعالى عنه the Freed Slave of Hadhrat Ummu Salma رضي الله تعالى عنها and Mujaahid with Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Ahmar رضي الله تعالى عنه who was the freed slave of Hadhrat Ummu Salma رضي الله تعالى عنها narrates that they were travelling with Rasulullaah ﷺ on an expedition when they passed by a stream. As Hadhrat Ahmar رضي الله تعالى عنه started transporting people across the stream, Rasulullaah ﷺ commented, "You are certainly a Safeena (a ship) today." (2)

Hadhrat Mujaahid رحمه الله تعالى narrates, "I used to accompany Hadhrat Abdullaah bin Umar رضي الله تعالى عنه on his journeys. Whenever I would mount my animal, he would come and hold the stirrup and whenever I got on to the animal, he would put my clothes right. When he came to me once (to give me the same service) I expressed my annoyance. He then said, 'O Mujaahid! You have a very straitened personality.'" (3)

Fasting While out in the path of Allaah

Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم Fast During Extreme Heat While Out in the path of Allaah

Hadhrat Abu Dardaa رضي الله تعالى عنه says, "I saw us on some journeys with Rasulullaah ﷺ during such extreme heat that people would place their hands over their heads because of the severity of the heat. None would be fasting then besides Rasulullaah ﷺ himself and Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه." (4) Another narration states that this was during the month of Ramadhaan.

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه says, "We went on expeditions with Rasulullaah ﷺ during the month of Ramadhaan. Whilst some of us fasted, others did not. Neither would the fasting ones get upset with the non-fasting ones, nor would the non-fasting ones get upset with the fasting ones. Each one thought that if someone had the strength, he would fast and that was best for

(1) Abu Nuaym in *Hilya* (Vol.1 Pg.369).
(2) Hasan bin Sufyaan, Ibn Mandah, Maalini and Abu Nu'aym, as quoted in *Muntakhab* (Vol.5 Pg.194).
(3) Abu Nu'aym in *Hilya* (Vol.3 Pg.285).
(4) Muslim (Vol.1 Pg.357).

him. On the other hand if someone felt weak, he would not fast and that was best for him." (1)

Hadhrat Abdullaah bin Makhrama رضي الله تعالى عنه fasts during the Battle of Yamaamah

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that during the Battle of Yamaamah he approached Hadhrat Abdullaah bin Makhrama رضي الله تعالى عنه, who was lying on the ground. When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه stopped by him, Hadhrat Abdullaah bin Makhrama رضي الله تعالى عنه asked him whether the time had come to break the fast. When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied that the time had already come, Hadhrat Abdullaah bin Makhrama رضي الله تعالى عنه said, "Fill some water in that wooden shield so that I may break my fast with it."

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه went to a pond which was brimming with water and used his leather shield to scoop up water to fill the wooden shield. However, when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه returned to Hadhrat Abdullaah bin Makhrama رضي الله تعالى عنه, he found that he had already passed away. (2)

The Fast of Hadhrat Awf bin Abi Hayya and the Statement of Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Mudrik bin Awf Ahmis states that he was once with Hadhrat Umar رضي الله تعالى عنه when a messenger from Hadhrat Nu'maan bin Muqarrin رضي الله تعالى عنه arrived. When Hadhrat Umar رضي الله تعالى عنه asked him about the condition of the people, he mentioned those Muslims who had been martyred. He mentioned the names of the martyrs and added that there were many whom he did not recognise. Hadhrat Umar رضي الله تعالى عنه commented, "But Allaah knows them all." Some people then said that there was a person who had sold his soul. They were referring to Hadhrat Awf bin Abi Hayya Ahmisi, also known as Abu Shubayl. Hadhrat Mudrik bin Awf interjected by saying, "O Ameerul Mu'mineen! These people are of the opinion that that uncle of mine threw himself into destruction." Hadhrat Umar رضي الله تعالى عنه replied, "They are wrong. In fact, he bought the Aakhirah in exchange for this world."

Hadhrat Awf had been fasting on the day that he was wounded. He was still alive when he was removed from the battlefield and refused to drink any water until he eventually passed away (in the state of fasting). (3)

The Fast of Hadhrat Abu Amr Ansaari رضي الله تعالى عنه

In the chapter entitled "Enduring Thirst when Inviting People Towards Allaah and His Rasool ﷺ"(4); it has already been narrated from Hadhrat Muhammad bin Hanafiyyah رضي الله تعالى عنه who says, "Hadhrat Abu Amr Ansaari رضي الله تعالى عنه had participated

(1) Muslim (Vol.1 Pg.356).

(2) *Isti'aab* (Vol.2 Pg.316), Ibn Abi Shayba and Bukhari in his *Taareekh*, as quoted in *Isaaba* (Vol.2 Pg.366). Ibn Mubaarak has also reported the narration in his *Jihaad*.

(3) Ibn Abi Shaybah, as quoted in *Isaaba* (Vol.3 Pg.122).

(4) Under the subheading "Hadhrat Abu Amr Ansaari رضي الله تعالى عنه Endures Severe Thirst in the Path of Allaah".

in the Battles of Badr, Uhud and the pledge at Aqaba. I once saw him fasting (on the battlefield), restless because of severe thirst. He asked his slave to pass to him his shield and when the slave did so, he fired an arrow which did not go far (because he had grown weak with thirst). When he had fired three arrows, he said that he had heard Rasulullaah ﷺ say, 'Whoever fires an arrow in the path of Allaah, the arrow shall be a source of light for him on the Day of Qiyaamah whether it reaches its target or not.' Hadhrat Abu Amr رضي الله تعالى عنه was martyred before sunset of that day.

Performing Salaah While Out in the path of Allaah

The Salaah of Rasulullaah ﷺ On the Night Before the Battle of Badr was Fought

Hadhrat Ali رضي الله تعالى عنه says, "There was not a single horseman amongst us during the Battle of Badr besides Miqdaad رضي الله تعالى عنه. I noticed that each one of us was asleep (the night before the battle) besides Rasulullaah ﷺ. He was performing salaah beneath a tree and weeping until dawn broke." (1)

Rasulullaah ﷺ Performs Salaah in Usfaan

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما narrates that they were with Rasulullaah ﷺ at a place called Usfaan when the Mushrikeen army under the command of Khaalid bin Waleed رضي الله تعالى عنه confronted them. The Mushrikeen army was positioned between the Muslims and the Qibla. When Rasulullaah ﷺ led the Sahabah رضي الله تعالى عنهم in the Zuhr salaah, the Mushrikeen said, "If only we had taken advantage of the state of obliviousness that they were in (during their salaah) and attacked them!" However, they consoled themselves by saying, "A salaah is approaching (the Asr salaah) that is more beloved to them than their children and even their own selves (we can attack them then)." However, between the Zurh and Asr salaahs, Hadhrat Jibra'eel عليه السلام came with the revelation of the following verses of the Qur'aan describing the Salaatul Khowf:

﴿وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلٰوةَ﴾ (سورة النساء: ١٠٢)

> When you (O Muhammad ﷺ) are with them (present with the Muslims on the battlefield) and you lead them in salaah... {Surah Nisaa, verse 102}(2)

A narration of Muslim from Hadhrat Jaabir رضي الله تعالى عنه states that the Mushrikeen said, "There shall soon come a salaah which is more beloved to them than even their own children." (3)

The Salaah of Hadhrat Abbaad bin Bishr رضي الله تعالى عنه In the Path of Allaah

Hadhrat Jaabir رضي الله تعالى عنه narrates that they were accompanying Rasulullaah ﷺ to

(1) Ibn Khuzayma, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.316).
(2) Ahmad.
(3) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.81).

a place called Nakhl during the expedition of Dhaatur Riqaa. It so happened that one of the Muslims killed (or captured) the wife of one of the Mushrikeen. The woman's husband had been away and only returned after Rasulullaah ﷺ had left. When he was informed about what had happened, he took an oath that he would never rest until he spilt the blood of the companions of Rasulullaah ﷺ. He therefore set off to follow the tracks of Rasulullaah ﷺ.

When Rasulullaah ﷺ set up camp, he asked, "Who shall stand guard over us tonight?" A volunteer from amongst the Muhaajireen and another from amongst the Ansaar stood up and said, "We shall do so, O Rasulullaah ﷺ!" Rasulullaah ﷺ gave them instructions to stand guard at the mouth of the valley. The two volunteers were Hadhrat Ammaar bin Yaasir رضي الله عنه and Hadhrat Abbaad bin Bishr رضي الله عنه. When the two men reached the mouth of the valley, the Ansaari (Hadhrat Abbaad رضي الله عنه) said to the Muhaajir (Hadhrat Ammaar رضي الله عنه), "For which part of the night would you like me to relieve you (as we take turns to keep watch)? Will it be the first part of the night or the second?" the Muhaajir replied, "Relieve me for the first part of the night."

The Muhaajir then lay down to sleep as the Ansaari stood up to perform salaah. Subsequently, the man (who swore to spill the blood of the Muslims) arrived there and when he saw the silhouette (external shape) of a person, he took the Ansaari to be a spy and immediately fired an arrow which struck the Ansaari. The Ansaari removed the arrow from his body, threw it aside and continued standing (in salaah). The Mushrik fired another arrow which also struck the Ansaari. The Ansaari also removed this arrow from his body, threw it aside and continued standing (in salaah). When the Mushrik fired a third arrow which also struck the Ansaari, the Ansaari removed the arrow from his body, threw it aside and then completed his Ruku and Sajdah (and his salaah). He then awoke his companion saying, "Sit up because I have been incapacitated." The Muhaajireen jumped up and when the Mushrikeen saw the two of them, he realised that they had been alerted and he fled.

When the Muhaajir saw the blood on the Ansaari, he exclaimed, "Subhaanallaah! Why did you not wake me up when he shot at you the first time?" the Ansaari replied, "I had started reciting a Surah and did not like to cut it short before completing it. However, when the firing persisted, I went into Ruku (completed my salaah) and informed you. I swear by Allaah that had it not been for (fear of) jeopardising the mouth of the pass that Rasulullaah ﷺ had instructed me to guard, I would have given my life rather than cut the Surah short." (1)

Another narration state that while Hadhrat Ammaar رضي الله عنه went to sleep, Hadhrat Abbaad رضي الله عنه stood in salaah. The narration also adds that Hadhrat Abbaad رضي الله عنه said, "I was reciting Surah Kahaf in my salaah and did not like to cut it short."

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(1) Ibn Is'haaq and Abu Dawood (Vol.1 Pg.29), as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.85). Ibn Hibbaan in his *Saheeh*, Haakim in his *Mustadrak* (certified authentic by Daar Qutni), Bayhaqi in his *Sunan* and Bukhari (Ta'leeqan) have also reported the narration, as quoted in *Nasbur Ra'ya* (Vol.1 Pg.43).

The Salaah of Hadhrat Abdullaah bin Unays رضي الله تعالى عنه in the Path of Allaah

Hadhrat Abdullaah bin Unays رضي الله تعالى عنه narrates that Rasulullaah ﷺ once called him and said, "I have intelligence that Khaalid bin Sufyaan bin Nubay of the Banu Hudhayl tribe had mustered up a force to attack me. He is now at Urna. Go there and kill him." Hadhrat Abdullaah bin Unays رضي الله تعالى عنه asked, "O Rasulullaah ﷺ! Describe him to me so that I may recognise him." Rasulullaah ﷺ said, "When you see him, you will find him shivering." Hadhrat Abdullaah bin Unays رضي الله تعالى عنه relates further that he then left with his sword hanging around his neck and proceeded until he found him at Urna with his wives. The time for Asr had already arrived and Khaalid was looking for a place to settle his wives.

Hadhrat Abdullaah bin Unays رضي الله تعالى عنه says, "When I saw him, I recognised the shivering that Rasulullaah ﷺ described and I advanced towards him. Fearing that nothing should prove an obstacle to prevent me from my salaah as I attempted to kill him, I performed my salaah as I walked towards him. I performed Ruku and Sajdah by making gestures with my head. When I reached him, he asked, 'Who is this man?' I replied, 'I am an Arab who has heard about you and about your mustering forces against that person (Rasulullaah ﷺ). I have come to you in this regard." He said, 'Yes, I am busy with that.'"

Continuing further, Hadhrat Abdullaah bin Unays رضي الله تعالى عنه says, "I then travelled with him for awhile until I found an opportunity. I then attacked him with my sword and killed him. I then left, leaving his wives falling over him. When I came to Rasulullaah ﷺ and he saw me, he said, 'A look of success.' 'I have killed him,' I said. 'True,' was the reply. Rasulullaah ﷺ then stood up with me, took me in his room and gave me a staff saying, 'Keep this staff with you, O Abdullaah bin Unays.' When I left with the staff and came to the people, they asked, 'What is this staff?' I replied, 'Rasulullaah ﷺ gave it to me with instructions to keep it with me.' When they told me to return to Rasulullaah ﷺ to ask him about it, I complied. When I got to Rasulullaah ﷺ, I asked, 'O Rasulullaah ﷺ! Why have you given me this staff?' Rasulullaah ﷺ replied, 'It is a token between you and me on the Day of Qiyaamah because on that day there shall be few people carrying staffs (few people with the support of their good deeds).'"

Hadhrat Abdullaah bin Unays رضي الله تعالى عنه tied the staff to his sword and it remained with him throughout his life. **When he passed away, he instructed that it should be included in his burial clothes and buried with him.** (1)

Performing Salaah at Night While out in the path of Allaah

Hadhrat Urwa رضي الله تعالى عنه narrates that when the two armies confronted each other for the Battle of Yarmook, Qubqulaar (a Roman commander) dispatched an Arab (to spy on the Muslims). The last portion of the narration states that (after the spy returned) Qubqulaar asked him what he had noticed. The spy replied, **"They**

(1) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.140).

Muslims are engaged in worship by night and seasoned horsemen by day." (1)

In a lengthy narration of Abu Is'haaq, it is mentioned that Heraclius (the Roman Emperor) asked (his generals), "What is the matter? Why are you being defeated (by the Muslims)?" An old man from amongst his senior officers replied, "Because the Muslims stand in worship during the night and fast during the day." (2)

More Ahadeeth on this subject will be discussed in the chapter dealing with the reasons for which divine assistance came. In the chapter titled "Women pledged Their allegiance" (3), the narration has passed which states that Hadhrat Hind رضي الله تعالى عنها said (to her husband Hadhrat Abu Sufyaan رضي الله تعالى عنه), "I wish to pledge allegiance to Muhammad صلى الله عليه وسلم." Hadhrat Abu Sufyaan رضي الله تعالى عنه said, "But I have noticed that you have always been rejecting what he says." She replied, "By Allaah! That it true. However, I swear by Allaah that before this night I have never seen Allaah being worshipped in this Masjid as He deserves to be worshipped. By Allaah! The Muslims spent the entire night performing salaah standing, bowing down and prostrating."

Engaging in Dhikr While Out in the path of Allaah

The Dhikr of the Sahabah رضي الله تعالى عنهم the Night they Conquered Makkah

Hadhrat Sa'eed bin Musayyib رحمه الله تعالى narrates that on the night after the Muslims entered Makkah as conquerors, they continuously recited "Allaahu Akbar", "Laa Ilaaha Illallaah" and performed Tawaaf of the Kabah until dawn broke. Hadhrat Abu Sufyaan رضي الله تعالى عنه then said to his wife Hind رضي الله تعالى عنها, "Do you not see that all this is from Allaah?" "Yes," she replied, "this certainly is from Allaah." The next morning Hadhrat Abu Sufyaan رضي الله تعالى عنه went early to Rasulullaah صلى الله عليه وسلم. Rasulullaah صلى الله عليه وسلم said, "(Last night) You said to Hind, 'Do you not see that all this is from Allaah? and she replied, 'Yes, this certainly is from Allaah.'" Hadhrat Abu Sufyaan رضي الله تعالى عنه exclaimed, "I testify that you are certainly the servant and Rasul of Allaah! I swear by the Being in Whose name I take oaths that no one but Hind heard this statement of mine." (4)

The Dhikr of the Sahabah رضي الله تعالى عنهم as they Stood over a Valley During the Battle of Khaybar

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه narrates that when Rasulullaah صلى الله عليه وسلم left on a military expedition to Khaybar, the Sahabah رضي الله تعالى عنهم had reached a valley when they raised their voices reciting, "Allaahu Akbar! Laa Ilaaha Illallaah!" Rasulullaah صلى الله عليه وسلم said to them, **"Have mercy on yourselves (do not exert yourselves) for you are not calling someone who is deaf or absent. You are calling One Who is All Hearing, Who is close and Who is always with you."**

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه narrates further that he was behind the

(1) Tabari (Vol.2 Pg.610).
(2) Ahmad bin Marwaan Maaliki as well as Ibn Asaakir (Vol.1 Pg.143), narrating from Ibn Is'haaq.
(3) Under the subheading "Hadhrat Faatima bint Utba رضي الله تعالى عنها Pledges Allegiance Along with her Sister Hadhrat Hind رضي الله تعالى عنها who was the Wife of Hadhrat Abu Sufyaan t".
(4) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.304). Ibn Asaakir has also reported the narration authentically, as quoted in *Kanzul Ummaal* (Vol.5 Pg.297).

animal of Rasulullaah ﷺ when Rasulullaah ﷺ overheard him say, "Laa Howla wa Laa Quwwata Illaa Billaah (There is no power or might except with Allaah)." Rasulullaah ﷺ then said, "O Abdullaah bin Qais!" Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه replied by saying, "I am at your service, O Rasulullaah ﷺ!" Rasulullaah ﷺ told him, "Should I not inform you of words that are from the treasures of Jannah?" Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه said, "Please do, O Rasulullaah ﷺ! May my parents be sacrificed for you." Rasulullaah ﷺ enlightened him by saying, "(The words are) Laa Howla wa Laa Quwwata Illaa Billaah (There is no power or might except with Allaah)." (1)

The Sahabah رضي الله تعالى عنهم Recite Takbeer and Tasbeeh when Ascending and Descending Inclines

Hadhrat Jaabir رضي الله تعالى عنه narrates that whenever they (the Sahabah رضي الله تعالى عنهم) ascended an incline, they recited Takbeer and whenever they descended from an incline, they recited Tasbeeh. (2)

The Statement of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه that the People Embarking on Military Expeditions are of Two types

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "On an expedition, people are of two types. One type are those who go out and abundantly engage in the Dhikr of Allaah together with maintaining the consciousness of Allaah. They stay away from evil on their journey, assist their companions (physically and financially) and spend the best of their wealth. They are more keen on the wealth they spend (in the path of Allaah) than the wealth they use to benefit their worldly lives. When they are in war situations, they feel ashamed that Allaah should discover any doubts in their hearts or that He should find them failing to assist the Muslims. Even if they are in a position of misappropriating the booty, they cleanse their hearts and deeds from any such activity. Shaytaan is therefore unable to involve them in sin or to whisper evil into their hearts. It is through such people that Allaah strengthens and gives honour to His Deen and defeats His enemies."

"As for the second type. They go out without engaging in abundant Dhikr and without being conscious of Allaah. They do not abstain from evil and are reluctant to spend their wealth. They regard whatever they spend as a tax and this is what Shaytaan tells them. In the battle situation they remain with those right at the back and those who render absolutely no help. They stick to the tops of mountains watching what the others are doing and speak the worst of lies when Allaah grants victory (by boasting about feats they did not achieve). Should they have the opportunity to misappropriate the spoils of war, they boldly do so

(1) Bukhari and the other five. As quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.213), this incident occurred during the return from Khaybar because Hadhrat Abu Moosa رضي الله تعالى عنه arrived in Madinah only after the conquest of Khaybar.

(2) Bukhari and Nasa'ee in *Yawm wal Layla*, as quoted by Ayni (Vol.7 Pg.36).

with the booty of Allaah, as Shaytaan tells them that these are merely spoils of war (and they therefore have a right to do as they please with it). When conditions are favorable, they boast and when they encounter any obstacle, Shaytaan misleads them to place their needs before people. They shall have no share of the rewards of the Mu'mineen. All they shall have to show is that their bodies were with the bodies of the Mu'mineen and that they travelled with the Mu'mineen. Their intentions and deeds vary and Allaah shall judge them when He gathers them on the Day of Qiyaamah." (1)

Being Particular About Making Du'aa when in Jihaad in the path of Allaah

Making Du'aa when Leaving a Place

The Duaa of Rasulullaah ﷺ as he Left Makkah for the Hijrah

Hadhrat Muhammad bin Is'haaq says that he was informed that when Rasulullaah ﷺ left Makkah to make Hijrah to Madinah for the pleasure of Allaah, he said, "All praises belong to Allaah Who has created me when I had been nothing. O Allaah! Assist me against the fears of this world, the evils of the times and the calamities of the nights and days. O Allaah! Be my companion on my journey, be my deputy amongst my family and grant me blessings in that which You provide for me. Make me humble before You, keep me steadfast on good character, make me beloved to You and never hand me over to people. O Rabb of the weak ones, you are my Rabb as well. I seek refuge in Your munificent countenance by which the skies and the earth are illuminated, by which darkness is dispersed and by which the affairs of the past people were set right. I seek Your protection from attracting Your wrath on me and having Your anger descend on me. I seek Your protection from losing Your bounties, from Your sudden punishment, from losing Your safety and from all causes of Your wrath. Securing Your pleasure is better than all the deeds I am capable of doing. There is no power or might except with You." (2)

Making Du'aa when Within Sight of a Place

The Du'aa Rasulullaah ﷺ when he Saw Khaybar

The grandfather of Hadhrat Abu Marwaan Aslami narrates that they accompanied Rasulullaah ﷺ to Khaybar. When they got close (to Khaybar) and could see it, Rasulullaah ﷺ instructed the Sahabah رضي الله تعالى عنهم to stop. When they came to a halt, Rasulullaah ﷺ prayed, "O Allaah the Rabb of the seven skies and whatever they shade! O Rabb of the seven earths and whatever they bear! O Rabb of the Shayaateen and whoever they mislead! O Rabb of the winds and whatever they carry! We beg of you the best of this town, the best of its inhabitants and the best of whatever it contains. We seek Your protection from the evii of this town,

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.290).
(2) Abu Nu'aym, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.178).

the evil of its inhabitants and the evil of whatever it contains." Rasulullaah ﷺ then said (to the Sahabah رضي الله عنهم), "Proceed in the name of Allaah!" (1)
A narration of Tabraani states that Rasulullaah ﷺ used to make this du'aa each time he entered a town.

Making Du'aa at the Beginning of the Battle

The Du'aa Rasulullaah ﷺ Made on the Occasion of the Battle of Badr

Hadhrat Umar رضي الله عنه narrates that on the day of the Battle of Badr, Rasulullaah ﷺ looked at his Sahabah رضي الله عنهم who numbered just over three hundred. He then looked at the Mushrikeen who numbered over a thousand. **Wearing only an upper and lower garment,** Rasulullaah ﷺ then turned towards the Qibla and prayed, "O Allaah! Fulfil Your promise to me. O Allaah! If this group of Muslims is destroyed, You will never again be worshipped on earth." Rasulullaah ﷺ continued seeking Allaah's help and praying to Him until his upper garment fell off. Hadhrat Abu Bakr رضي الله عنه came to put the garment on again and then held on to Rasulullaah ﷺ from behind saying, "O Rasulullaah ﷺ! What you have so persistently asked from your Rabb is sufficient for He will certainly fulfil the promise He made to you." It was then that Allaah revealed the verse:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَٰٓئِكَةِ مُرْدِفِينَ ۝﴾

(سورة الانفال:۹)

> *(O Muhammad ﷺ, remember the time before the Battle of Badr)* When you sought help from your Rabb and He accepted your du'aa saying, "I shall strengthen *(reinforce)* you with a thousand angels who will appear one after another *(to help you fight the Mushrikeen)*." {Surah Anfaal, verse 9}(2)

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله عنه narrates that Rasulullaah ﷺ left for Badr with three hundred and fifteen men. When they reached Badr, Rasulullaah ﷺ prayed, "O Allaah! They (my Sahabah رضي الله عنهم) are barefoot, so do grant them transport. O Allaah! They are scantily clothed, so do clothe them. O Allaah! They are hungry, so do fill their bellies." **When Allaah granted them victory in the Battle of Badr and they returned, there was not a single one of them who did not possess one or two camels. They also had clothing to wear and had eaten to their fill.** (3)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه says that he had never heard a du'aa

(1) Bayhaqi and Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.183). Tabraani has also reported the narration and Haythami (Vol.10 Pg.135) has commented on the chain of narrators.
(2) Ahmad, Muslim, Abu Dawood, Tirmidhi, Ibn Jareer and others, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.275). Ibn Abi Shayba, Abu Awaana, Ibn Hibbaan, Abu Nu'aym, Ibn Mundhir, Ibn Abi Haatim, Abu Shaykh, Ibn Mardway and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.266).
(3) Abu Dawood, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.38). Bayhaqi (Vol.9 Pg.57) and Ibn Sa'd (Vol.2 Pg.13) have also reported the narration.

more persistent than the du'aa Rasulullaah ﷺ made on the occasion of the Battle of Badr. He prayed, "O Allaah! I am beseeching You in the name of Your promise and pledge. O Allaah! If this group is destroyed, You will not be worshipped." When Rasulullaah ﷺ turned around, his face appeared to be a part of the moon as he said, "It is as if I can see the places where they (the dead Mushrikeen) will lie by tonight." (1)

The Du'aa Rasulullaah ﷺ made on the Occasions of the Battle of Uhud and the Battle of Khandaq

Hadhrat Anas رضي الله تعالى عنه narrates that on the day that the Battle of Uhud was fought, Rasulullaah ﷺ repetitively said, "O Allaah! (Do assist us) If You (choose not to assist us) none would worship You on earth." (2)

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates that on the occasion of the Battle of Khandaq; the Sahabah رضي الله تعالى عنهم asked Rasulullaah ﷺ, "O Rasulullaah ﷺ! Is there any du'aa that we could make on this occasion because our hearts have reached our throats." Rasulullaah ﷺ replied, "Yes," and then recited the following du'aa:

"اَللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَ اٰمِنْ رَّوْعَاتِنَا"

"O Allaah! Conceal our faults and calm our fears."

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه completes the narration by saying, "(When we started reciting the du'aa) Allaah smote the faces of His enemies (defeated them)by sending a powerful wind against them." (3)

Hadhrat Jaabir رضي الله تعالى عنه narrates that Rasulullaah ﷺ once went to Masjid Ahzaab and placed his shawl aside. He then stood up and stretched his hands out to curse the Mushrikeen army. On this occasion, he did not perform any salaah. Rasulullaah ﷺ then went there again, again cursed them and this time performed (two Rakaahs) salaah. (4)

A narration of Bukhari and Muslim state that Rasulullaah ﷺ cursed the conglomeration of Kuffaar forces (when they attacked Madinah) by saying, "O Allaah Who has revealed the Qur'aan, Who is quick in reckoning and Who will defeat the mass of troops! O Allaah! Defeat them and shake (destabilise) them." Another narration states that Rasulullaah ﷺ prayed, "O Allaah! Defeat them and assist us against them." Another narration of Bukhari related by Hadhrat Abu Hurayra رضي الله تعالى عنه mentions that the du'aa Rasulullaah ﷺ made was: "There is none worthy of worship but the One Allaah Who has given honour to His army, assisted His servant and defeated the coalition of forces all by Himself. There is nothing after Him." (5)

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(1) Nasa'ee, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.276). Tabraani has also reported the narration and Haythami (Vol.6 Pg.82) has commented on the chain of narrators.
(2) Ahmad and Muslim, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.28).
(3) Ahmad and Ibn Abi Haatim.
(4) Muslim and Ahmad.
(5) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.111).

Making Du'aa During the Battle

The Du'aa Rasulullaah ﷺ Made While Fighting During the Battle of Badr

Hadhrat Ali رضي الله تعالى عنه says, "After fighting for a while during the Battle of Badr, I rushed to see how Rasulullaah ﷺ was keeping. When I arrived there, Rasulullaah ﷺ was in Sajdah praying, **'Yaa Hayyu! Yaa Qayyoom! Yaa Hayyu! Yaa Qayyoom! ('O The Living, The Controller! O The Living, The Controller!').'** Rasulullaah ﷺ said nothing more. I then returned to the fight and when I got back to Rasulullaah ﷺ, he was still in Sajdah repeating the same words. Rasulullaah ﷺ continued in this manner until Allaah gave him victory." (1)

Making Du'aa During the night (of a Battle)

The Du'aa Rasulullaah ﷺ Made on the Night Before the Battle of Badr

Hadhrat Ali رضي الله تعالى عنه narrates that on the night before the Battle of Badr, Rasulullaah ﷺ spent the night in salaah praying, "O Allaah! If this group is destroyed, You will never again be worshipped on earth." That night, some rain fell (causing the firm ground where the Mushrikeen stood to become muddy and the soft ground where the Muslims stood to become firm). (2) Another narration from Hadhrat Ali رضي الله تعالى عنه states that although Rasulullaah ﷺ was a Musaafir (traveller), he had spent the entire night in Ibaadah till the morning that the Battle of Badr was fought. (3)

Making Du'aa after Finishing the Battle

The Du'aa of Rasulullaah ﷺ after the Battle of Uhud

Hadhrat Rifaa'ah Zuraqi رضي الله تعالى عنه narrates that when the Mushrikeen had returned after the Battle of Uhud, Rasulullaah ﷺ said, "Stand straight so that I may praise my Rabb تبارك وتعالى." When the Sahabah رضي الله تعالى عنهم had arranged themselves into rows behind Rasulullaah ﷺ, he said, "O Allaah! Every type of praise belongs to You. O Allaah! There is none to restrain what You give in abundance and none to give anything that You restrain. None can guide the one whom You cause to deviate and none can deviate the one whom You guide. None can give what You hold back and none can hold back what You give. None can bring close that which You make distant and none can make distant that which You bring close. O Allaah! Grant us in abundance Your blessings, Your mercy, Your grace

(1) Bayhaqi and Nasa'ee in his "Al Yown wal Layla", as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.275). Bazzaar, Abu Ya'la, Firyaabi and Haakim have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.267).
(2) Ibn Mardway and Sa'eed bin Jubayr, as quoted in *Kanzul Ummaal* (Vol.5 Pg.267).
(3) Abu Ya'la and Ibn Hibbaan, as quoted in *Kanzul Ummaal* (Vol.5 Pg.267).

and Your sustenance. O Allaah! I ask from You Your everlasting bounties that never change and are never lost. O Allaah! I beseech You for bounties on that day of poverty (Qiyaamah) and for safety on the day of fear. O Allaah! I seek Your protection from the evil of that which You have given us and from the evil of that which You have held back from us. O Allaah! Make Imaan beloved to us and beautify it in our hearts. Make kufr, sin and disobedience abhorrent to us and make us amongst the rightly guided ones. O Allaah! Grant us death as Muslims, keep us living as Muslims and allow us to meet up with the righteous ones (in the Aakhirah) without suffering any humiliation and without having to endure any trials. O Allaah! Destroy the Kuffaar who call Your messengers liars and who prevent others from Your path. Set on them Your punishment and chastisement. **O Allaah! O the True Deity! Destroy also those Kuffaar to whom You have given scriptures."** (1)

The du'aa that Rasulullaah ﷺ made after giving Da'wah to the people of Taa'if has already been related in the chapter entitled: "Rasulullaah ﷺ Endures Hardship and Difficulty when Giving Da'wah towards Allaah". (2)

Being Particular About Ta'leem (Learning and teaching) when in Jihaad in the path of Allaah

The Statement of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Concerning the Verse "It is not for the Mu'mineen to proceed (in Jihaad) all together..."

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "Allaah has stated:

﴿يَآيُّهَا الَّذِيْنَ اٰمَنُوْا خُذُوْا حِذْرَكُمْ فَانْفِرُوْا ثُبَاتٍ اَوِانْفِرُوْا جَمِيْعًا ۝﴾ (سورة النساء: ٧١)

Take your precautions *(your weapons and other means to guard yourselves against your enemies)* and advance *(in Jihaad against them)* in groups or all together. {Surah Nisaa, verse 71}

﴿اِنْفِرُوْا خِفَافًا وَّثِقَالًا وَّجَاهِدُوْا بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ فِيْ سَبِيْلِ اللّٰهِ ۭ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝﴾ (سورة التوبه: ٤١)

Proceed *(in the path of Allaah)* when light or heavy *(happily or reluctantly, rich or poor, in good conditions and adverse conditions).* {Surah Taubah, verse 41}

﴿اِلَّا تَنْفِرُوْا يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ڏ وَّيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوْهُ شَيْــــًٔا ۭ وَاللّٰهُ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝﴾ (سورة التوبه: ٣٩)

If you do not go forth, Allaah shall punish you severely...{Surah Taubah, verse 39}

However, these verses were later abrogated when Allaah revealed the verse:

(1) Ahmad and Nasa'ee in his *"Al Yowm wal Laylah"*, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.38). Bukhari in his Adab, Tabraani, Baghawi, Baawardi, Abu Nu'aym in *Hilya*, Haakim and Bayhaqi have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.276). Dhahabi and Haythami (Vol.6 Pg.122) have both commented on the chain of narrators.

(2) Under the subheading: "The Du'aa Rasulullaah ﷺ made after Leaving Taa'if".

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّيْنِ وَلِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُوْنَ ﴾ (سورة التوبه: ١٢٢)

It is not *(correct)* for the Mu'mineen to proceed *(in Jihaad)* all together *(simultaneously when it is not Fardh for all to participate)*. {Surah Taubah, verse 122}

Then was the practice that while a party of Muslims would march with Rasulullaah ﷺ, another party would remain behind. Those that remained behind with Rasulullaah ﷺ would attain a deep understanding of Deen so that they may warn their people (those who had been engaged in Jihaad) when they return to them from the expeditions. In this manner, they were aware of what Allaah revealed in the Qur'aan, about their obligations and about the limits that Allaah had set." (1)

The Letter of Hadhrat Umar رضي الله تعالى عنه to his Commanders about Attaining a Deep Understanding of Deen

Hadhrat Ahwas bin Hakeem bin Umayr Absi narrates that Hadhrat Umar رضي الله تعالى عنه wrote the following in a letter addressed to the commanders of the various Muslims armies, "Endeavour to attain a deep understanding of Deen because no person can be excused for pursuing falsehood thinking that it is the truth. Similarly, no one can be excused for forsaking the truth in the belief that it is falsehood." (2)

The Sahabah رضي الله تعالى عنهم sit in Gatherings (To Learn and Teach) while on Journey

Hadhrat Hitaan bin Abdullaah Raqaashi narrates that they were once part of an army under the command of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه. They were travelling along the banks of the Tigris River when the time for salaah arrived. After someone had called out the Adhaan for the Zuhr salaah, the people started making wudhu and Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه also made wudhu. He then led them in salaah, after which they all sat in groups. When the time for the Asr salaah arrived, someone called out the Adhaan for Asr and the people again stood up to make wudhu. Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه then instructed the Mu'adhin to announce, "Take note that none should make wudhu besides those whose wudhu had broken." Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه then said, "It seems imminent that knowledge shall disappear and ignorance will prosper to the extent that because of ignorance, a man will use his sword to kill his own mother." (3)

(1) Bayhaqi (Vol.9 Pg.47).
(2) Aadam bin Abi Ayaas in his Ilm, as quoted in *Kanzul Ummaal* (Vol.5 Pg.228).
(3) Abdur Razaaq, as quoted in *Kanzul Ummaal* (Vol.5 Pg.114) and Tahaawi in his *Sharhu Ma'aanil Aathaar* (Vol.1 Pg.27).

Spending While in Jihaad in the Path of Allaah

The Spending of Some Sahabah رضي الله تعالى عنهم in the Path of Allaah

Hadhrat Abu Mas'ood Ansaari رضي الله تعالى عنه narrates that a man came with a reined camel and said, "(I am donating) This camel in the path of Allaah." Rasulullaah ﷺ said, "You shall have seven hundred camels in exchange for it on the Day of Qiyaamah. Each one of those will also have reins." (1)

Hadhrat Abdullaah bin Saamit narrates, "I was with Hadhrat Abu Dharr رضي الله تعالى عنه when he received his allowance (from the state treasury). Hadhrat Abu Dharr رضي الله تعالى عنه had his slave girl with him, who started paying off all his expenses (with the money). Only seven Dirhams were left over, which he instructed her to convert into change. I said to him, '(Wouldn't it be better) If you kept it back for a need that may arise or for a guest that may come to you?' He replied, 'My beloved friend (Rasulullaah ﷺ) advised me saying, 'Any gold or silver that is tied up in a bag (put away for the future) is live coal for its owner until he spends it in the path of Allaah.'"

A narration of Ahmad and Tabraani states that Rasulullaah ﷺ said, "When a person ties gold or silver in a bag and does not spend it in the path of Allaah, it will be live embers on the Day of Qiyaamah which will be used to brand him." (2)

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Hadhrat Qais bin Sala Ansaari رضي الله تعالى عنه narrates that his brothers laid a complaint (against him) before Rasulullaah ﷺ when they alleged that he wasted his wealth and gave out plenty. However, Hadhrat Qais رضي الله تعالى عنه said, "O Rasulullaah ﷺ! I take only my share of the dates and spend it in the path of Allaah and on those in my company." Rasulullaah ﷺ then placed his hand on the chest of Hadhrat Qais رضي الله تعالى عنه and thrice said, **"Spend and Allaah will spend on you."** Hadhrat Qais رضي الله تعالى عنه says, "Thereafter I always had transport when I went out in the path of Allaah and today I am the wealthiest person in my family (because of the blessings of spending in the path of Allaah)." (3)

The Rewards of Spending in the path of Allaah

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "Glad tidings for the person who abundantly engages in the Dhikr of Allaah while out in Jihaad in the path of Allaah because for every word he shall receive the rewards of seventy thousand good deeds. The reward for each one of these good deeds shall be multiplied ten times together with the extra that (he will receive which) is with Allaah." Someone asked, "O Rasulullaah ﷺ! And (what about) spending (in the path of Allaah)?" Rasulullaah ﷺ replied, "Spending is (rewarded) likewise."

(1) Muslim (Vol.2 Pg.37) and Nasa'ee, as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.3)
(2) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.178).
(3) Tabraani in his Awsat, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.173). Ibn Mandah has also reported the narration, as quoted in *Isaaba* (Vol.3 Pg.250).
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One of the narrators by the name of Abdur Rahmaan says that he then asked Hadhrat Mu'aadh رضي الله عنه, "But the reward of spending (in the path of Allaah) is multiplied seven hundred times." Hadhrat Mu'aadh رضي الله عنه commented, "Your understanding is wanting. That (reward multiplied seven hundred times) is for people who spend (on others in the path of Allaah) while they are themselves with their families (at home) and not out on an expedition. However, when they march out themselves and then spend, Allaah keeps aside for them such things from the treasures of His mercy that far transcends the knowledge of man and his ability to describe it. Such people are the party of Allaah and the party of Allaah are always victorious." (1)

Hadhrat Ali رضي الله عنه, Hadhrat Abu Dardaa رضي الله عنه, Hadhrat Abu Hurayra رضي الله عنه, Hadhrat Abu Umaama رضي الله عنه, Hadhrat Abdullaah bin Amr bin Al Aas رضي الله عنه, Hadhrat Jaabir رضي الله عنه and Hadhrat Imraan bin Husayn رضي الله عنه all narrate that Rasulullaah ﷺ stated, **"The person who spends funds in the path of Allaah while he remains at home shall be rewarded with seven hundred Dirhams for every Dirham (that he spends). On the other hand, the person who himself marches out in the path of Allaah and then spends for Allaah's pleasure shall be rewarded with seven hundred thousand Dirhams for every Dirham (that he spends)."** Rasulullaah ﷺ then recited the following verse:

﴿وَاللّٰهُ يُضٰعِفُ لِمَنْ يَّشَآءُ﴾ (سورة البقرة: ٢٦١)

And Allaah multiplies *(rewards)* for whoever He wills. {Surah Baqara, verse 261} (2)

In the chapter entitled "Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause", it has already been narrated how much was spent by Sahabah رضي الله عنهم such as Hadhrat Abu Bakr رضي الله عنه, Hadhrat Umar رضي الله عنه, Hadhrat Uthmaan رضي الله عنه, Hadhrat Talha رضي الله عنه, Hadhrat Abdur Rahmaan bin Auf رضي الله عنه, Hadhrat Abbaas رضي الله عنه, Hadhrat Sa'd bin Ubaadah رضي الله عنه, Hadhrat Muhammad bin Maslama رضي الله عنه and Hadhrat Aasim bin Adi رضي الله عنه. More details will be mentioned in a forthcoming chapter specifically dealing with the spending of the Sahabah رضي الله عنهم.

Proceeding in Jihaad in the Path of Allaah with a Sincere Intention

There Shall be no Rewards for the person whose Intention is to Gain Fame and Fortune

Hadhrat Abu Hurayra رضي الله عنه narrates that someone asked, "O Rasulullaah ﷺ! (Tell me about) A person who intends to wage Jihaad and also has the intention of earning some worldly profits." Rasulullaah ﷺ replied, "He shall not be rewarded." Regarding this to be a very serious matter, the Sahabah رضي الله عنهم said to the person, "Please repeat what you have asked Rasulullaah ﷺ. Perhaps you did not explain yourself to him properly." The man asked for the second time, "O

(1) Tabraani, Haythami (Vol.5 Pg.282) has commented on the chain of narrators.
(2) Qazweeni, as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.3).

Rasulullaah ﷺ! (Tell me about) A person who proceeds in Jihaad with the intention of earning some worldly profits?" Rasulullaah ﷺ repeated, "He shall not be rewarded." Again regarding this to be a very serious matter, the Sahabah رضي الله عنهم instructed the person to again repeat the question. The man asked for the third time, **"O Rasulullaah ﷺ! (Tell me about) A person who proceeds in Jihaad with the intention of earning some worldly profits?" Rasulullaah ﷺ again repeated, "He shall not be rewarded."** (1)

Hadhrat Abu Umaamah رضي الله عنه narrates that a man approached Rasulullaah ﷺ with the query, "Tell me about a person who wages Jihaad in search of fame and fortune. What is there for him?" "There shall be nothing for him," replied Rasulullaah ﷺ. When the man repeated his question three times, Rasulullaah ﷺ replied each time, "There shall be nothing for him." Thereafter, Rasulullaah ﷺ added, "Allaah accepts only those actions that are carried out solely for Him, through which His pleasure is sought." (2)

The Story of Quzmaan

Hadhrat Aasim bin Amr bin Qataadah رضي الله عنه narrates that a man lived amongst them whose identity no one really knew. He was only known as Quzmaan. Whenever his name was mentioned, Rasulullaah ﷺ used to say, "He is from the inmates of Jahannam." He fought very fiercely during the Battle of Uhud and single-handedly killed seven to eight Mushrikeen. He was a true warrior. However, he was eventually incapacitated by a nasty wound. When he was carried to the Banu Zafar district, many Muslims said to him, "You fought with great courage today, O Quzmaan! Glad tidings to you!" He said, "Glad tidings for what? By Allaah! I fought only for the good name of my people. Had it not been for this, I would never have fought." When his wound became too much for him to bear, he took an arrow from his quiver and used it to commit suicide. (3)

The Story of Usayram

It is reported that Hadhrat Abu Hurayra رضي الله عنه used to often ask (the people around him), **"Tell me about the person who entered Jannah without ever performing a single salaah?"** When the people were unable to identify the person, they asked Hadhrat Abu Hurayra رضي الله عنه about him. Hadhrat Abu Hurayra رضي الله عنه would then say, "He was Usayram from the Banu Abdul Ash'hal tribe (whose real name was) Amr bin Thaabit bin Qais."

(One of the narrators) Hadhrat Husayn says that when he asked Hadhrat Mahmood bin Labeed about the story of Hadhrat Usayram رضي الله عنه, he narrated, "He always refused to accept Islaam when his people invited him. On the day that the Battle of Uhud was fought, it suddenly occurred to him to accept Islaam and he did so. He then took his sword and proceeded until he entered the flanks of the enemy. There he fought until a wound crippled him. As some people from the

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(1) Abu Dawood, Ibn Hibbaan and Haakim in brief, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.419).
(2) Abu Dawood and Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.421).
(3) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.36).

Banu Abdul Ash'hal tribe were searching the battlefield for their dead, they suddenly saw Hadhrat Usayram رضي الله عنه and exclaimed, "By Allaah! This is Usayram! What has brought him here? We had left him behind (in Madinah) for he refused to accept the Kalimah." They therefore questioned him, "What has brought you here, O Amr? Was it the fondness of your people or your devotion to Islaam?" He replied, "It was my devotion to Islaam. I believed in Allaah and His Rasool ﷺ, accepted Islaam, took my sword and marched with Rasulullaah ﷺ. I then fought until I was injured." It was not long after this that he passed away in their hands. When the incident was mentioned to Rasulullaah ﷺ, he said, "He is certainly from amongst the people of Jannah." (1)

Hadhrat Abu Hurayra رضي الله عنه narrates that because Hadhrat Amr bin Uqaysh رضي الله عنه had given out a loan on interest during the Period of Ignorance, he disliked accepting Islaam until he had received the payment. When the Battle of Uhud took place, he asked, "Where are my cousins?" When he was informed that they were at Uhud, he exclaimed, "At Uhud!" He then donned his helmet, mounted his horse and rode towards them. Seeing him arrive, the Muslims called out, "Go away, O Amr!" He responded by saying, "I have already accepted Imaan." He then fought fiercely until he was wounded and carried off to his family as a wounded man. Hadhrat Sa'd bin Mu'aadh رضي الله عنه then arrived there and asked his sister to ask Hadhrat Amr رضي الله عنه whether he fought because of his camaraderie (friendship, allegiance) with his people or because he felt for Allaah and His Rasool ﷺ. Hadhrat Amr رضي الله عنه replied, **"Because I felt for Allaah and His Rasool ﷺ." He then passed away and entered Jannah even though he had never had the opportunity to perform a single salaah for Allaah.** (2)

The Story of a Bedouin

Hadhrat Shaddaad ibnul Haad narrates that a Bedouin once came to Rasulullaah ﷺ, accepted Imaan and became a devoted follower of Rasulullaah ﷺ. He then undertook to make Hijrah and stay with Rasulullaah ﷺ (in Madinah). After the Battle of Khaybar, much booty came to Rasulullaah ﷺ and he distributed it (amongst the Muslim soldiers). Rasulullaah ﷺ also stipulated a share for that particular Bedouin Sahabi رضي الله عنه and handed it over to his friends (to give it to him) since he was busy grazing the animals. When they came to give his share (of the booty) to him, the Sahabi رضي الله عنه asked, "What is this?" "It is your share of the booty that Rasulullaah ﷺ has stipulated for you," they replied. He said, "I did not follow him for this. Instead, I followed him so that I may die and enter Jannah when an arrow strikes me here." He then pointed towards his throat. Rasulullaah ﷺ said, "If you are true, Allaah will make it come true."

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.37) with a reliable chain of narrators as confirmed in *Isaaba* (Vol.6 Pg.526). Abu Nu'aym has also reported the narration in his *Ma'rifah*, as quoted in *Kanzul Ummaal* (Vol.7 Pg.8). Ahmad has also reported the narration as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.362).

(2) Abu Dawood and Haakim narrating from reliable sources as confirmed in *Isaaba* (Vol.2 Pg.526). Bayhaqi (Vol.9 Pg.167) has also reported the narration.

The Sahabah رضي الله تعالى عنهم then engaged in battle against the enemy and (after fighting and being martyred) the Sahabi رضي الله تعالى عنه was brought to Rasulullaah ﷺ. He had been struck by an arrow at exactly the same spot he had pointed towards. Rasulullaah ﷺ asked, "Is it he?" When the Sahabah رضي الله تعالى عنهم confirmed that it was him, Rasulullaah ﷺ said, "He was true to Allaah and Allaah made his intention come true." Rasulullaah ﷺ then shrouded the Sahabi رضي الله تعالى عنه in a coat that belonged to Rasulullaah ﷺ, after which he placed the corpse before him and led the Janaazah salaah (funeral prayer). Whilst making du'aa for the Sahabi رضي الله تعالى عنه, the following words of Rasulullaah ﷺ were heard: "O Allaah! Here lies Your servant who migrated in Your path. He was killed as a martyr and I am his witness." (1)

The Story of a Black Sahabi رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه narrates that a man came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I am a man with a black skin, an ugly face and without any wealth. Will I enter Jannah if I fight those people (the Kuffaar army)?" "Certainly," replied Rasulullaah ﷺ. The man then advanced and fought until he was martyred. When Rasulullaah ﷺ came by his corpse, Rasulullaah ﷺ said, "Allaah has beautified your face, made you fragrant and increased your wealth." (Addressing the Sahabah رضي الله تعالى عنهم) Rasulullaah ﷺ then said, "I have seen his two wives from the wide-eyed damsels of Jannah pulling at his coat, disputing with each other about who will enter between his skin and his coat." (2)

The Story of Hadhrat Amr bin Al Aas رضي الله تعالى عنه

Hadhrat Amr bin Al Aas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once sent a message to him stating, "Get your clothes and weapons on and come to me." When he got to Rasulullaah ﷺ, Rasulullaah ﷺ said, "I wish to send you out in command of an army. Allaah will keep you safe and grant you much booty. I shall also grant you a fine portion of the booty." Hadhrat Amr bin Al Aas رضي الله تعالى عنه said, "O Rasulullaah ﷺ! I did not accept Islaam for wealth but accepted Islaam for the love of Islaam." Rasulullaah ﷺ said, "O Amr! Good wealth is a fine thing for a good man." (3)

According to another narration, Hadhrat Amr bin Al Aas رضي الله تعالى عنه also said, "I accepted Islaam for the love of Islaam and to be with the Rasool of Allaah ﷺ." Rasulullaah ﷺ said, "Indeed, but good wealth is a fine thing for a good man."(4)

The Statements of Hadhrat Umar رضي الله تعالى عنه Concerning Martyrs

Hadhrat Abul Bakhtari Taa'ee narrates that many people in Kufa gathered with

(1) Bayhaqi and Nasa'ee, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.191). Haakim (Vol.3 Pg.595) has also reported the narration.
(2) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.191). Haakim has also reported the narration, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.447).
(3) Ahmad, as quoted in *Isaaba* (Vol.3 Pg.3).
(4) Tabraani in his Awsat and Kabeer, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.353).

Hadhrat Abul Mukhtaar the father of Mukhtaar bin Abu Ubayd at the bridge of Abu Ubayd. This was the place where Hadhrat Abu Ubayd (Thaqafi) was martyred (along with his entire battalion in the year 13 A.H.). All were martyred save for two or three men who used their swords to attack the enemy lines with such force that they opened up a path for themselves through which to escape. They eventually reached Madinah.

As the three were sitting one day and discussing about the others (those who were killed in the battle), Hadhrat Umar رضي الله تعالى عنه came to them and asked, "Tell me what you have been discussing about them?" They replied, "We were seeking forgiveness on their behalf and making du'aa for them." Hadhrat Umar رضي الله تعالى عنه threatened, "You will have to tell me what you were saying about them otherwise you will receive harsh treatment from me." They said, "We were saying that they are martyrs."

Hadhrat Umar رضي الله تعالى عنه then said, "I swear by the Being besides Whom there is no deity, Who has sent Muhammad صلى الله عليه وسلم with the truth and without Whose command Qiyaamah will never take place! No living being knows what a dead person will receive by Allaah except for the Nabi of Allaah صلى الله عليه وسلم because Allaah has forgiven all his past and future errors. I swear by the Being besides Whom there is no deity, Who has sent Muhammad صلى الله عليه وسلم with the truth and guidance and without Whose command Qiyaamah will never take place! There are people who fight to show off, others who fight because of their tribal fanaticism, those who fight to attain worldly gain and those who fight for wealth. All those who fight will receive by Allaah only that which was in their hearts." (1)

Hadhrat Maalik bin Aws bin Hadathaan رضي الله تعالى عنه narrates that they were busy discussing an army that was martyred during the Khilaafah of Hadhrat Umar رضي الله تعالى عنه when one of them commented, "They were the workers of Allaah out in the path of Allaah so their rewards will be with Allaah." Another person observed, "Allaah will resurrect them (on the Day of Qiyaamah) according to the intentions they died with." To this, Hadhrat Umar رضي الله تعالى عنه remarked, "Correct. I swear by the Being Who controls my life that Allaah will certainly resurrect them according to the intentions they died with. There are people who fight for show and boasting while others fight with the intention of gaining things of this world. There are also those whom the battle takes by surprise and they have no option but to fight. Then there are those who fight with perseverance and with hope of rewards from Allaah. These are the true martyrs. In fact, even I have no idea of what will happen to me (in the Aakhirah) or of what will happen to you. All I do know is that the occupant of this grave (Rasulullaah صلى الله عليه وسلم) has all his past and future errors forgiven." (2)

Hadhrat Masrooq narrates that when mention was made of some martyrs in front of Hadhrat Umar رضي الله تعالى عنه, he addressed the people saying, "Whom do you regard to be martyrs?" The people replied, "O Ameerul Mu'mineen! Martyrs are those

(1) *Kanzul Ummaal* (Vol.2 Pg.292). Haafidh Ibn Hajar رحمه الله تعالى has commented on the chain of narrators.
(2) Tammaam.

who are killed in these battles." When he received this reply, Hadhrat Umar رضي الله تعالى عنه said, "In that case, martyrs will be plenty. Let me enlighten you on the subject. Bravery and cowardliness are natural traits amongst people which Allaah places wherever He wills. The truly brave person is therefore the one who fights with fervour without caring whether he returns to his family. On the other hand, the coward is the one who flees from the battlefield on account of his wife. The true martyr is he who gives his life with the hope of earning rewards from Allaah. The true Muhaajir is he who leaves the acts that Allaah forbids and the true Muslim is he from whose tongue and hands other Muslims are safe." (1)

The Story of Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه and his Mother رضي الله تعالى عنها

Hadhrat Dimaam narrates that Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه sent a message to his mother (Hadhrat Asmaa رضي الله تعالى عنها) saying, "People have deserted me while those people (my enemies) are calling for a truce." Her reply was, **"If you are out to revive the Book of Allaah and the Sunnah of Allaah's Nabi ﷺ, then die on the truth. However, if you are out in search of worldly gain, then there is no good in you whether you are alive or dead."** (2)

Obeying the Instructions of the Ameer when Proceeding in Jihaad in the Path of Allaah

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه Rebukes a Man who did not Carry out his Instructions

Hadhrat Abu Maalik Ash'ari رضي الله تعالى عنه narrates, "Rasulullaah ﷺ sent us on an expedition and appointed Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه as our commander. We set out and later set up camp somewhere. When a man stood up to saddle his horse, I asked him where he was off to. He replied, 'I am off to get fodder.' I said, 'Do not do anything until we ask our Ameer.' We then went to Abu Moosa Ash'ari رضي الله تعالى عنه (in command of our battalion) and spoke to him about it. He said, 'It seems as if you want to return to you family.' When the man denied it, Abu Moosa Ash'ari رضي الله تعالى عنه cautioned him, 'Watch what you say.' 'No (I do not wish to return home),' repeated the man. Abu Moosa Ash'ari رضي الله تعالى عنه then said, 'You may proceed on the path of righteousness.' The man left and returned after a considerable portion of the night had passed. Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه asked, 'Did you perhaps go to your family?' When the man denied it, Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه cautioned, 'Watch what you say.' The man then admitted that he did. Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه then said, 'You went to your family in fire, sat there in fire and returned in fire. Now start afresh (to do good so that your sin should be annulled)." (3)

(1) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.2 Pg.292).
(2) Nu'aym bin Hammaad in his *Fitan*, as quoted in *Kanzul Ummaal* (Vol.7 Pg.57).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.169).

Staying Together While out In Jihaad in the path of Allaah

Rasulullaah ﷺ Criticises Separating in Valleys and Sealing Roads

Hadhrat Abu Tha'laba Khushani رضي الله تعالى عنه narrates that when the Muslims camped at a valley, they separated and dispersed. Rasulullaah ﷺ said, "Your separating in valleys is from Shaytaan." Thereafter, whenever they set up camp, they would stay together. (1) Another narration(2) adds that (the Sahabah رضي الله تعالى عنهم stayed so close together thereafter that) if a sheet was thrown over them, it would cover them all.

Hadhrat Mu'aadh Juhani رضي الله تعالى عنه narrates that he was on a certain expedition with Rasulullaah ﷺ when the Muslims (because they separated) they made the camp small (making it difficult for others to find space) and crowded the road (so that no one could pass). Rasulullaah ﷺ then sent someone to announce, "There is no (rewards for) Jihaad for the person who makes the camp small or seals a road." (3)

Standing Guard While Out in the path of Allaah

Hadhrat Anas bin Abi Marthad Ghanawi رضي الله تعالى عنه Stands Guard

Hadhrat Sahl bin Handhaliyya رضي الله تعالى عنه narrates that they marched with Rasulullaah ﷺ for the Battle of Hunayn and were marching with great speed until the afternoon. Hadhrat Sahl رضي الله تعالى عنه narrates further that he had completed the Zuhr salaah with Rasulullaah ﷺ when a horseman came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I rode ahead of you and got to the top of a certain mountain where I chanced to see the Hawaazin tribe watering their camels of their fathers along with their women, their animals and goats. They have all gathered at Hunayn. Rasulullaah ﷺ smiled and said, "Inshaa Allaah, that will all be booty for the Muslims tomorrow."

Rasulullaah ﷺ then announced, "Who will stand guard over us tonight?" Hadhrat Anas bin Abi Marthad Ghanawi رضي الله تعالى عنه said, "I will, O Rasulullaah ﷺ!" Rasulullaah ﷺ then instructed him to get mounted. When he mounted his horse and came to Rasulullaah ﷺ, Rasulullaah ﷺ briefed him by saying, "Go to that ravine in front and get to the top of it. (Be vigilant as you stand guard there and) Let not the enemy deceitfully get to you tonight." The next morning, Rasulullaah ﷺ went to the place where they performed salaah and performed

(1) Abu Dawood and Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.40).
(2) Bayhaqi (Vol.9 Pg.152) and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.341).
(3) Bayhaqi (Vol.9 Pg.152) as well as Abu Dawood, as quoted in Mishkaat (Pg.332)

two Rakaahs salaah. He then asked, "Do you people know anything about your rider?" "No," replied the Sahabah رضي الله عنهم, "We know nothing of him."
The Iqaamah was then called out and as Rasulullaah ﷺ led the salaah, he kept glancing towards the ravine. When Rasulullaah ﷺ completed the salaah and had made the Salaam, he said, "Listen to the glad tidings that your rider has arrived." When the Sahabah رضي الله عنهم looked between the trees of the ravine, they saw him come. He stopped before Rasulullaah ﷺ, greeted with Salaam and said, "I went up to the highest point of the ravine as Rasulullaah ﷺ had instructed me. In the morning I studied both walls of the ravine but saw no one." Rasulullaah ﷺ asked, "Did you dismount during the night?" "No," replied Hadhrat Anas bin Abi Marthad رضي الله عنه, "except for salaah and to relieve myself." Rasulullaah ﷺ commented, "You have made it (Jannah) compulsory for yourself. (Your rewards are so great that) It matters not if you do no (Nafl) deeds after this." (1)

Another Sahabi رضي الله عنه Stands Guard

Hadhrat Abu Atiyya رضي الله عنه reports that Rasulullaah ﷺ was once sitting when he was informed that a man had passed away. Rasulullaah ﷺ asked, "Has any of you seen him do any good deed?" "Yes," replied another Sahabi رضي الله عنه, "I once stood guard with him in the path of Allaah." Rasulullaah ﷺ and those with him stood up and Rasulullaah ﷺ led the Janaazah salaah (funeral prayer) for the deceased. When the Sahabi رضي الله عنه was placed in the grave, Rasulullaah ﷺ threw some sand with his hands and then said, "Although your companions think that you are amongst the inmates of Jahannam, I testify that you are from amongst the inhabitants of Jannah." Addressing Hadhrat Umar bin Khattaab رضي الله عنه, Rasulullaah ﷺ then said, **"Do not ask about the (evil) actions of people, but rather enquire about their (good deeds which are acts of) Islaam."**(2)

Hadhrat Abu Atiyya رضي الله عنه narrates that when a person passed away during the time of Rasulullaah ﷺ, some of the Sahabah رضي الله عنهم said, "O Rasulullaah ﷺ! Do not lead the Janaazah salaah for him." Rasulullaah ﷺ then asked, "Has anyone seen him (do any good deed)." The Hadith continues further. (3)

Another narration from Hadhrat Abu Aa'idh رضي الله عنه states that Rasulullaah ﷺ once left for the Janaazah of a Sahabi رضي الله عنه. When the deceased was placed (before Rasulullaah ﷺ), Hadhrat Umar bin Khattaab رضي الله عنه said, "Do not lead the Janaazah salaah for him, O Rasulullaah ﷺ, because he was a sinful man." Rasulullaah ﷺ then turned to the other Sahabah رضي الله عنهم and asked, "Has anyone seen him (do any good deed)." The Hadith continues further like the one quoted above. (4)

(1) Abu Dawood and Bayhaqi (Vol.9 Pg.149). Abu Nu'aym has also reported the narration, as quoted in Muntakhab (Vol.5 Pg.143).
(2) Tabraani. Haythami (Vol.5 Pg.288) has commented on the chain of narrators.
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.291).
(4) Bayhaqi in *Shu'abul Imaan*, as quoted in Mishkaat Pg. 328.

Hadhrat Abu Rayhaana رضي الله تعالى عنه, Hadhrat Ammaar رضي الله تعالى عنه and Hadhrat Abbaad رضي الله تعالى عنه stand guard

The Hadith of Hadhrat Abu Rayhaana رضي الله تعالى عنه has passed in the chapter entitled "Enduring Extreme Cold when Inviting People Towards Allaah" (1) In the narration, he states, "Rasulullaah ﷺ announced, 'Who will stand guard over us tonight? I shall make such a du'aa for him, the virtues of which he will certainly receive.' A man from the Ansaar stood up and volunteered. When Rasulullaah ﷺ asked who he was, he gave his name. Rasulullaah ﷺ asked him to come closer and when he did, Rasulullaah ﷺ held a part of his clothing and started making du'aa for him. When I heard the du'aa, I also volunteered. Rasulullaah ﷺ asked me who I was and I informed him that I was Abu Rayhaana. Rasulullaah ﷺ then made a du'aa for me that was shorter than the one he made for the other person. Thereafter, Rasulullaah ﷺ said, **'The fire of Jahannam has been forbidden for the eye that stands guard in the path of Allaah.'"** (2)

In the chapter entitled "Performing Salaah While Out in the path of Allaah" (3), the narration is reported by Hadhrat Jaabir رضي الله تعالى عنه in which it is mentioned that Rasulullaah ﷺ asked, "Who shall stand guard over us tonight?" A volunteer from amongst the Muhaajireen and another from amongst the Ansaar stood up and said, "We shall do so, O Rasulullaah ﷺ!" Rasulullaah ﷺ gave them instructions to stand guard at the mouth of the valley. The two volunteers were Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه and Hadhrat Abbaad bin Bishr رضي الله تعالى عنه. The Hadith continues further as already narrated. (4)

Enduring Illness while in Jihaad in the path of Allaah

The Story of Hadhrat Ubay bin Ka'b رضي الله تعالى عنه and His Du'aa to be able to Endure Fever

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "Whenever a Mu'min is hurt on his body, Allaah uses it as a means to annul some of his sins." Hadhrat Ubay bin Ka'b رضي الله تعالى عنه then prayed, "O Allaah! I beseech You to allow a fever to inflict the body of Ubay bin Ka'b until the day he meets you (until I die). However, it should not prevent him from salaah, fasting, Hajj, Umrah or Jihaad in Your path." A fever then overcame him where he stood and did not leave him until he passed away. Even while suffering the fever, he was always present for salaah, observed his fasts, performed Hajj and Umrah and participated in military expeditions. (5)

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates that a person came to Rasulullaah

(1) Under the subheading "The Sahabah رضي الله تعالى عنهم Dig the Trench in Extreme Cold".
(2) Ahmad, Nasa'ee, Tabraani and Bayhaqi.
(3) Under the subheading "The Salaah of Hadhrat Abbaad bin Bishr رضي الله تعالى عنه In the Path of Allaah".
(4) Ibn Is'haaq.
(5) Ibn Asaakir.

ﷺ and asked, "Tell me what we receive in exchange for these illnesses that keep afflicting us?" Rasulullaah ﷺ replied, "They annul sins." He Ubay رضي الله تعالى عنه asked, "Even if it is something mild?" Rasulullaah ﷺ said, "Even if it be a prick of a thorn or something milder." It was then that Hadhrat Ubay رضي الله تعالى عنه prayed to Allaah that fever should never leave him until his death but should not prevent him from Hajj, Umrah, Jihaad in the path of Allaah or salaah in congregation. Whenever someone touched him, the heat of the fever could be felt. This continued until the day he passed away. (1)

Enduring Injuries while in Jihaad in the path of Allaah

The Injuries that Rasulullaah ﷺ Suffered

Hadhrat Jundub bin Sufyaan رضي الله تعالى عنه reports that as Rasulullaah ﷺ was walking, his foot struck a stone and he fell. This caused his finger to start bleeding. Rasulullaah ﷺ then said:

You are merely a finger that is bleeding
But whatever you suffer is in the path of Allaah

The Hadith of Hadhrat Anas رضي الله تعالى عنه has already passed in the chapter entitled "Rasulullaah ﷺ Endures Hardship and Difficulty when Giving Da'wah towards Allaah" (2). There he narrates that the canine teeth of Rasulullaah ﷺ were broken during the Battle of Uhud and he was also severely injured on the head. The Hadith is narrated by Bukhari, Muslim and others.

The Injuries Sustained by Hadhrat Talha bin Ubaydillah رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه

The Hadith has also passed(3) in which Hadhrat Aa'isha رضي الله تعالى عنها narrates that whenever Hadhrat Abu Bakr رضي الله تعالى عنه spoke about the Battle of Uhud, he would say, "Every credit for that day goes to Talha." Later on in the narration, Hadhrat Abu Bakr رضي الله تعالى عنه says further, "When we reached Rasulullaah ﷺ, his canine tooth was already broken and his face was injured when two links of his helmet pierced his cheeks. Rasulullaah ﷺ said, 'See to your companion!' Rasulullaah ﷺ was referring to Talha who had become weak due to loss of blood. Later on in the Hadith, Hadhrat Abu Bakr رضي الله تعالى عنه continues, "After tending to Rasulullaah ﷺ, we went to Talha who had fallen into a ditch. He had suffered seventy odd

(1) Ibn Asaakir, Ahmad and Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.2 Pg.153). The author of *Isaaba* (Vol.1 Pg.20) states that the narration is also reported by Ahmad, Abu Ya'la, Ibn Abi Dunya, Ibn Hibbaan and Tabraani. Another narration of Ibn Asaakir appears in *Kanzul Ummaal* (Vol.7 Pg.2). Abu Nu'aym has also reported the narration from Hadhrat Ubay bin Ka'b رضي الله تعالى عنه in his *Hilya* (Vol.1 Pg.255).

(2) Under the subheading "The Hardship Rasulullaah ﷺ Bore During the Battle of Uhud".

(3) Under the heading "Rasulullaah ﷺ Endures Hardship and Difficulty when Giving Da'wah towards Allaah" and the subheading "The Hardship Rasulullaah ﷺ Bore During the Battle of Uhud".

wounds inflicted by spears, arrows and swords. We then nursed him." (1)

Hadhrat Ibraheem bin Sa'd says that the report reached him that during the Battle of Uhud, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه sustained twenty one wounds. An injury to his leg caused him to limp. (2)

The Injury of Hadhrat Anas bin Nadhr رضي الله تعالى عنه

Hadhrat Anas bin Maalik رضي الله تعالى عنه says that his paternal uncle, Hadhrat Anas bin Nadhar رضي الله تعالى عنه bitterly regretted his inability to participate in the battle of Badr. He addressed Rasulullaah ﷺ saying, "I was unable to participate in the first opportunity to fight the Mushrikeen. If Allaah affords Muslim the opportunity to fight them, I shall (show my mettle and) Allaah will see what I can do."

Consequently, he participated in the battle of Uhud. When the Muslims suffered a reversal in the battle, he supplicated to Allaah saying, "O Allaah! I apologise for what they (the Mu'mineen) have done and I absolve myself from what they (the Kuffaar) have done." Saying this, he advanced into the enemy lines. He passed by Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه and said, "O Sa'd! I swear by the Rabb of (my father) Nadhar that I can smell the fragrance of Jannah coming from the direction of Uhud." Hadhrat Sa'd رضي الله تعالى عنه later said, "O Rasulullaah ﷺ! I would never have been able to do what he did."

Hadhrat Anas bin Maalik رضي الله تعالى عنه reports that there were more than eighty sword, spear and arrow wounds on his body. When his corpse was found, it was badly mutilated and it was only his sister who could recognise his body and that too by his fingertips. Hadhrat Anas bin Maalik رضي الله تعالى عنه says that they all believed that it was with reference to people like his uncle that Allaah revealed the verse:

﴿مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ وَمِنْهُمْ مَّنْ يَّنْتَظِرُ ۖ وَمَا بَدَّلُوْا تَبْدِيْلًا ۝﴾ (سورة الاحزاب: ٢٣)

> Among the Mu'mineen there are men who are true to the pledge they vow to Allaah *(that they will fight in Jihaad until they die)*. Of them is he who has fulfilled his pledge *(and has been martyred)*, and he who is waiting *(to be martyred)*. They have not changed *(their resolve)* in the least *(unlike the Munaafiqeen)*. {Surah Ahzaab, verse 23} (3)

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates, "My paternal uncle after whom I was named did not participate in the Battle of Badr at the side of Rasulullaah ﷺ. This was difficult for him to come to terms with and he would say, 'I missed the first battle that Rasulullaah ﷺ fought. If Allaah affords me the opportunity to participate in another battle with Rasulullaah ﷺ, Allaah shall certainly see what I can do.' He was afraid to say more than this. He then participated in the Battle of Uhud with Rasulullaah ﷺ. There he passed by Sa'd bin Mu'aadh رضي الله تعالى عنه and said to him, 'Where are you off to, O Abu Amr? How wonderful is the

(1) Tayaalisi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.29).
(2) Abu Nu'aym, as quoted in *Muntakhab* (Vol.5 Pg.77).
(3) Bukhari, Muslim and Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.436). Ahmad and Tirmidhi have also reported the narration.

fragrance of Jannah that I smell coming from behind Mount Uhud!' He then fought until he was martyred. Over eighty sword, spear and arrow wounds were found on his body. His sister and my paternal aunt Rubayyi bint Nadhar said that she recognised his body only by his fingertips. It was then that Allaah revealed the following verse of the Qur'aan:

﴿مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ وَمِنْهُمْ مَّنْ يَّنْتَظِرُ ۚ وَمَا بَدَّلُوْا تَبْدِيْلًا ﴿٢٣﴾﴾ (سورة الاحزاب: ٢٣)

> Among the Mu'mineen there are men who are true to the pledge they vow to Allaah (that they will fight in Jihaad until they die). Of them is he who has fulfilled his pledge (and has been martyred), and he who is waiting (to be martyred). They have not changed (their resolve) in the least (unlike the Munaafiqeen). {Surah Ahzaab, verse 23}

The Sahabah رضي الله تعالى عنهم were of the opinion that this verse was revealed with reference to people like him." (1)

The Wounds Sustained by Hadhrat Ja'far bin Abu Taalib رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates, "Rasulullaah صلى الله عليه وسلم appointed Hadhrat Zaid bin Haaritha رضي الله تعالى عنه as commander of the expedition to Mu'ta. Rasulullaah صلى الله عليه وسلم then added, 'If Zaid is killed, Ja'far should take command and if Ja'far is killed, then Abdullaah bin Rawaaha should take command.' I was with the Muslim army in this battle and when we searched for Ja'far bin Abu Taalib, we found him already dead. We counted over ninety sword and arrow wounds on his body." Another narration adds that not a single wound was on the back of his body (indicating that he advanced all the time and never turned his back to the enemy). (2)

The Wounds Sustained by Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه

Hadhrat Amr bin Shurahbeel رضي الله تعالى عنه reports that when Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه was struck with an arrow during the Battle of Khandaq, his blood spilled on Rasulullaah صلى الله عليه وسلم. Hadhrat Abu Bakr رضي الله تعالى عنه arrived and (seeing the condition of Hadhrat Sa'd رضي الله تعالى عنه) said, "Oh, my back has been broken!" (This was an expression of shock.) After Rasulullaah صلى الله عليه وسلم bade him to be silent, Hadhrat Umar رضي الله تعالى عنه arrived and exclaimed, "Innaa Lillaahi wa innaa Ilayhi Raaji'oon!" (3)

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(1) Ahmad, Tirmidhi and Nasa'ee, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.32). Tayaalisi, Ibn Sa'd, Ibn Abi Shayba, Haarith, Ibn Jareer, Ibn Mundhir, Ibn Abi Hattim and Ibn Mardway have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.15). Abu Nu'aym in his *Hilya* (Vol.1 Pg.121) and Bayhaqi (Vol.9 Pg.44) have reported it as well.

(2) Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.245) and Tabraani, as quoted in *Isaaba* (Vol.1 Pg.238). Abu Nu'aym in *Hilya* (Vol.1 Pg.117) and Ibn Sa'd (Vol.4 Pg.26) have also reported the narration.

(3) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.8 Pg.122).

The Eye of Hadhrat Abu Sufyaan رضي الله تعالى عنه is Injured During the Battle at Taa'if

Hadhrat Sa'eed bin Ubayd Thaqafi رضي الله تعالى عنه reports, "During the battle at Taa'if, I spotted Abu Sufyaan bin Harb رضي الله تعالى عنه sitting and eating on the wall of Abu Ya'la. I shot an arrow at him, which struck his eye. He then went to Rasulullaah ﷺ and said, 'This eye of mine has been injured in the path of Allaah." Rasulullaah ﷺ said to him, 'If you wish, I could pray to Allaah to return the eye to you. If you wish otherwise, you could have Jannah (in return for your injury).' Abu Sufyaan رضي الله تعالى عنه replied, 'Let it be Jannah instead.'" (1)

The Wounds Sustained to the Eyes of Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه and Hadhrat Rifaa'ah bin Raafi رضي الله تعالى عنه During the Battle of Badr

Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه narrates that when his eye was injured during the Battle of Badr, his eyeball hung on his cheek and the Sahabah رضي الله تعالى عنهم wanted to cut it off. The rest of the Hadith will be quoted in the chapter concerning the manner in which the Sahabah رضي الله تعالى عنهم received assistance. (2)

Hadhrat Rifaa'ah bin Raafi رضي الله تعالى عنه says, "The Mushrikeen amassed around Umayyah bin Khalaf during the Battle of Badr as we approached him. When I noticed that a portion of his armour was broken below his armpit, I struck the area with my sword. I was also struck by an arrow during the Battle of Badr because of which my eye was ruptured. **Rasulullaah ﷺ applied some of his saliva to the eye and prayed for me. I then experienced absolutely no pain."** (3)

The Incident of Hadhrat Raafi bin Khadeej رضي الله تعالى عنه and two other Sahabah رضي الله تعالى عنهم from the Banu Abdul Ash'hal Tribe

The incident reported by Hadhrat Yahya bin Abdul Hameed has already passed(4) in which he narrates from his grandfather that an arrow struck Hadhrat Raafi bin Khadeej رضي الله تعالى عنه in the chest during either the Battle of Uhud or the Battle of Hunayn(5). He then went to Rasulullaah ﷺ and asked him to remove the arrow. In the same chapter entitled "Enduring Injuries and Illness when Inviting People Towards Allaah", another narration from Hadhrat Abu Saa'ib t(6) states that a man from the Banu Abdul Ash'hal tribe reported, "My brother and I participated in the Battle of Uhud and we both returned wounded. When

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.307). Zubayr bin Bakkaar has also reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.178).
(2) Baghawi and Abu Ya'la.
(3) Bazzaar and Tabraani. Haythami (Vol.6 Pg.82) has commented on the chain of narrators.
(4) In the chapter entitled "Enduring Injuries and Illness when Inviting People Towards Allaah", under the subheading "The Story of Hadhrat Raafi bin Khadeej t".
(5) One of narrators Amr bin Marzooq is unsure which battle it was.
(6) Appearing under the subheading "The Incident of Two Men from the Banu Abdul Ash'hal Tribe During the Battle of Uhud".

Rasulullaah ﷺ's caller announced that we should march in pursuit of the enemy, I said to my brother or he said to me, 'Can we miss this opportunity to march with Rasulullaah ﷺ?' By Allaah! Although we had no transport to ride and we were both heavily wounded, we went with Rasulullaah ﷺ. **Since my wounds were less serious than my brother's,** I carried him when he could not manage and he walked at other times. In this manner, we eventually reached the place where the other Muslims were."

The Wounds Sustained by Hadhrat Baraa bin Maalik رضي الله تعالى عنه and How he Lost the Flesh on his Bones

Hadhrat Anas رضي الله تعالى عنه reports that during the battle against Musaylama (Kadhaab), Hadhrat Baraa رضي الله تعالى عنه threw himself on to the people in the orchard (the defenders of Musaylama locked themselves in an orchard. Hadhrat Baraa رضي الله تعالى عنه scaled the wall of the orchard to get in and) He then fought them (single-handedly) until he was able to open the gate of the orchard. Hadhrat Baraa رضي الله تعالى عنه sustained over eighty arrow and sword wounds and had to be carried away to the camp for treatment. Hadhrat Khaalid رضي الله تعالى عنه stayed with him (and nursed him) for a month. [1]

Hadhrat Is'haaq bin Abdullaah bin Abu Talha رضي الله تعالى عنه narrates that Hadhrat Anas رضي الله تعالى عنه and his brother were (fighting) at an enemy fortress in Hareeq, a place in Iraq. The Kuffaar were throwing hooks fixed to heated chains and when it caught hold of someone, they would pull him up to them (in the fortress). They managed to get hold of Hadhrat Anas رضي الله تعالى عنه in this manner (and were pulling him in). However, Hadhrat Baraa رضي الله تعالى عنه advanced, kept watch at the wall (for an opportunity) and then grabbed at the chain. **He kept holding on to the (burning hot) chain until the rope gave way. When he then looked at his hand, the bone was visible because all the flesh on it had burnt away.** In this way, Allaah had saved Hadhrat Anas bin Maalik رضي الله تعالى عنه. [2]

Another narration states that the hooks caught Hadhrat Anas bin Maalik رضي الله تعالى عنه and the Kuffaar started pulling at him until he was lifted off the ground. While his brother Hadhrat Baraa رضي الله تعالى عنه was fighting the enemy, he was told to catch hold of his brother. He came running, jumped on to the wall and grabbed the chain as it kept turning. He then kept tugging the chain from the Kuffaar with his hands burning until the rope finally gave way. Thereafter when he looked at his hands and saw that the bone was visible because all the flesh on it had burnt away. [3]

The Desire for Martyrdom and Praying for it

Rasulullaah ﷺ Wishes to be Killed in the path of Allaah

Hadhrat Abu Hurayra رضي الله تعالى عنه reports that he heard Rasulullaah ﷺ say, "I swear

(1) Khalifah and Baqi bin Makhlad, as quoted in *Isaaba* (Vol.1 Pg.143).
(2) Tabraani, as quoted in *Isaaba* (Vol.1 Pg.143).
(3) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.325).

by the Being Who controls my life! I would not have missed a single expedition in the path of Allaah if it were not for many men who would dislike staying behind me and for whom I am unable to provide transport. I swear by the Being Who controls my life! **I wish that I was killed in the path of Allaah and then given life again, then again killed and again given life,** again killed and given life once more and then killed." (1)

Hadhrat Abu Hurayra رضي الله عنه narrates that Rasulullaah ﷺ said, "Allaah stands surety for the person who goes out in the path of Allaah. (Allaah says) For the person who leaves home for no other reason but to strive in My path with belief in Me and belief in My Ambiyaa, I stand guarantee to either enter him into Jannah (if he is martyred) or (if he survives) to return him to his family together with great rewards or a share of the booty. I swear by the Being Who controls the life of Muhammad! Every wound sustained in the path of Allaah shall appear on the Day of Qiyaamah as (fresh as) it was the day it took place. While the colour shall be that of blood, the smell will be the fragrance of musk. I swear by the Being Who controls the life of Muhammad! Had it not been for the difficulty it would cause to the Muslims, I would not have missed a single expedition marching in the path of Allaah. However, neither can I provide nor do they have the necessary means of transport (to proceed in the path of Allaah) and (without transport) they will find it most distressing to stay behind me. I swear by the Being Who controls the life of Muhammad! I wish that I was killed in the path of Allaah and then given life again, then again killed and again given life, again killed and given life once more." (2)

Hadhrat Umar رضي الله عنه Wishes for Martyrdom

Hadhrat Qais bin Abi Haazim narrates that Hadhrat Umar رضي الله عنه once delivered a sermon in which he said, "There is a palace in the everlasting Jannah that has five hundred doors. At each door there are five thousand wide-eyed damsels. None but a Nabi can enter it." He then turned to the grave of Rasulullaah ﷺ and said, "All the best to you, O occupant of this grave." Thereafter, he continued, "Or a Siddeeq (may enter it)." He then turned to the grave of Hadhrat Abu Bakr رضي الله عنه and said, "All the best to you, O Abu Bakr." Then he continued saying, "Or a martyr (may enter it)." He then turned to himself saying, "How will you ever attain martyrdom, O Umar?" He then added, "The same Allaah Who took me out of Makkah to migrate to Madinah has the power to pull martyrdom to me." (3)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه says, "Allaah then gave martyrdom to him at the hands of the worst of creation who was a slave of Mughiera رضي الله عنه." (4)

Hadhrat Aslam narrates that Hadhrat Umar رضي الله عنه used to make the following du'aa: **"O Allaah! Bless me with martyrdom in Your path and make my death in**

(1) Bukhari.
(2) Muslim (Vol.2 Pg.133). Ahmad and Nasa'ee have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.255).
(3) Tabraani and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.275).
(4) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.55) where Haythami has commented on the chain of narrators.

the city of Your Rasool ﷺ." (1) Another narration from Hadhrat Hafsa رضي الله تعالى عنها states that Hadhrat Umar رضي الله تعالى عنه prayed, "O Allaah! Let me be killed in Your path and have my death in the city of Your Nabi ﷺ." When Hadhrat Hafsa رضي الله تعالى عنها asked him how this was possible, he replied, "Allaah shall make it happen when He wills." (2)

Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه Wishes for Martyrdom

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه says that on the day that he Battle of Uhud was to take place, Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه said to him, "Will you not make du'aa to Allaah?" The two men then stepped aside and Hadhrat Sa'd رضي الله تعالى عنه prayed, "O my Rabb! When we meet the enemy, let me clash with an excellent fighter and fierce warrior. Let me engage him in fierce combat and let him also fight aggressively. Thereafter, allow me to gain the upper hand over him, kill him and have his possessions as booty." Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه said "Aameen" to the du'aa.

Thereafter, Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه prayed, "O Allaah! Allow me to meet in combat a man who is a fierce warrior and an excellent fighter. Let me fight him for You and let him also fight back. Let him then kill me and sever my nose and my ears and then when I meet You tomorrow You may ask, 'Who has severed your nose and ears?' I may then reply, 'It was done for Your pleasure and the pleasure of Your Rasool ﷺ.' You may then confirm by saying, 'You have spoken the truth.'"

(Narrating the account) Hadhrat Sa'd رضي الله تعالى عنه said, "O my son! The du'aa of Abdullaah bin Jahash رضي الله تعالى عنه was better than mine. By the end of the day, I saw his nose and ears strung in a thread." (3)

Hadhrat Sa'eed bin Musayyib رحمه الله تعالى narrates that Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه said, "O Allaah! I beseech You on oath that I should meet an enemy tomorrow who should kill me, tear my belly open and then sever my nose and my ears. You should then ask me (on the Day of Qiyaamah) why this has happened so that I may reply, 'It was for You.'" Hadhrat Sa'eed bin Musayyib رحمه الله تعالى says, "I have strong hope that just as Allaah fulfilled the first part of his entreaty, Allaah will also fulfil the last part." (4)

Hadhrat Baraa bin Maalik رضي الله تعالى عنه Hopes for Martyrdom

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "There are many people

(1) Bukhari.
(2) Ismaa'eeli, as quoted in *Fat'hul* Baari (Vol.4 Pg.71).
(3) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.9 Pg.301). The narration is also reported by Baghawi as quoted in *Isaaba* (Vol.2 Pg.278), by Ibn Wahab as quoted in *Isti'aab* (Vol.2 Pg.274) and by Bayhaqi (Vol.6 Pg.207). Abu Nu'aym in *Hilya* (Vol.1 Pg.109) has also reported the narration without the du'aa of Hadhrat Sa'd رضي الله تعالى عنه. He suffices with the du'aa of Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه only.
(4) Haakim (Vol.3 Pg.200) with commentary on the chain of narrators. Ibn Shaaheen and Ibn Mubaarak in his *Jihaad* have also reported the narration, as quoted in *Isaaba* (Vol.2 Pg.287). Abu Nu'aym in *Hilya* (Vol.1 Pg.109) and Ibn Sa'd (Vol.3 Pg.63) have also reported the narration.

wearing two old pieces of cloth and who are not given any attention but Allaah will certainly fulfil their vows if they make any. Amongst them is Baraa bin Maalik." When the Battle for Tustar was raging and the Muslims were suffering a reverse, they said, "O Baraa! Make a vow to your Rabb (so that we could win the battle)." He then prayed, "(O Allaah! I swear in Your name that) You should give us the shoulders of the enemy in our hands and allow me to meet with Your Nabi ﷺ." He was then martyred. (1)
Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "There are many weak people whom others regard as weak and who wear two old pieces of cloth. However, Allaah will certainly fulfil their vows if they make any in His name. Amongst them is Baraa bin Maalik." Hadhrat Baraa رضي الله تعالى عنه once clashed with a Mushrikeen army who had inflicted heavy casualties to the Muslims. The Muslims therefore called to him saying, "O Baraa! Rasulullaah ﷺ had mentioned that Allaah would certainly fulfil the vows you make. Therefore make a vow to your Rabb." Hadhrat Baraa رضي الله تعالى عنه then said, "O my Rabb! I make a vow in Your name that You should give us their shoulders." (Allaah then gave the Muslims victory.)
Thereafter the Muslims clashed with an enemy at the bridge of the town Sus where the Mushrikeen again inflicted heavy casualties to the Muslims. Again the Muslims called to Hadhrat Baraa رضي الله تعالى عنه to make a vow to Allaah. Consequently, Hadhrat Baraa رضي الله تعالى عنه prayed, O Allaah! I make a vow in Your name that You should give us the shoulders of the enemy in our hands and allow me to meet with Your Nabi ﷺ." The Muslims were then given victory and Hadhrat Baraa رضي الله تعالى عنه was martyred. (2)

Hadhrat Humama رضي الله تعالى عنه Hopes for Martyrdom

Hadhrat Humayd bin Abdur Rahmaan Himyari narrates that a Sahabi by the name of Hadhrat Humama رضي الله تعالى عنه once fought a battle in Isfahan during the Khilaafah of Hadhrat Umar رضي الله تعالى عنه when he prayed thus: "O Allaah! Humama claims that he loves to meet You. O Allaah, if he is true, grant him the resolve (to search for martyrdom) and if he is false, then give him death in Your path even though he dislikes it." The remainder of the Hadith states that he was finally martyred and that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه also testified that he was a true martyr.(3)
A narration of Imaam Ahmad adds that Hadhrat Humama رضي الله تعالى عنه also said, "Give Humama death in Your path even though he dislikes it. O Allaah! Let Humama not return home from this journey. He passed away on the journey. One of the narrators called Affaan once said that Hadhrat Humama رضي الله تعالى عنه was afflicted with a stomach disease because of which he passed away in Isfahan. (After his death) Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه said, "O people! By Allaah as far as we

(1) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.11) and Tirmidhi, as quoted in *Isaaba* (Vol.1 Pg.144).
(2) Haakim (Vol.3 Pg.292), narrating from reliable sources as confirmed by Dhahabi, Abu Nu'aym in *Hilya* (Vol.1 Pg.7) has also reported the narration.
(3) Abu Dawood, Musaddad, Haarith, Ibn Abi Shaybah and Ibn Mubaarak, as quoted in *Isaaba* (Vol.1 Pg.355).

have heard from our Nabi ﷺ and as far as our knowledge reaches, Humama رضي الله تعالى عنه passed away as a martyr." (1)

Hadhrat Nu'maan bin Muqarrin رضي الله تعالى عنه Hopes for Martyrdom

Hadhrat Ma'qal bin Yasaar رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once consulted with the Hurmuzaan (a Persian leader who accepted Islaam after being defeated by the Muslims). Hadhrat Umar رضي الله تعالى عنه asked, "What are your opinions? Should we start with Faaris, Azerbaijan or Isfahan?" Hurmuzaan replied, "**Faaris and Azerbaijan are wings while Isfahan is the head. If you cut one wing, the other wing will take over but if you cut the head, both wings will become useless. Start with the head.**" Hadhrat Umar رضي الله تعالى عنه then entered the Masjid where he found Hadhrat Nu'maan bin Muqarrin رضي الله تعالى عنه performing salaah. Hadhrat Umar رضي الله تعالى عنه sat beside Hadhrat Nu'maan رضي الله تعالى عنه and when he had completed his salaah, Hadhrat Umar رضي الله تعالى عنه said, "I wish to appoint you as commander." Hadhrat Nu'maan رضي الله تعالى عنه said, "Not as a collector but as a warrior." "As a warrior indeed," confirmed Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه then sent him to Isfahan.

In the remainder of the Hadith, it is reported that Hadhrat Mughiera رضي الله تعالى عنه said to Hadhrat Nu'maan رضي الله تعالى عنه, "May Allaah have mercy on you! Launch the attack because we are being pressed (the arrows of the enemy are coming fast and furious)." Hadhrat Nu'maan رضي الله تعالى عنه replied, "You are undoubtedly a man of many virtues. However, I have fought with Rasulullaah ﷺ and whenever he did not launch an attack at the beginning of the day, **he would postpone it for the time when the sun had passed the meridian, when the wind started to blow and Allaah's help would descend."**

Thereafter, Hadhrat Nu'maan رضي الله تعالى عنه said, "I shall wave my flag thrice. When I wave it the first time, every man should attend to the call of nature and then perform wudhu. When I wave it the second time, every man should check his weapons and shoe straps and fix them. Then when I wave it for the third time, you should attack and should not turn your attention to each other. If Nu'maan is killed, none should turn their attention to him either for I am to make a du'aa to Allaah which I stress that every person say Aameen to. (He then made the du'aa saying) O Allaah! Grant Nu'maan martyrdom today with your assistance to the Muslims and make them victorious."

Hadhrat Nu'maan رضي الله تعالى عنه then waved his flag the first time, followed by the second and then the third. He then wore his armour and launched the attack. He was the first to fall in battle. Hadhrat Ma'qal رضي الله تعالى عنه reports, "I went up to Hadhrat Nu'maan رضي الله تعالى عنه but then recalled his instruction. I therefore marked the spot and proceeded. Whenever we killed an enemy soldier, his companions immediately became oblivious of us (to tend to him). (The Persian leader) Dhul Haajibayn fell from his mule, causing his abdomen to cut open. Allaah then

(1) Ahmad. Haythami (Vol.9 Pg.400) has commented on the chain of narrators. Abu Nu'aym has also reported the narration, as quoted in *Muntakhab* (Vol.5 Pg.170).

granted us victory. I then went to Hadhrat Nu'maan رضي الله تعالى عنه with a container of water. As I washed the sand from his face, he asked who I was. When I informed him that I was Ma'qal bin Yasaar, he asked, 'What has happened to the Muslims?' 'Allaah has given them victory,' I replied. He then said, 'All praise to Allaah! Write to Hadhrat Umar رضي الله تعالى عنه informing him of this.' It was then that his soul departed." (1)

Hadhrat Jubayr رضي الله تعالى عنه has narrated the Battle of Nahaawind in detail. In his narration he quotes (the following words of Hadhrat Nu'maan رضي الله تعالى عنه), "Whenever Rasulullaah ﷺ fought a battle and did not launch an attack at the beginning of the day, he did not rush until the time of (Zuhr) salaah had arrived, the winds started to blow and the battle could take place in a pleasant manner. It was this practice of Rasulullaah ﷺ that prevented me from attacking. (He then prayed) O Allaah! Bring comfort to my eyes today by granting such a victory to the Muslims that gives honour to Islaam and disgrace to the Kuffaar. Thereafter, grant me death as a martyr." He then address the Muslims saying, "Say 'Aameen', may Allaah bless you." The others then said "Aameen" and started to weep. (2)

The Enthusiasm of the Sahabah رضي الله تعالى عنهم to Die and Give their Lives in the path of Allaah

During the Battle of Badr

The Incident of Hadhrat Khaythama رضي الله تعالى عنه and his son

Hadhrat Sulaymaan bin Bilaal narrates that as Rasulullaah ﷺ was leaving for the Battle of Badr, Hadhrat Sa'd bin Khaythama رضي الله تعالى عنه and his father Hadhrat Khaytama رضي الله تعالى عنه both decided to leave with Rasulullaah ﷺ. When Rasulullaah ﷺ heard about this, he instructed that only one of them should leave and (to decide who it would be) that they draw lots. It was then that Hadhrat Khaytama رضي الله تعالى عنه said to his son Sa'd رضي الله تعالى عنه, **"One of us will have to remain behind. Why don't you stay with the women?"** Hadhrat Sa'd رضي الله تعالى عنه replied, "Had it not been to attain Jannah, I would have certainly given you preference (to have it your way). However, I really do aspire for martyrdom on this trip." When they drew lots, Hadhrat Sa'd رضي الله تعالى عنه's name was drawn. He therefore left for Badr with Rasulullaah ﷺ where he was martyred by Amr bin Abd Wadd. (3)

The Martyrdom of Hadhrat Ubaydah bin Haarith رضي الله تعالى عنه

Hadhrat Muhammad bin Ali bin Husayn narrates that when Utba called for challengers during the Battle of Badr, Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه stood up

(1) Tabari (Vol.4 Pg.249).
(2) Tabari (Vol.4 Pg.235). Tabraani has also reported the narration of Hadhrat Ma'qal bin Yasaar رضي الله تعالى عنه. Haythami (Vol.6 Pg.217) has commented on the chain of narrators. Haakim (Vol.3 Pg.293) has also reported the narration of Hadhrat Ma'qal رضي الله تعالى عنه in detail.
(3) Haakim (Vol.3 Pg.189). Ibn Mubaarak has also reported the narration, as quoted in *Isaaba* (Vol.2 Pg.25).

to challenge Waleed bin Utba. The two were young and of equal physique. By turning the palm of his hand and placing it on the ground, the narrator indicated that Hadhrat Ali رضي الله عنه floored Waleed and killed him. Thereafter, Shayba bin Rabee'ah stood up and Hadhrat Hamza رضي الله عنه got up to accept the challenge. These two men were also of equal build. Raising his hands even higher, the narrator indicated in a like manner that Hadhrat Hamza رضي الله عنه killed Shayba. Thereafter, when Utba stood up, Hadhrat Ubaydah bin Haarith رضي الله عنه got up to accept his challenge. The narrator pointed to two pillars and added that the two men were like those pillars. When the two men exchanged blows, the blow of Hadhrat Ubaydah رضي الله عنه left Utba's left arm dangling. However, Utba got close and struck at Hadhrat Ubaydah رضي الله عنه's leg with his sword, severing his calf. Hadhrat Ali رضي الله عنه and Hadhrat Hamza رضي الله عنه then returned and settled Utba's affair. They then carried Hadhrat Ubaydah رضي الله عنه away to Rasulullaah ﷺ beneath a canopy. When they made him over to Rasulullaah ﷺ, the Nabi of Allaah ﷺ made him lie down. Rasulullaah ﷺ took his head on his lap and started to wipe the dust from his face when Hadhrat Ubaydah رضي الله عنه said, "O Rasulullaah ﷺ! Had Abu Taalib seen me now, he would be convinced that his words are more applicable to me than him when he said (with regards to protecting Rasulullaah ﷺ):

وَنُسْلِمُهُ حَتّٰى نُصَرَّعَ حَوْلَهُ   وَنَذْهَلَ عَنْ اَبْنَائِنَا وَا لْحَلَائِلِ

We shall protect him until we are wounded and fall dead around him
Being totally oblivious of our own children and wives"

Hadhrat Ubaydah رضي الله عنه then asked, "Am I not a martyr?" "Certainly," replied Rasulullaah ﷺ, "and I am witness to the fact." He then passed away. Rasulullaah ﷺ buried him in (a valley called) Safraa and himself went into the grave (to lay the body). **Rasulullaah ﷺ had never before that entered the grave of any person.** (1)

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Hadhrat Zuhri narrates that when Hadhrat Ubaydah رضي الله عنه and Utba exchanged blows, the blow of each one incapacitated the other. Returning to the battlefield, Hadhrat Ali رضي الله عنه and Hadhrat Hamza رضي الله عنه approached Utba and killed him. They then carried their companion away. When they came to Rasulullaah ﷺ, Hadhrat Ubaydah رضي الله عنه's leg was severed and his arteries were bleeding profusely. When the two men brought Hadhrat Ubaydah رضي الله عنه to Rasulullaah ﷺ, he asked, "Am I not a martyr, O Rasulullaah ﷺ?" "Certainly," came the reply. Hadhrat Ubaydah رضي الله عنه then said, "Had Abu Taalib been alive, he would be convinced that his words are more applicable to me than him when he said:

وَنُسْلِمُهُ حَتّٰى نُصَرَّعَ حَوْلَهُ   وَنَذْهَلَ عَنْ اَبْنَائِنَا وَا لْحَلَائِلِ

We shall protect him until we are wounded and fall dead around him
Being totally oblivious of our own children and wives"

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.272).
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During the Battle of Uhud

The Incident of Hadhrat Umar رضي الله تعالى عنه and his brother Zaid رضي الله تعالى عنه Concerning not Wearing Armour with the Intention of being Martyred

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that on the day that the Battle of Uhud was fought, Hadhrat Umar رضي الله تعالى عنه said to his brother, "Take my armour, dear brother." His brother replied, "I desire martyrdom just as you do." They both therefore left the armour. (1)

Hadhrat Ali رضي الله تعالى عنه Resolves to Fight to Death

Hadhrat Sa'eed bin Mansoor reports that Hadhrat Ali رضي الله تعالى عنه said, "Once the people had left Rasulullaah ﷺ during the Battle of Uhud, I looked through all the dead and did not see Rasulullaah ﷺ there. I then said to myself, 'By Allaah! It is impossible for Rasulullaah ﷺ to flee and I do not see him amongst the dead. I think that Allaah has become angry with us because of what we did and had lifted his Nabi ﷺ. It is therefore best for me to fight until I am killed.' I then broke the sheath of my sword and attacked the Mushrikeen. When they gave way, I suddenly saw Rasulullaah ﷺ in their midst." (2)

The Incident of Hadhrat Anas bin Nadhar رضي الله تعالى عنه

Hadhrat Qaasim bin Abdur Rahmaan bin Raafi رضي الله تعالى عنه who belonged to the Banu Adi bin Najjaar tribe narrates that Hadhrat Anas bin Nadhar رضي الله تعالى عنه the uncle of Hadhrat Anas bin Maalik رضي الله تعالى عنه came across some men from the Muhaajireen and the Ansaar (during the Battle of Uhud) who had lost all morale to fight. Amongst them was Hadhrat Umar bin Khattaab رضي الله تعالى عنه and Hadhrat Talha bin Ubaydillaah رضي الله تعالى عنه. Hadhrat Anas bin Nadhar رضي الله تعالى عنه asked them, "What makes you sit here?" "Rasulullaah ﷺ has been martyred," they replied. He then said to them, "What is the use of living after him? Stand up and die for that which Rasulullaah ﷺ died for!" He then faced the enemy and fought until he was killed. (3)

The Incident of Hadhrat Thaabit bin Dahdaaha رضي الله تعالى عنه

Hadhrat Abdullaah bin Ammaar Khatmi رضي الله تعالى عنه reports that Hadhrat Thaabit bin Dahdaaha رضي الله تعالى عنه came before the Muslims during the Battle of Uhud when they were all scattered and without morale. He shouted, "O assembly of Ansaar! Come to me! Come to me! I am Thaabit bin Dahdaaha! If Muhammad ﷺ has been killed, remember that Allaah is Living and never dies. Fight for your Deen, Allaah shall give you victory and shall assist you." A group of the Ansaar jumped towards him and Hadhrat Thaabit رضي الله تعالى عنه started attacking the Kuffaar with the Muslims by his side.

A fully armed and powerful battalion stood before them comprising of leading

(1) Tabraani narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.298). Ibn Sa'd (Vol.3 Pg.275) and Abu Nu'aym in *Hilya* (Vol.1 Pg.367) have also reported the narration.

(2) Abu Ya'la, Ibn Abi Aasim, Boraqi and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.5 Pg.274). Haythami (Vol.6 Pg.112) has commented on the chain of narrators.

(3) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.34).

commanders such as Khaalid bin Waleed, Amr bin Al Aas, Ikrama bin Abu Jahal and Daraar bin Khattaab. A fierce fight ensued and Khaalid bin Waleed lunged a spear at Hadhrat Thaabit رضي الله تعالى عنه, which went through his body. He then fell as a martyr. All the Ansaar with him also fell as martyrs. They are reputed to be the last Muslims to fall (during that battle). (1)

The Incident of a Muhaajir and an Ansaari

Hadhrat Abu Najeeh رضي الله تعالى عنه reports that during the Battle of Uhud, a Muhaajir passed by an Ansaari lying in a pool of blood. The Muhaajir said to the Ansaari, "Do you know that Muhammad ﷺ has been martyred?" The Ansaari responded by saying, "If Muhammad ﷺ has been martyred, then (his duty is complete because) he has already passed on the message. You people should continue fighting for your Deen." It was then that Allaah revealed the verse:

﴿وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاۡئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْـًٔا ؕ وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ ۝﴾ (سورة ال عمران: ١٤٤)

Muhammad ﷺ is but a Rasool *(of Allaah)*. Indeed many Rusul have passed before him. If he passes away or is martyred, would you *(Muslims)* then turn back on your heels *(and forsake Islaam)*? He who turns back on his heels can never harm Allaah in the least *(because he will be harming only himself)*. Allaah shall soon reward the grateful ones *(so be firm and strive for His Deen)*. {Surah Aal Imraan, verse 144}(2)

The Incident of Hadhrat Sa'd bin Rabee رضي الله تعالى عنه

Hadhrat Zaid bin Thaabit رضي الله تعالى عنه narrates, "During the Battle of Uhud, Rasulullaah ﷺ sent me to look for Hadhrat Sa'd bin Rabee رضي الله تعالى عنه. Rasulullaah ﷺ instructed, 'If you see him, convey my Salaams to him and tell him that Rasulullaah ﷺ asks how he is keeping.' I searched for him amongst the dead and found him in his dying moments with seventy wounds inflicted by swords, spears and arrows. I informed him that Rasulullaah ﷺ had sent Salaams and wished to know how he was feeling. He said, **'Salaams to Rasulullaah ﷺ and to you. Tell Rasulullaah ﷺ that I can smell the fragrance of Jannah and tell my Ansaar brothers** that they will have no excuse to offer before Allaah if the Kuffaar reach him while they have the power to wink an eye.' He then passed away. May Allaah shower His mercy on him." (3)

Another narration reported by Abdur Rahmaan bin Abu Sa'sa'a states that Rasulullaah ﷺ said, "Who will see what has happened to Sa'd bin Rabee for me?" The rest of the Hadith is similar to the one above. It states also that Hadhrat Sa'd رضي الله تعالى عنه said, "Inform Rasulullaah ﷺ that I am amongst the dead. Also

(1) Waaqidi, as quoted in *Isti'aab* (Vol.1 Pg.194).
(2) Bayhaqi in *Dalaa'ilun Nubuwwah*, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.31).
(3) Haakim (Vol.3 Pg.201) narrating from reliable sources as confirmed by Dhahabi.

convey my Salaams to him and tell him that Sa'd says, **'May Allaah reward you with the best rewards on our behalf and on behalf of the entire Ummah.'"** (1)

The Incident of Seven Men of the Ansaar Martyred During the Battle of Uhud

Hadhrat Anas رضي الله عنه reports that when the Mushrikeen surrounded Rasulullaah ﷺ during the Battle of Uhud, Rasulullaah ﷺ was with seven men from the Ansaar and one from the Quraysh. Rasulullaah ﷺ said, "Who will repulse them from us and be my companion in Jannah?" An Ansaari stepped forward and fought until he was martyred. When the Mushrikeen again surrounded Rasulullaah ﷺ, he again announced, "Who will repulse them from us and be my companion in Jannah?" (Another Ansaari went forward and fought until he was also martyred. Rasulullaah ﷺ and the others were repeatedly surrounded and repulsed by each one of the seven Ansaar until) Eventually all seven had been martyred. Rasulullaah ﷺ then said, "We have not been fair to our companions (by leaving them to fight single-handedly)." (2)

Another narration from Hadhrat Jaabir رضي الله عنه states that after being overwhelmed during the Battle of Uhud, the Muslims dispersed from around Rasulullaah ﷺ and the only people with him were eleven men from the Ansaar and Hadhrat Talha bin Ubaydillaah رضي الله عنه. Rasulullaah ﷺ had begun climbing the mountain when the Mushrikeen caught up with him. Rasulullaah ﷺ then asked, "Is there none to repulse them?" "I am here, O Rasulullaah ﷺ!" responded Hadhrat Talha رضي الله عنه. "Stay where you are, O Talha," Rasulullaah ﷺ instructed. One of the Ansaar then said, "I shall, O Rasulullaah ﷺ!" As the Ansaari fought in their defence, Rasulullaah ﷺ and the others with him continued climbing. The Ansaari was eventually martyred and the Mushrikeen were again catching up with Rasulullaah ﷺ.

Rasulullaah ﷺ again asked, "Is there none to repulse them?" When Hadhrat Talha رضي الله عنه again volunteered for the task, Rasulullaah ﷺ gave him the same instruction as before. One of the Ansaar said, "Then I shall, O Rasulullaah ﷺ!" As the Ansaari fought in their defence, the others continued climbing. This Ansaari was also martyred and the Mushrikeen again started catching up with Rasulullaah ﷺ. Rasulullaah ﷺ then repeated his request as before (every time an Ansaari was martyred defending them) to which Hadhrat Talha رضي الله عنه repeatedly volunteered himself. Rasulullaah ﷺ however, kept holding him back, to which an Ansaari volunteered himself and received permission to fight. Each one then fought as the others had fought until none but Hadhrat Talha رضي الله عنه was left with Rasulullaah ﷺ.

However, the Mushrikeen again surrounded Rasulullaah ﷺ. When Rasulullaah ﷺ announced, "Is there none to repulse them?" Hadhrat Talha رضي الله عنه replied,

(1) Haakim, narrating from Ibn Is'haaq. Dhahabi has commented on the chain of narrators. The complete narration of Ibn Is'haaq is reported in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.39). Imaam Maalik has also reported the narration in his Mu'atta (Pg. 175) as has Ibn Sa'd (Vol.3 Pg.523).

(2) Ahmad and Muslim.

"I shall". Hadhrat Talha then fought as much as all the previous Sahabah combined. When his fingertips became severely injured, he exclaimed, "Hass!" (An Arabic expression roughly equivalent to "Oh Dear!".) Rasulullaah said to him, **"Had you exclaimed Bismillaah, the angels would have lifted you to the heavens in full view of the people and enter you into the skies."** Rasulullaah then climbed to the top of the mountain where he joined the other Sahabah who had regrouped there. [1]

The Martyrdom of Hadhrat Yamaan and Hadhrat Thaabit bin Qais

Hadhrat Mahmood bin Labeed says that when Rasulullaah marched to Uhud, Hadhrat Yamaan bin Jaabir (the father of Hadhrat Hudhayfa) and Hadhrat Thabit bin Qais were taken to a fortress together with the women and children since they were very old men. The one said to the other, "Shame on you! What are we waiting for? By Allaah! What is left of any of our lives is equivalent to the amount of thirst a donkey can bear **(of all animals, the donkey is least capable of enduring thirst).** We shall have to die either today or tomorrow. Why don't we take our swords and join Rasulullaah ?"

The two men then joined the Muslim army without the knowledge of anyone. While Hadhrat Thaabit bin Qais was killed by the Mushrikeen, the father of Hadhrat Hudhayfa was killed by the swords of the Muslims who did not recognise him. Hadhrat Hudhayfa shouted, "My father! My father!" but the Muslims (who had killed him) truthfully said, "We swear by Allaah that we did not recognise him." Hadhrat Hudhayfa acknowledged what they said by saying, "May Allaah forgive you for He is the Most Merciful of those who show mercy." When Rasulullaah wanted to pay the blood money, Hadhrat Hudhayfa forgave it. This increased the status of Hadhrat Hudhayfa in the eyes of Rasulullaah . [2]

Another narration adds that the two men also said, "We shall then join up with Rasulullaah . Perhaps Allaah shall bless us with martyrdom as we fight by the side of Rasulullaah ." They then took their swords and joined up with the Muslim army without the knowledge of anyone. The concluding portion of this narration states that this (forgiving the blood money) considerably increased the status of Hadhrat Hudhayfa in the eyes of Rasulullaah . [3]

During the Battle of Rajee

Hadhrat Aasim, Hadhrat Khubayb and their Companions are Martyred

Hadhrat Abu Hurayra narrates that Rasulullaah once sent an expedition on a spying duty under the command of Hadhrat Aasim bin Thaabit

(1) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.26).
(2) Haakim (Vol.3 Pg.202), narrating from reliable sources.
(3) Abu Nu'aym, as quoted in *Muntakhab* (Vol.5 Pg.167).

رضي الله تعالى عنه, who was the maternal grandfather of Hadhrat Aasim bin Umar bin Khattaab رضي الله تعالى عنه. The expedition proceeded and was at a place between Usfaan and Makkah when their presence was reported to a clan from the Hudhayl tribe known as the Banu Lihyaan. With close to a hundred archers, the people of this tribe set out after the Sahabah رضي الله تعالى عنهم and traced their tracks until they arrived at a place where the Sahabah رضي الله تعالى عنهم had set up camp earlier. There they found some date stones from the provisions that the Sahabah رضي الله تعالى عنهم had brought from Madinah. Seeing this, they said, "These are dates from Yathrib." They then continued tracing the tracks until they eventually caught up with the Sahabah رضي الله تعالى عنهم.

Hadhrat Aasim رضي الله تعالى عنه and his companions took shelter on a hillock as the Banu Lihyaan surrounded them. The Banu Lihyaan called out, "We make a promise that we shall not kill any of you if you surrender to us." Hadhrat Aasim رضي الله تعالى عنه said, **"As for myself, I shall never surrender into the custody of a Kaafir." He then prayed, "O Allaah! Inform Your Nabi ﷺ about us."** The Sahabah رضي الله تعالى عنهم then fought the Banu Lihyaan, who martyred Hadhrat Aasim رضي الله تعالى عنه and another seven Sahabah رضي الله تعالى عنهم with arrows. The only ones who survived were Hadhrat Khubayb, Hadhrat Zaid and another Sahabi رضي الله تعالى عنهم.

When the Banu Lihyaan again offered their promise, these Sahabah رضي الله تعالى عنهم agreed to it and came down from the hillock. However, no sooner did the Banu Lihyaan have control over them then they removed the strings from their bows and used it to tie the Sahabah رضي الله تعالى عنهم up. To this, the third Sahabi رضي الله تعالى عنه said, "This is the first breach of your promise." He then refused to accompany them. Despite their efforts to pull and drag him, he would not budge. They eventually killed him.

They then took Hadhrat Khubayb رضي الله تعالى عنه and Hadhrat Zaid رضي الله تعالى عنه away and sold them in Makkah. The sons of Haarith bin Aamir bin Naufal bought Hadhrat Khubayb رضي الله تعالى عنه because he had killed (their father) Haarith bin Aamir in the Battle of Badr. He lived as a prisoner with them until they eventually decided to kill him. Hadhrat Khubayb رضي الله تعالى عنه asked one of the ladies of the household for a razor to shave with and she lent it to him. (Narrating the incident later) She says, "I was unmindful of one of my little children who went towards him. When the child came to him, he put the child on his lap. When I saw this, I became terribly alarmed for he was holding the razor in his hand (I thought that he would use the razor to kill the child). Sensing fear, he said, "Are you afraid that I will kill this child? By the will of Allaah, I shall never do such a thing."

The lady narrates further, "I have never seen a prisoner better than Hadhrat Khubayb رضي الله تعالى عنه. I saw him eating a bunch of grapes at a time when there was no fruit in Makkah and he was bound in chains. It was nothing short of (unseen) sustenance that Allaah had provided for him."

When Hadhrat Khubayb رضي الله تعالى عنه was led outside the area of the Haram to be executed, he requested to be left to perform two Rakaahs of salaah. After performing the salaah, he turned to the people and said, "I would have lengthened the salaah if it were not for you thinking that (I am doing so because)

I am afraid to die." Hadhrat Khubayb رضي الله تعالى عنه **was the first to start the practice of performing two Rakaahs salaah at the time of execution.** He then said, "O Allaah! Do not leave any of them alive." He then recited some couplets which meant:

When I am killed as a Muslim, I care not on which side I fall

This is all for Allaah and if He wills, He could bless the severed limbs of my body

Thereafter, Uqba bin Haarith martyred him.

Because Hadhrat Aasim رضي الله تعالى عنه had killed one of the leaders of the Quraysh during the Battle of Badr, the Quraysh sent some people to bring a portion of his body to them which they may recognise as his. **However, Allaah sent a swarm of wasps to his body and they protected him from the people whom the Quraysh had sent.** They were therefore unable to get anything from the body. (1)

Hadhrat Aasim bin Amr bin Qataadah reports that after the Battle of Uhud, a delegation from the Adhal and Qaara tribes came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Islaam has come to us so send with us a group of your Sahabah رضي الله تعالى عنهم to make us understand the Deen, to teach us the Qur'aan and to educate us about the Shari'ah of Islaam." Rasulullaah ﷺ therefore sent with them six Sahabah رضي الله تعالى عنهم, whose names have been recorded.

These Sahabah رضي الله تعالى عنهم proceeded with these people until they reached Rajee, which was a well of the Hudhayl tribe situated at one end of Hijaaz where the Hada'a region commences. There the people accompanying the Sahabah رضي الله تعالى عنهم betrayed them and solicited help from the Hudhayl tribe. Unaware of what was happening, the Sahabah رضي الله تعالى عنهم were in their camp when they were suddenly surrounded by many men brandishing their swords. When the Sahabah رضي الله تعالى عنهم grabbed their swords to fight them, the men said, "We swear by Allaah that we do not wish to kill you. All we want is to get some money from the people of Makkah in exchange for you. We give you assurance in the name of Allaah that we shall not kill you." However, Hadhrat Marthad رضي الله تعالى عنه, Hadhrat Khaalid bin Bukayr رضي الله تعالى عنه and Hadhrat Aasim رضي الله تعالى عنه said, "By Allaah! We shall never ever accept a promise or pledge from a Mushrik."

The Couplets that Hadhrat Aasim رضي الله تعالى عنه Recited and His Body is Protected from the Mushrikeen

Hadhrat Aasim رضي الله تعالى عنه then recited some couplets which meant:

"Far from being a sick man, I am a powerful archer

And my bow has a sturdy string

Arrows with long and wide shafts glide over it

Death is true whereas life is a fake

Whatever Allaah has destined will certainly happen to a man

And man will have to return to Him

May my mother forsake me if I do not fight you"

(1) Bukhari, Bayhaqi (Vol.9 Pg.145), Abdur Razzaaq (as quoted in *Isti'aab* Vol.3 Pg.132) and Abu Nu'aym in *Hilya* (Vol.1 Pg.112).

Hadhrat Aasim رضي الله تعالى عنه also said the following:

I am Abu Sulaymaan with arrow made by (the expert arrow-maker) Muq'ad
And with a bow that is like a kindled fire
I feel no fear when a warrior comes storming on a speedy camel
And my shield is made from the hide of a bull with little hair
(To top it all) I am a firm believer in everything revealed to Muhammad ﷺ

He is also reported to have said:

I am Abu Sulaymaan and warriors like me are excellent archers
I am also from a tribe that is a most honourable one

Hadhrat Aasim رضي الله تعالى عنه then fought the Mushrikeen until he and his two companions were martyred. After killing Hadhrat Aasim رضي الله تعالى عنه, the Hudhayl intended to severe his head to sell it to Sulaafa bint Sa'd bin Shuhayd. When her son was killed in the Battle of Uhud, she made a vow that if she ever got the head of Hadhrat Aasim رضي الله تعالى عنه, she would drink wine from his skull. However, a swarm of wasps protected his body. When the Mushrikeen were prevented from getting to it, they said, "Leave him until the evening when the wasps would have left. We can then have him." **Allaah then sent heavy rains flowing down the valley, which carried his body away.**

Hadhrat Aasim رضي الله تعالى عنه had made a promise to Allaah that because the Mushrikeen were impure, none of them should ever touch him and he would not touch any of them either. When the news of the wasps protecting the body of Hadhrat Aasim رضي الله تعالى عنه reached Hadhrat Umar رضي الله تعالى عنه, he said, "Allaah protects the Mu'min servant. Aasim رضي الله تعالى عنه vowed that no Mushrik should touch him and that he would not touch any Mushrik during his lifetime, so Allaah prevented it from happening after his death just as Allaah prevented it during his lifetime."

The Story of Hadhrat Zaid bin Dathana رضي الله تعالى عنه and his Statement About his Love for Rasulullaah ﷺ

(The other three Sahabah رضي الله تعالى عنهم in the group) Hadhrat Khubayb رضي الله تعالى عنه, Hadhrat Zaid bin Dathana رضي الله تعالى عنه and Hadhrat Abdullaah bin Taariq رضي الله تعالى عنه chose the easier option and chose to remain alive. They therefore surrendered and were taken prisoner. The Mushrikeen took them to Makkah to sell them. When they reached a place called Zahraan, Hadhrat Abdullaah bin Taariq رضي الله تعالى عنه slipped his hands from the bonds and grabbed a sword. The Mushrikeen stepped away from him started throwing rocks at him until they eventually martyred him. His grave is in Zahraan.

This left Hadhrat Khubayb رضي الله تعالى عنه and Hadhrat Zaid bin Dathana رضي الله تعالى عنه. they were taken to Makkah and exchanged for two prisoners from the Hudhayl who had been in Makkah. While Hujayr bin Abi Ihaab Tameemi bought Hadhrat Khubayb رضي الله تعالى عنه, Safwaan bin Umayyah bought Hadhrat Zaid bin Dathana رضي الله تعالى عنه to execute him for the death of his father. Safwaan sent Hadhrat Zaid bin Dathana رضي الله تعالى عنه outside the Haram to Tan'eem with his slave Nistaas so that he could be executed there.

Amongst the group of the Quraysh that gathered there was Abu Sufyaan bin Harb. When Hadhrat Zaid bin Dathana رضي الله تعالى عنه was brought for execution, Abu Sufyaan said to him, "O Zaid! I ask you to swear by Allaah whether you wish that Muhammad was here with us in your place to have his head severed while you could be with your family." Hadhrat Zaid رضي الله تعالى عنه replied, "I **swear by Allaah that I would not even like a thorn to prick Muhammad** ﷺ **where he is while I am sitting with my family."** Abu Sufyaan said, "I have never seen people love anyone as much as the companions of Muhammad ﷺ loved Muhammad ﷺ." Nistaas then executed Hadhrat Zaid رضي الله تعالى عنه.

The Story of Hadhrat Khubayb رضي الله تعالى عنه in Makkah and His Salaah at the time of Death

Hadhrat Ibn Is'haaq narrates the story of Hadhrat Khubayb bin Adi رضي الله تعالى عنه from Hadhrat Abdullaah bin Najeeh who was informed by Maariya, the freed slave of Hujayr bin Ihaab. After accepting Islaam, she narrated, "He (Hadhrat Khubayb رضي الله تعالى عنه) was held prisoner in my home. I **once saw him eating from a bunch of grapes the size of a human head at a time when there was not a grape to be eaten in all of Allaah's land."**

Ibn Is'haaq narrates further from Aasim bin Umar bin Qataadah and Abdullaah bin Najeeh that she said, "When the time for his execution drew near, he asked me to send him a razor so that he may clean himself before his death. I gave the razor to the little boy from the family and told him to give it to the man in the house. By Allaah! I had just sent the boy with the razor to him when I exclaimed, 'What have I done! By Allaah! That man will have his revenge by killing the boy and have a life in exchange for his own!' However, when the boy handed the razor over to Hadhrat Khubayb رضي الله تعالى عنه, he took it and said, 'By your life! Did your mother not fear any treachery from me when she sent you with this razor?' He then sent the boy off." Ibn Hishaam says that it is commonly believed that the boy was the son of Maariya.

Ibn Is'haaq narrates further from Aasim that the Mushrikeen took **Hadhrat Khubayb** رضي الله تعالى عنه **out of the Haram to Tan'eem where they intended to crucify him. He then requested,** "If you permit, could I please perform two Rakaahs salaah." "Go ahead," they agreed, "Perform your salaah." Hadhrat Khubayb رضي الله تعالى عنه then performed two complete and perfect Rakaahs of salaah. Thereafter, he turned to the people and said, "By Allaah! But for the fact that you would say I lengthened the salaah for fear of death, I would have performed a longer salaah." It was Hadhrat Khubayb رضي الله تعالى عنه who was the first to initiate the practice of Muslims to perform two Rakaahs salaah at the time of being executed.

The Mushrikeen then lifted him up and when they tied him on the wooden structure, he prayed, "O Allaah! We have conveyed the message of Your Rasool ﷺ. Do inform him tomorrow of what has happened to us." He then added, "O Allaah! Count each one of them (these Mushrikeen), kill each one of them and leave not one of them alive." He was then martyred.

Hadhrat Mu'aawiya bin Abu Sufyaan رضي الله تعالى عنه used to say, "I was also present on that day with (my father) Abu Sufyaan and others. I saw my father throw me down on the ground out of fear for the curse of Hadhrat Khubayb رضي الله تعالى عنه. He did this because people used to say that if a person lies on his back when he is cursed, the curse would miss him."

The *Maghaazi* of Moosa bin Uqba narrates that Hadhrat Khubayb رضي الله تعالى عنه and Hadhrat Zaid bin Dathana رضي الله تعالى عنه were both martyred on the same day and it was on that day that Rasulullaah ﷺ was heard saying, "Salaams to you (two) as well. The Quraysh have martyred Khubayb." It is also narrated that when the Mushrikeen crucified Hadhrat Zaid bin Dathana رضي الله تعالى عنه, they first speared him to make him forsake his Deen. However, this only increased his Imaan and faith in Islaam. Mosa bin Uqba also narrates that when Hadhrat Khubayb رضي الله تعالى عنه was lifted on to the wooden structure the Mushrikeen asked him to swear by Allaah whether he preferred to have Rasulullaah ﷺ in his place (in exchange for his own freedom). Hadhrat Khubayb رضي الله تعالى عنه replied, **"Never! I swear by the Exalted Allaah that I would not even accept a thorn pricking the foot of Rasulullaah ﷺ as ransom for my life."** The Mushrikeen laughed at this. Ibn Is'haaq has reported this with reference to Hadhrat Zaid bin Dathana رضي الله تعالى عنه. Allaah knows best. (1)

The Statement of Hadhrat Khubayb رضي الله تعالى عنه Concerning his Love for Rasulullaah ﷺ and the Couplets he Recited Before his Execution

A lengthy narration of Hadhrat Urwa bin Zubayr رضي الله تعالى عنه states that the children of the Mushrikeen killed at Badr executed Hadhrat Khubayb رضي الله تعالى عنه. While he was tied to the cross they were using their weapons on him, they asked him in a loud voice to swear whether he preferred Rasulullaah ﷺ to be in his place. He responded by saying, "I swear by the Magnificent Allaah that I would not even accept a thorn pricking the foot of Rasulullaah ﷺ as ransom for my life." The Mushrikeen laughed at this. When he was lifted on to the cross, Hadhrat Khubayb رضي الله تعالى عنه recited some couplets which meant:

"The groups have amassed around me and have also gathered
their tribes and have collected a large gathering
They have also gathered their women and children
As I have been brought to a large trunk of a palm tree (to be crucified)
To Allaah do I plead my case of estrangement and my grief
And the place these groups have prepared for my death
O Master of the Glorious Throne! Grant me fortitude against what they intend to do to me
They have cut through my flesh and my hopes have been exposed
This is all for Allaah and if He wills,
He could bless the severed limbs of my body

(1) Ibn Is'haaq, as quoted *Al Bidaaya wan Nihaaya* (Vol.4 Pg.63).

By my life! When I am killed as a Muslim I care not
In what condition will my resting place be for Allaah"[1]
Another narration adds the following line after the first couplet:
"They all express their hatred for me and make every effort
to oppose me because I am in fetters and in a place of destruction"
The following lines are then added after the fifth couplet:
"They have given me a choice between kufr and death whereas death is better
My eyes are tearing but not out of any fear
I have no fear for death because I have to die
I have fear only for the leaping flames of the raging fire
By Allaah! When I die as a Muslim, I care not
on which side I shall fall for the sake of Allaah
I shall express no fear to my enemy
Because my return shall be to Allaah"[2]

During the Expedition to Bir Ma'oona

The Story of the Sahabah رضي الله تعالى عنهم at Bir Ma'oona

Several men of knowledge including Mughiera bin Abdur Rahmaan and Abdullaah bin Abu Bakr bin Muhammad bin Amr bin Hazam narrate that the expert spear-thrower Abu Baraa Aamir bin Maalik bin Ja'far once came to Madinah to meet Rasulullaah ﷺ. Rasulullaah ﷺ presented Islaam to him and invited him to accept. However, he neither accepted Islaam nor shunned it. Instead he said, "O Muhammad ﷺ! If you send some of your companions to the people of Najd to call them towards Islaam, I strongly feel that they would accept." Rasulullaah ﷺ replied, "I fear harm coming to them from the people of Najd." Abu Baraa reassured Rasulullaah ﷺ by saying, "I stand surety for their safety. Do send them to invite people towards your Deen."

Rasulullaah ﷺ then sent Hadhrat Mundhir bin Amr رضي الله تعالى عنه who was called "Al Mu'niq Liyamoot" ("one who is eager to die") together with seventy Sahabah رضي الله تعالى عنهم who were amongst the best of the Muslims. They included Hadhrat Haarith bin Simma رضي الله تعالى عنه, Hadhrat Haraam bin Milhaan رضي الله تعالى عنه of the Banu Adi bin Najjaar, Hadhrat Urwa bin Asmaa bin Silt Sulami رضي الله تعالى عنه, Hadhrat Naafi bin Budayl bin Warqaa Khuzaa'ee رضي الله تعالى عنه and **Hadhrat Aamir bin Fuhayra رضي الله تعالى عنه who was the freed slave of Hadhrat Abu Bakr رضي الله تعالى عنه**. The group travelled until they reached Bir Ma'oona, which was a well located between the lands of the Banu Aamir tribe and the rocky plain of the Banu Sulaym tribe.

When they set up camp there, Hadhrat Haraam bin Milhaan رضي الله تعالى عنه sent the letter of Rasulullaah ﷺ to Aamir bin Tufayl. When the messenger arrived, Aamir did not even look at the letter before attacking the messenger and killing him. He then solicited help from the Banu Aamir tribe but they declined to respond to his call. They made it clear that they would never betray Abu Baraa who had entered

(1) Tabraani. Haythami (Vol.6 Pg.200) has commented on the chain of narrators.
(2) Ibn Is'haaq, as quoted *Al Bidaaya wan Nihaaya* (Vol.4 Pg.67).

into a treaty with them. Aamir then sought help from Usayya, Ri'al and Dhakwaan clans who belonged to the Banu Sulaym tribe. They responded to his call and left (with him). They amassed around the Sahabah رضي الله تعالى عنهم and surrounded their camp. When the Sahabah رضي الله تعالى عنهم saw the enemy they grabbed their swords and fought until all of them were martyred. May Allaah shower His mercies on them. The only survivor was Hadhrat Ka'b bin Zaid رضي الله تعالى عنه from the Banu Dinaar bin Najjaar tribe. There was still life in him when the attackers left and he was removed from amongst the dead. He still lived afterwards until he was martyred during the Battle of Khandaq.

Hadhrat Amr bin Umayyah Dhamri رضي الله تعالى عنه and an Ansaari from the Banu Amr bin Auf tribe were busy grazing the animals and were unaware of the attack on the other Sahabah رضي الله تعالى عنهم. All that made them aware was (carrion-eating) birds hovering above the camp. They said, "By Allaah! Something must have happened for these birds (to be here)." The two men then went to investigate and found the Muslims lying in pools of blood. The horsemen (who had attacked the Sahabah رضي الله تعالى عنهم) were still there. The Ansaari asked Hadhrat Amr bin Umayyah رضي الله تعالى عنه, "What do you suggest?" "I suggest that we go and inform Rasulullaah ﷺ about what had happened," he replied. The Ansaari then said, "To save my life I would not like to leave a place where someone like Mundhir bin Amr رضي الله تعالى عنه has been martyred. I would also not like to just inform others about people who have been martyred (I prefer to be amongst them)." He then fought until he was martyred. Hadhrat Amr bin Umayyah رضي الله تعالى عنه was taken prisoner but later released by Aamir bin Tufayl when he informed them that he belonged to the Mudhar tribe. However, Aamir cut off Hadhrat Amr رضي الله تعالى عنه's forelocks and gave him freedom because his mother was required to free a slave (so he freed Hadhrat Amr رضي الله تعالى عنه on her behalf). (1)

The Last Words of Hadhrat Haraam رضي الله تعالى عنه Because of which his Killer Accepted Islaam

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once dispatched Hadhrat Haraam رضي الله تعالى عنه the brother of Hadhrat Ummu Sulaym رضي الله تعالى عنها together with seventy riders on an expedition. The leader of the Mushrikeen (in the region where the expedition went) was Aamir bin Tufayl. He had given Rasulullaah ﷺ a choice between three options (when he said), "Either (1) you have the villagers for yourself and leave the city dwellers to me or (2) you appoint me as your successor or (3) I shall fight you with the support of thousands of men from the Ghitfaan tribe."

However, Aamir was afflicted with a plague in the home of a certain woman. He said, "It is a sore like that which afflicts camels and in the house of some woman (he regarded it below his dignity to die in the house of some simple woman by whom he stayed during his travels). Bring me my horse." He then died on the back of his horse.

(1) Ibn Is'haaq, as quoted *Al Bidaaya wan Nihaaya* (Vol.4 Pg.73). Tabraani has also reported the narration from reliable sources as confirmed by Haythami (Vol.6 Pg.129).

Hadhrat Haraam رضي الله عنه the brother of Hadhrat Ummu Sulaym رضي الله عنها, a crippled Sahabi رضي الله عنه and another Sahabi رضي الله عنه from some tribe left (to deliver the letter). Hadhrat Haraam رضي الله عنه said to the other two, "Stay close until I return to you. If they grant me safety, you join me, and if they kill me, you can go back to your companions." Hadhrat Haraam رضي الله عنه then approached the Mushrikeen and said, "Will you grant me safety so that I may deliver the message of Rasulullaah ﷺ?" As he was busy talking to them, they motioned to a man to come up to Hadhrat Haraam رضي الله عنه from the back and stabbed him with a spear. One of the narrators by the name of Hammaam says that he was stabbed with a spear that pierced right through his body. He then exclaimed, "Allaahu Akbar! By the Rabb of the Kabah, I am successful!" The Sahabah رضي الله عنهم (who were with Hadhrat Haraam رضي الله عنه) joined up with the others but they were all martyred except for the crippled Sahabi رضي الله عنه who had been on top of a hillock.

It was with reference to these martyred Sahabah رضي الله عنهم that Allaah revealed the following verse of the Qur'aan that was later abrogated:

"We have met our Rabb Who is happy with us and has made us happy."

For thirty mornings afterwards, Rasulullaah ﷺ cursed the Ri'al, Dhakwaan, Banu Lihyaan and Usayya tribes who opposed Allaah and His Rasool ﷺ. (1)

Another narration of Bukhari states that when Hadhrat Haraam رضي الله عنه the uncle of Hadhrat Anas رضي الله عنه was stabbed with a spear on the expedition to Bir Ma'oona, he wiped his blood on his face and was heard saying, "By the Rabb of the Kabah, I am successful!" A narration reported by Waaqidi says that the person who martyred Hadhrat Haraam رضي الله عنه was Jabbaar bin Salma Kilaabi. When he stabbed Hadhrat Haraam رضي الله عنه with a spear, Hadhrat Haraam رضي الله عنه cried out, "By the Rabb of the Kabah, I am successful!" Afterwards when Jabbaar asked about the meaning of the statement "I am successful", the people told him that Hadhrat Haraam رضي الله عنه was referring to his successful entry into Jannah. He then said, "By Allaah! He has spoken the truth." Jabbaar then accepted Islaam. (2)

During the Battle of Mu'ta

Hadhrat Abdullaah bin Rawaaha رضي الله عنه Weeps upon Leaving and His Poem asking for Martyrdom

Hadhrat Urwa bin Zubayr رضي الله عنه reports that Rasulullaah ﷺ sent an expedition to Mu'ta in Jumaadal Ula 8 A.H. Rasulullaah ﷺ appointed Hadhrat Zaid bin Haaritha رضي الله عنه as commander of the expedition. Rasulullaah ﷺ then added, "If Zaid is killed, Ja'far bin Abi Taalib should take command and if Ja'far is killed, then Abdullaah bin Rawaaha should take command." The Sahabah رضي الله عنهم prepared their provisions for the journey and then got ready to leave. They were three thousand in number. When they started leaving, the people came to bid farewell to the commanders that Rasulullaah ﷺ appointed.

As Hadhrat Abdullaah bin Rawaaha رضي الله عنه was being greeted along with the

(1) Bukhari.

(2) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.71).

others, he started weeping. When the people asked him what it was that made him weep, he said, "I swear by Allaah that it is neither love for this world nor my attachment to you that makes me weep. However, I have heard Rasulullaah ﷺ recite a verse for the Qur'aan that speaks of the fire of Jahannam:

﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ۝﴾ (سورة مريم: ٧١)

> Every one of you shall pass by it *(everyone shall pass over Jahannam as they cross the bridge of Siraat that spans Jahannam)*. This is a decreed command of your Rabb. {Surah Maryam, verse 71}

I have no idea how am I to return after this crossing." The other Muslims said to him, "May Allaah be your companion. May He remove your worries and return you to us hail and healthy." Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه then recited the following couplets which meant:

"I implore Ar Rahmaan for forgiveness
And the strike of a wide sword that causes foaming blood to spurt forth
Or (I implore Allaah for) the fatal strike of a blood-thirsty enemy's spear
That pierces through my intestines and liver
And when people pass by my grave, it will be said,
'May Allaah care for this warrior' who has already been cared for"

As the army were preparing to leave, Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه went to greet Rasulullaah ﷺ. He then recited the following couplets which meant:

"May Allaah preserve all the good He has granted you
As He did for Moosa عليه السلام, and may He assist you as others were assisted
I see you ever increasing in good
And Allaah knows that my sight is excellent
You are the Rasul and whoever is deprived of your munificence
and your attention truly is ill-fated"

The army then left. Rasulullaah ﷺ left to bid farewell to them and when he turned back (to return to Madinah), Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه said:

"May peace remain with the great man whom I have greeted *amongst the date palms, who is the best of those who bid farewell and the best of friends"*

Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه Encourages the Sahabah رضي الله تعالى عنهم towards Martyrdom

The expedition marched until they set up camp at a place called Ma'aan which was located in Shaam. There they received intelligence that Heraclius had arrived in Ma'aab in the district of Balqaa with a hundred thousand Roman soldiers. In addition to this, he had been reinforced by another hundred thousand soldiers from the Lakhm, Judhaam, Qayn, Bahraa and Baly tribes. Commanding the reinforcements was a man named Maalik bin Zaafila who belonged to the Iraasha

clan, an offshoot of the Baly tribe. When this news reached the Muslims, they stayed in Ma'aan for two nights, discussing their situation.

They said, "We should send a message to Rasulullaah ﷺ informing him about the numbers of the enemy. He will then either send reinforcements to us or issue further instructions for us to follow." It was then that Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه bolstered the courage of the Muslim by saying, "O people! By Allaah! The thing that you seem to dislike is the very thing for which you have left, martyrdom. **We have never fought with reliance in our numbers and our strength. We have always fought on the strength of this Deen that Allaah had blessed us with.** March ahead! You will have either one of two excellent things, victory or martyrdom." The others echoed, "By Allaah! Ibn Rawaaha has spoken the truth!"

The Sahabah رضي الله تعالى عنهم then proceeded to the border of Balqaa, where the coalition of Heraclius's Roman army and the Arab forces met them at one of the villages of Balqaa called Mashaarif. As the enemy forces drew closer, the Muslims regrouped at a village called Mu'ta. It was there that the armies clashed. The Muslims arranged their army by appointing a Sahabi from the Banu Udhra tribe called Qutba bin Qataadah رضي الله تعالى عنه as commander of the right flank and a Sahabi from the Ansaar called Abaaya bin Maalik as commander of the left flank. In this way they met the enemy and started fighting.

Hadhrat Zaid bin Haaritha رضي الله تعالى عنه fought courageously with the flag of Rasulullaah ﷺ until he was martyred by a spear. Hadhrat Ja'far رضي الله تعالى عنه then grabbed hold of the flag and fought until he was also martyred. He was the first Muslim in the history of Islaam who disabled his animal (to dispel thoughts of fleeing from the battlefield). (1)

Another narration of Hadhrat Urwa رضي الله تعالى عنه states that afterwards (after the martyrdom of Hadhrat Zaid رضي الله تعالى عنه) Hadhrat Ja'far رضي الله تعالى عنه grabbed hold of the flag and fought with it until when the battle became pitched, he dismounted his red horse and hamstrung it. He then fought until he was also martyred. He was the first Muslim in the history of Islaam to disable his animal. (2)

The Couplets that Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه Recited During the Journey

Hadhrat Zaid bin Arqam رضي الله تعالى عنه says, "I was an orphan in the care of Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه. He took me along on the journey (to Mu'ta) and seated me behind him on his satchel. By Allaah! He was travelling one night when I heard him recite the following couplets (which mean):

'(O my camel) When you take me closer, carrying my carriage along
for four days after leaving Hisaa
May you then have comfort and not any more hardship
For I shall not be returning to my wife and family (because I shall become a

(1) Ibn Is'haaq, as quoted *Al Bidaaya wan Nihaaya* (Vol.4 Pg.241).
(2) Tabraani, narrating from reliable sources, as confirmed by Haythami (Vol.6 Pg.157). Abu Nu'aym in his *Hilya* (Vol.1 Pg.118) has also reported the narration.

martyr, you will have no more work to do)
The Muslims shall return and leave me there
in the land of Shaam where my final stay will be
My close relatives who are close to Allaah will take you back
Whereas (by my death) my relationship with them shall cease
At this stage I neither have concern for date palms that grow by themselves
Nor for those that need to be watered'"

Hadhrat Zaid bin Arqam رضي الله تعالى عنه continues to narrate, "When I heard these couplets from him, I began to weep. He struck me with his whip and said, 'You little imp! Why should it be a bother for you if Allaah blesses me with martyrdom and you can ride back (to Madinah) on my camel?" [1]

The Couplets that Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه Recited During the Battle

Hadhrat Abbaad bin Abdullaah bin Zubayr رضي الله تعالى عنه narrates from his foster father from the Banu Murrah clan that Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه grabbed hold of the flag after Hadhrat Ja'far bin Abi Taalib was martyred. He then took it forward riding on his horse. Because his heart seemed reluctant to dismount (to engage the enemy), he said to himself:

"O my heart! I command you in the name of Allaah to dismount
You will have to dismount either willingly or unwillingly
(Especially) If the enemy gather and shout out in loud voices (as they attack)
Why do I see you displaying an aversion for Jannah
For a long time you have enjoyed a good life
You are merely like a drop in a waterbag (will come to an end very soon)"

Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه also recited the following couplets which mean:

"O my heart! If you are not killed, you will still have to die some day
This is the pronounced decree of death that you will have to enter
You have been granted whatever you desire
Now if you do what those two (Hadhrat Zaid and Ja'far رضي الله تعالى عنهما) have done, you will have been rightly guided"

He then dismounted his horse. As he did so, his cousin came to him with a piece of meat saying, "Strengthen yourself with this because you have experienced much hunger the last few days." Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه took the meat and had taken just one bite from it when he heard an uproar at one end of the battlefield. He said to himself, "(The Muslims are giving their lives) And you are still engrossed in worldly affairs?" Throwing the meat from his hand, he grabbed his sword and went forward, fighting until he was martyred. [2]

(1) Ibn Is'haaq, as quoted *Al Bidaaya wan Nihaaya* (Vol.4 Pg.243), Abu Nu'aym in his *Hilya* (Vol.1 Pg.119) and Tabraani, as quoted *Majma'uz Zawaa'id* (Vol.6 Pg.158).
(2) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.245). Abu Nu'aym in his *Hilya* (Vol.1 Pg.120) and Tabraani have also reported the narration from reliable sources as confirmed by Haythami (Vol.6 Pg.160).

Hadhrat Ja'far رضي الله تعالى عنه Disables his Horse and Recites Some Couplets as he Fights

Hadhrat Abbaad bin Abdullaah bin Zubayr رضي الله تعالى عنه narrates that his foster father from the Banu Murrah who participated in the Battle of Mu'ta said, "By Allaah! It is as if I can still see Ja'far رضي الله تعالى عنه dismounting his red horse and then hamstringing it. He then fought the enemy until he was martyred. As he fought, he was reciting the following couplets (which meant):

'O how delightful is Jannah and drawing close to it
With its pure and cool waters
Their punishment has drawn close to the Romans
Who are non-believers without any mutual relations
When I meet them on the battlefield, I shall have to strike at them with my sword'."(1)

During the Battle of Yamaamah

Hadhrat Zaid bin Khattaab رضي الله تعالى عنه and other Sahabah رضي الله تعالى عنهم Encourage the Muslims to be Steadfast and to Seek Martyrdom

Hadhrat Abdur Rahmaan رضي الله تعالى عنه who was the son of Hadhrat Zaid bin Khattaab رضي الله تعالى عنه narrates that (his father) Hadhrat Zaid bin Khattaab رضي الله تعالى عنه carried the flag of the Muslims during the Battle of Yamaamah. The Muslims were on the verge of being defeated when (their enemy) the Haneefa tribe(2) overwhelmed the Muslim infantry. Hadhrat Zaid bin Khattaab رضي الله تعالى عنه then said to the Muslims, "Do not return to the camp for the infantry has been defeated." Shouting at the top of his voice, he then said, "O Allaah! I beg Your pardon on behalf of my companions who have fled and I exonerate myself from the evil that Musaylama and Muhakkam bin Tufayl (the commander of Musaylama's army) have casued." He then firmly grabbed hold of the flag and advanced with it in the midst of the enemy, where he fought courageously with his sword until he was martyred. May Allaah shower His mercies on him.

When the flag fell from his hand, it was taken up by Hadhrat Saalim the freed slave of Hadhrat Abu Hudhayfa رضي الله تعالى عنه. The Muslims said to him, "We fear that the enemy would attack us from your side." He replied, "I would be a terrible bearer of the Qur'aan if the enemy attacks from my side (I shall fight any attacks they launch form my side)." Hadhrat Zaid bin Khattaab رضي الله تعالى عنه was martyred in 12 A.H. (3)

(1) Ibn Is'haaq, *Al Bidaaya wan Nihaaya* (Vol.4 Pg.244), Abu Nu'aym in his *Hilya* (Vol.1 Pg.118) and Abu Dawood, as quoted in *Isaaba* (Vol.1 Pg.238).
(2) They were the tribe of Musaylama Kadhaab who falsely claimed to be a prophet.
(3) Haakim (Vol.3 Pg.227) and Ibn Sa'd (Vol.3 Pg.274).

Hadhrat Thaabit رضي الله تعالى عنه and Hadhrat Saalim رضي الله تعالى عنه Dig Holes During a Battle to Keep them from Fleeing and to Ensure that they are Martyred

The daughter of Hadhrat Thaabit bin Qais bin Shammaas رضي الله تعالى عنه narrates that when Hadhrat Abu Bakr رضي الله تعالى عنه requested the Muslim to fight against those who forsook Islaam from Yamaamah and the followers of Musaylama, Hadhrat Thaabit bin Qais bin Shammaas رضي الله تعالى عنه was amongst those who marched. **When the Muslim army clashed with Musaylama and the Banu Haneefa tribe, the Muslims were defeated in three battles.** It was then that Hadhrat Thaabit bin Qais bin Shammaas رضي الله تعالى عنه and Hadhrat Saalim the freed slave of Hadhrat Abu Hudhayfa رضي الله تعالى عنه said, "This was not how we fought during the time of Rasulullaah ﷺ." They then dug a foxhole for themselves, got in and fought until they were both martyred. [1]

Hadhrat Muhammad bin Thaabit bin Qais bin Shammaas رضي الله تعالى عنه narrates that when the Muslims were initially defeated during the Battle of Yamaamah, Hadhrat Saalim the freed slave of Hadhrat Abu Hudhayfa رضي الله تعالى عنه said, "This was not how we fought during the time of Rasulullaah ﷺ." He then dug a foxhole for himself and stood in it. Carrying the flag of the Muhaajireen with him, he then fought until he was martyred. May Allaah shower His mercy on him. This occurred during the Battle of Yamaamah during the Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه in 12 A.H. [2]

The Call Hadhrat Abbaad bin Bishr رضي الله تعالى عنه Made to the Ansaar Before he was Martyred

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports that Hadhrat Abbaad bin Bishr رضي الله تعالى عنه said to him, "O Abu Sa'eed! Last night I saw (in a dream) that the sky opened up for me and then shut behind me (after I had entered). Inshaa Allaah, this indicates martyrdom." Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه says, "I told him that he had seen an excellent dream. During the Battle of Yamaamah, I then saw him calling to the Ansaar, 'Break the sheaths of your swords and separate from the others. Let us Ansaar separate! Let us Ansaar separate (from the other soldiers so that we may show our courage and encourage the others thereby)!' Four hundred soldiers only from the Ansaar gathered aside. Abbaad bin Bishr رضي الله تعالى عنه, Abu Dujaanah رضي الله تعالى عنه and Baraa bin Maalik رضي الله تعالى عنه led them to the orchard (where the enemy had fortified themselves) and fought very hard. Abbaad bin Bishr رضي الله تعالى عنه was martyred. May Allaah shower His mercies on him. I saw so many wounds on his face that I could recognise him only by signs on his body." [3]

(1) Tabraani. Haythami (Vol.9 Pg.322) has commented on the chain of narrators. Ibn Abdul Birr has also reported the narration in *Isti'aab* (Vol.1 Pg.194), as has Baghawi, as quoted in Isaaba (Vol.1 Pg.196).
(2) Ibn Sa'd (Vol.3 Pg.88).
(3) Ibn Sa'd (Vol.3 Pg.441).

The Call Hadhrat Abu Aqeel رضي الله تعالى عنه Made to the Ansaar Before he was Martyred

Hadhrat Ja'far bin Abdullaah bin Aslam Hamdaani رضي الله تعالى عنه narrates that the first casualty during the Battle of Yamaamah was Hadhrat Abu Aqeel Unayfi رضي الله تعالى عنه. An arrow struck him between his shoulder and heart. The arrow bent and therefore did not kill him. When the arrow was removed, the left side of his body became paralysed because of the injury. This occurred during the early part of the day and he was taken to the camp. When the fighting grew intense, the Muslims were being defeated and driven back behind their camp.

As Hadhrat Abu Aqeel رضي الله تعالى عنه lay in a weak condition because of his wound, he heard Hadhrat Ma'n bin Adi رضي الله تعالى عنه calling to Ansaar, "Trust in Allaah! Trust in Allaah and attack the enemy once again." Hadhrat Ma'n رضي الله تعالى عنه was walking quickly ahead of the others. This was during the time when the Ansaar were shouting, "Let us Ansaar separate! Let us Ansaar separate!" One by one, the Ansaar started separating from the others (and grouping together to launch an attack that would encourage the others).

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "Abu Aqeel رضي الله تعالى عنه jumped up to join his people (the Ansaar). I said to him, 'What are you doing, Abu Aqeel? You are in no condition to fight.' He replied, 'A caller has announced my name.' 'He has called for the Ansaar and is not referring to the injured,' I explained. He replied, 'I am from the Ansaar and I shall respond even though I have to crawl.'"

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates further that Hadhrat Abu Aqeel رضي الله تعالى عنه then fastened his back and took a naked sword in his right hand. He then started calling, "O Ansaar! Attack the enemy once more like the Battle of Hunayn." The Ansaar then regrouped and spearheaded an extremely fierce attack on the enemy, forcing them to retreat to an orchard. The Muslims and the enemy met at close quarters and crossed swords with each other.

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says that he saw the injured arm of Hadhrat Abu Aqeel رضي الله تعالى عنه severed from the shoulder and lying on the ground. Hadhrat Abu Aqeel رضي الله تعالى عنه sustained fourteen wounds, each of which were fatal by themselves. Musaylama was killed and when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reached Hadhrat Abu Aqeel رضي الله تعالى عنه, he was lying on the ground breathing his last. When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه called Hadhrat Abu Aqeel t's name, he responded by muttered in a faint voice, "At your service! Who has won the battle?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه informed him, "Glad tidings (we have been victorious)!" Raising his voice, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه added, **"The enemy of Allaah had been killed!" Hadhrat Abu Aqeel رضي الله تعالى عنه then pointed his finger towards the heavens, praised Allaah and then passed away. May Allaah shower His mercy on him.**

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says that after returning, he informed (his father) Hadhrat Umar رضي الله تعالى عنه about the events that transpired, to which Hadhrat Umar رضي الله تعالى عنه commented, "May Allaah shower His mercy on him. He continued asking for martyrdom and searching for it. As far as I know, he was amongst the

best of Rasulullaah ﷺ's companions and was one of the early Muslims." (1)

The Martyrdom of Hadhrat Thaabit bin Qais رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه says that when the Muslim army suffered defeat initially during the Battle of Yamaamah, he saw Hadhrat Thaabit bin Qais رضي الله تعالى عنه applying perfume (in preparation for entering the battlefield). Hadhrat Anas رضي الله تعالى عنه said to him, "O uncle! Do you not see what is happening (the Muslim are busy retreating)?" He replied, "This is not how we used to fight during the time of Rasulullaah ﷺ! Terrible is the habit that you people have made the enemy accustomed to (by being repeatedly defeated)! O Allaah! I absolve myself from what these people (the Muslims) have done (by fleeing) and from what those people (the enemy) have done." He then fought until he was killed. (2)

Another narration states that when the Muslims were being defeated during the Battle of Yamaamah, Hadhrat Thaabit رضي الله تعالى عنه said, "Shame on those people (the enemy) and whatever they worship and shame on these people (the Muslim) for what they have done!" He then killed a man standing on a depression of a wall (of the orchard they were using as a fortress). Hadhrat Thaabit رضي الله تعالى عنه was then martyred. (3)

During the Battle of Yarmook

Hadhrat Ikrama bin Abu Jahal رضي الله تعالى عنه is Martyred Together with Four Hundred Muslims

Hadhrat Thaabit Bunaani رضي الله تعالى عنه narrates that during a certain battle (the Battle of Yarmook), Hadhrat Ikrama bin Abu Jahal رضي الله تعالى عنه dismounted from his animal and was walking when Hadhrat Khaalid bin Waleed رضي الله تعالى عنه said to him, "Do not do that for your death will be a hard blow to the Muslims." Hadhrat Ikrama bin Abu Jahal رضي الله تعالى عنه replied, "Leave me alone, O Khaalid. You were one of the early ones with Rasulullaah ﷺ while my father and I were amongst his staunchest opponents." He then continued on foot until he was martyred. (4)

Hadhrat Abu Uthmaan Ghassaani narrates from his father that during the Battle of Yarmook, Hadhrat Ikrama bin Abu Jahal رضي الله تعالى عنه said, "I fought several battles against Rasulullaah ﷺ. Should I now flee from you people today?!" He then announced, "Who will pledge to fight to their deaths?" His uncle Hadhrat Haarith bin Hishaam رضي الله تعالى عنه, Hadhrat Diraar bin Azwar رضي الله تعالى عنه and four hundred other prominent Muslims and horsemen took the pledge at his hand. They then fought in front of Hadhrat Khaalid رضي الله تعالى عنه's tent until their wounds incapacitated all of

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(1) Ibn Sa'd (Vol.3 Pg.473)

(2) Tabraani, as quoted in *Isaaba* (Vol.1 Pg.195) from reliable sources as confirmed by Haythami (Vol.9 Pg.323). Haakim (Vol.3 Pg.235) has also reported the narration.

(3) Ibn Sa'd, as quoted in *Fat'hul Baari* (Vol.6 Pg.405). Bayhaqi (Vol.9 Pg.44) has also reported a similar narration from Hadhrat Anas رضي الله تعالى عنه.

(4) Ya'qoob bin Abu Sufyaan and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.75). Bayhaqi (Vol.9 Pg.44) has also reported the narration.

them. A large number of them were martyred. Amongst those martyred was Hadhrat Diraar bin Azwar رضي الله تعالى عنه. [1]
Another narration while most of the four hundred men were martyred, some of them survived. Amongst them was Hadhrat Diraar bin Azwar رضي الله تعالى عنه. The next morning, Hadhrat Ikrama bin Abu Jahal رضي الله تعالى عنه and his son Amr were both brought to Hadhrat Khaalid bin Waleed رضي الله تعالى عنه in badly wounded conditions. Hadhrat Khaalid رضي الله تعالى عنه placed the head of Hadhrat Ikrama bin Abu Jahal رضي الله تعالى عنه on his thigh and that of his son Hadhrat Amr on his calf. He then started wiping their faces and putting drops of water into their throats saying, "The son of Hantama (Hadhrat Umar رضي الله تعالى عنه) said that we would not be martyred (but Allaah has blessed us with martyrs)."

Miscellaneous Stories about the Enthusiasm of the Sahabah رضي الله تعالى عنهم to Fight in the path of Allaah

The Enthusiasm of Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه to Fight in the Path of Allaah

Hadhrat Abul Bakhtari and Hadhrat Maysara narrate that Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه was fighting in the Battle of Siffeen but was not being martyred. He then approached Hadhrat Ali رضي الله تعالى عنه and said, "O Ameerul Mu'mineen! This is that very day (about which Rasulullaah ﷺ said that I would be martyred. How come I am still alive?)." Hadhrat Ali رضي الله تعالى عنه replied, "Do not worry about that." This occurred three times until Hadhrat Ammaar رضي الله تعالى عنه was given some milk. He drank it and said, **"Indeed, Rasulullaah ﷺ said that this (milk) will be the last drink that I shall drink in this world." He then stood up and fought until he was martyred.** [2]
Hadhrat Abu Sinaan Duwali رضي الله تعالى عنه who was a Sahabi reports that he saw Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه call to his slave to bring him something to drink. The slave brought a cup of milk, which Hadhrat Ammaar رضي الله تعالى عنه drank. He then said, "Rasulullaah ﷺ has spoken the truth. Today I shall meet my beloved friends, Muhammad ﷺ and his companions." The rest of the Hadith follows. [3]
Hadhrat Ibraheem bin Abdur Rahmaan bin Auf رضي الله تعالى عنه narrates that during the Battle of Siffeen, which was the day when Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه was martyred, he heard Hadhrat Ammaar رضي الله تعالى عنه call out, "I am to meet Al Jabbaar (Allaah) and marry the damsels of Jannah! Today I shall meet my beloved friends, Muhammad ﷺ and his companions because Rasulullaah ﷺ informed me that the last provision of my worldly life shall be the curds of milk."[4]

(1) Sayf bin Umar, as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.11).
(2) Tabraani and Abu Ya'la. Haythami (Vol.9 Pg.297) has commented on the chain of narrators.
(3) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.9 Pg.298).
(4) Tabraani. Haythami (Vol.9 Pg.296) has commented on the chain of narrators and stated that a narration of Imaam Ahmad states that when the milk was brought to Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه, he laughed.

The Martyrdom of Hadhrat Baraa bin Maalik رضي الله تعالى عنه in Persia

Hadhrat Anas رضي الله تعالى عنه narrates, "I came to (my brother) Baraa bin Maalik رضي الله تعالى عنه while he was singing something. I said, 'Allaah has given you something (the Qur'aan) that is better (than the poems you sing).' He replied, 'Do you fear that I shall die on my bed? Never! I swear by Allaah that He will never deprive me (of martyrdom). I have already killed a hundred Kuffaar apart from those whom I killed with the help of others.'" (1)

Another narration states that when the Muslims retreated during the Battle of Aqaba in Persia, Hadhrat Baraa bin Maalik رضي الله تعالى عنه stood up and mounted his horse as another person guided it from behind. He then said to his companions, "Terrible is the habit that you people have made the enemy accustomed to (by being repeatedly defeated)!" He then led the attack against the enemy and Allaah gave victory to the Muslims. It was on that day that Hadhrat Baraa رضي الله تعالى عنه was martyred. (2)

The Thoughts of Hadhrat Umar رضي الله تعالى عنه when Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه Passed Away without being Martyred

Hadhrat Ubaydullaah bin Abdullaah bin Utba رضي الله تعالى عنه says that the news reached him that Hadhrat Umar bin Khattaab رضي الله تعالى عنه said, "When Uthmaan bin Madh'oon رضي الله تعالى عنه died naturally without being martyred, his status dropped in my eyes. I said to myself, 'Look at this man who was extremely abstinent from the world and then passed away without being martyred!' Uthmaan رضي الله تعالى عنه stayed in this position in my estimation until Rasulullaah ﷺ passed away. I then said, 'Shame on me! Even the best of people pass away naturally.' When Abu Bakr رضي الله تعالى عنه passed away naturally, I said, 'Shame on me! Even the best of us pass away naturally.' The status of Uthmaan bin Madh'oon رضي الله تعالى عنه was then restored to the position it previously enjoyed in my sight." (3)

The Bravery of the Sahabah رضي الله تعالى عنهم

The Bravery of Hadhrat Abu Bakr Siddeeq رضي الله تعالى عنه

Hadhrat Ali رضي الله تعالى عنه once asked, "O people! Who is the bravest person?" "You are, O Ameerul Mu'mineen," the people submitted. Hadhrat Ali رضي الله تعالى عنه then said, "Although I have defeated everyone who has confronted me, I want you people to tell me who is the bravest person." "Who then?" the people said, "Who is the bravest person?" Hadhrat Ali رضي الله تعالى عنه replied, "He was Abu Bakr رضي الله تعالى عنه. We had constructed a shed for Rasulullaah ﷺ during the Battle of Badr and then asked

(1) Baghawi, as quoted in *Isaaba* (Vol.1 Pg.143) from reliable sources as confirmed by Haythami (Vol.9 Pg.324). Haakim (Vol.3 Pg.291) and Abu Nu'aym in his *Hilya* (Vol.1 Pg.350) have also reported the narration.
(2) Haakim.
(3) Ibn Sa'd and Abu Ubayd in his *Ghareeb*, as quoted *Muntakhab* (Vol.5 Pg.240).

who would remain with Rasulullaah ﷺ so that the Mushrikeen do not attack him. (Hadhrat Abu Bakr رضي الله تعالى عنه volunteered for the task when all others were unable to.) By Allaah! Whenever a Mushrik even drew close to us Abu Bakr رضي الله تعالى عنه was there with his sword drawn near the head side of Rasulullaah ﷺ. He attacked anyone who dared attack Rasulullaah ﷺ. He was certainly the bravest of people." (1)

The Bravery of Hadhrat Umar bin Khattaab رضي الله تعالى عنه

Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه says, "I **know of no person who did not make Hijrah secretly except for Umar bin Khattaab** رضي الله تعالى عنه**. When he decided to make Hijrah, he hung his sword from his neck, carried his bow on his shoulder and took a few arrows in his hand.** He then proceeded to the Kabah where the leaders of the Quraysh were sitting in their gatherings. He went around the Kabah seven times and then performed two Rakaahs salaah by the Maqaam Ibraheem. Thereafter, he approached each gathering separately, saying, "May your faces be disfigured! Whoever wants his mother to mourn him, his children to become orphans and his wife to become a widow should meet me behind this valley (to try and stop my Hijrah)." None dared follow him out. (2)

The Bravery of Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه

The Poem of Hadhrat Ali رضي الله تعالى عنه after the Battle of Uhud

Hadhrat Jaabir رضي الله تعالى عنه narrates that after the Battle of Uhud, Hadhrat Ali رضي الله تعالى عنه came home to Hadhrat Faatima رضي الله تعالى عنها and said the following couplets (which meant):

"O Faatima! Take this flawless sword from me
I am neither shaken (with fear) nor a worthless man
By my life! I have truly exerted myself to assist Muhammad ﷺ
and for the pleasure of my Rabb Who has complete knowledge about His bondsmen"

Rasulullaah ﷺ then said, "If you think that you fought well, so have Sahal bin Hunayf and Ibn Simma." Rasulullaah ﷺ also mentioned the name of a third Sahabi رضي الله تعالى عنه whose name a narrator called Mu'alla had forgotten. Hadhrat Jibra'eel عليه السلام commented, "O Muhammad ﷺ! I swear by your father that this is certainly an occasion of grief." Rasulullaah ﷺ said, "O Jibra'eel! He (Hadhrat Ali رضي الله تعالى عنه) is from me." To this, Hadhrat Jibra'eel عليه السلام said, "And I am from the two of you (with you two always)." (3)

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Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that after the Battle of Uhud, Hadhrat Ali رضي الله تعالى عنه came home to Hadhrat Faatima رضي الله تعالى عنها and said, "O

(1) Bazzaar, as quoted *Majma'uz Zawaa'id* (Vol.9 Pg.46).
(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.387).
(3) Bazzaar. Haythami (Vol.6 Pg.122) has commented on the chain of narrators.
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Faatima! Take this flawless sword from me." Rasulullaah ﷺ then said, "If you think that you fought well, so have Sahal bin Hunayf and Abu Dujaana Simaak bin Harasha." (1)

Hadhrat Ali رضي الله تعالى عنه Kills Amr bin Abd Wadd

Hadhrat Ubaydullaah bin Ka'b bin Maalik رضي الله تعالى عنه says that during the Battle of Khandaq, Amr bin Abd Wadd donned himself recognisable so that his presence should be noticed by also bringing a flag in his hand. As he stood with his horse, Hadhrat Ali رضي الله تعالى عنه asked, "O Amr! Did you make a pledge to the Quraysh in Allaah's name that if anyone called you to accept two matters, you would surely accept one of them?" "I certainly have," replied Amr. Hadhrat Ali رضي الله تعالى عنه continued, **"I then call you towards Allaah, His Rasool ﷺ and towards Islaam." "I have no need for that!" retorted Amr. "Then,"** said Hadhrat Ali رضي الله تعالى عنه, "I challenge you to dismount and fight me on the battlefield." Amr responded by saying, "Why, O nephew? By Allaah, I would not like to kill you." Hadhrat Ali رضي الله تعالى عنه then incensed Amr by smirking, "However, I swear by Allaah that I would like to kill you." At this, Amr stormed forward. Both men dismounted their animal, circled the battlefield and started a furious duel. Hadhrat Ali رضي الله تعالى عنه then killed Amr. (2)

The Couplets Hadhrat Ali رضي الله تعالى عنه Recited when he Killed Amr bin Abd Wadd

A narration of Ibn Is'haaq states that Amr bin Abd Wadd was covered in armour when he stepped forward and called, "Who will fight me?" Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه stood up and said, "I shall accept the challenge, O Nabi of Allaah ﷺ." Rasulullaah ﷺ said, "That is Amr. Be seated." Amr then called out again saying, "Is there nobody to fight me?" He then started making fun of the Muslims by saying, "Where is that Jannah of yours about which you claim that anyone killed from you will enter? Can you not send even one man to fight me?" Hadhrat Ali رضي الله تعالى عنه again stood up and volunteered for the task. However, Rasulullaah ﷺ again bade him to be seated. When Amr pronounced his challenge for the third time and also recited some poetry (to ridicule the Muslims), Hadhrat Ali رضي الله تعالى عنه got up and said, "O Rasulullaah ﷺ! I shall do it." "But that is Amr," cautioned Rasulullaah ﷺ. Hadhrat Ali رضي الله تعالى عنه replied, "(I am prepared to fight) Even though it is Amr." With the permission of Rasulullaah ﷺ, Hadhrat Ali رضي الله تعالى عنه walked towards Amr with the following couplets on his lips (which meant):

"Do not be hasty because coming your way
is a respondent to your challenge who is not at all helpless
He comes with true resolve and foresight
For it is truth that brings salvation to every successful person
I have great hope of setting on you
Women who wail over the bodies of the dead

(1) Tabraani, narrating from reliable sources, as confirmed by Haythami (Vol.6 Pg.123).
(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.5 Pg.281).

Using such a powerful strike of the sword
That will be spoken about in all battles"
"Who are you?" Amr asked. "I am Ali," came the reply. "The son of Abd Manaaf?" asked Amr. Hadhrat Ali ﷺ replied, "I am Ali the son of Abu Taalib." Amr said, "Dear nephew! Have you any uncles who are elder than you, (rather send them to fight me) for I do not like to spill your blood." Hadhrat Ali ﷺ remarked, "However, I swear by Allaah that I would love to spill your blood." Amr flew into a rage at this. He dismounted from his animal and drew his sword which appeared to be a spark of fire. He then stormed angrily at Hadhrat Ali ﷺ, who faced him with his leather shield.

Amr struck the shield with such force that the sword cut right through it and injured Hadhrat Ali ﷺ's head. Hadhrat Ali ﷺ then struck an artery of Amr's shoulder so forcefully that Amr fell to the ground. Dust then began to fly and when Rasulullaah ﷺ heard "Allaahu Akbar", the Sahabah ﷺ knew that Hadhrat Ali ﷺ had killed Amr. Hadhrat Ali ﷺ then recited the following couplets which meant:

"Will a band of horsemen launch a surprise attack against me?
O my companions, retreat and leave them to me
Today my anger prevents me from fleeing from the battlefield
As did the unmistaken strike of a sword to my head"
He concluded with a few verses that meant:
"By his foolish judgement, he worshipped stones
while by my correct judgement, I worship the Rabb of Muhammad ﷺ
When I returned, I left him lying on the ground
Like a fallen trunk of a palm lying somewhere between sand dunes and higher ground
I preserved my dignity by not taking his clothes
But had I been the one to fall, he would have snatched away all my clothing
O coalition of forces! Never think that Allaah will stop assisting
His Deen and His Nabi ﷺ "

Hadhrat Ali ﷺ then went to Rasulullaah ﷺ, whose face was gleaming. Hadhrat Umar bin Khattaab ﷺ asked him, "Why did you not take his armour? No Arab has armour better than his." Hadhrat Ali ﷺ replied, **"When I struck him with my sword, he used his groin area to shield himself (because of which his private parts became exposed) so I felt too shy for this cousin of mine to take off his armour."** [1]

Hadhrat Ali ﷺ Kills the Jew Marhab During the Battle of Khaybar

Hadhrat Salama bin Akwa ﷺ narrates a lengthy Hadith in which he makes mention of the Sahabah ﷺ returning from fighting the Banu Fazaara. They had hardly stayed (in Madinah) for three days when they had to march to

(1) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.106).

Khaybar. Hadhrat Salama رضي الله تعالى عنه says that (his uncle) Hadhrat Aamir رضي الله تعالى عنه also left (with the army) as he recited the following couplets (which meant):

"By Allaah! Were it not for You (O Allaah) we would not have received guidance
Nor would we have given charity or performed salaah
We can never be independent of Your grace
So do send tranquillity to us
And make our feet firm when we clash (with the enemy)"

Rasulullaah ﷺ asked, "Who is saying that?" When the Sahabah رضي الله تعالى عنهم informed Rasulullaah ﷺ that it was Hadhrat Aamir رضي الله تعالى عنه, he said, "May your Rabb forgive you." Hadhrat Salama رضي الله تعالى عنه says, "Whenever Rasulullaah ﷺ said this to anyone, they were always martyred." Riding his camel, Hadhrat Umar رضي الله تعالى عنه commented, "(O Rasulullaah ﷺ!) You should have allowed us to benefit more from Aamir." When the Sahabah رضي الله تعالى عنهم reached Khaybar, (one of the bravest Jewish warriors) Marhab came out brandishing his sword and reciting the following couplets (which meant):

"All of Khaybar knows that I am Marhab
A well-armed and experienced hero
(Who thrives) When the leaping flames of war arrive"

Hadhrat Aamir رضي الله تعالى عنه met Marhab's challenge to a duel as he recited the following:

"All of Khaybar knows that I am Aamir
A well-armed hero who throws himself in the thick of battle"

The two men exchanged blows with their swords. When Marhab's sword got stuck in Hadhrat Aamir رضي الله تعالى عنه's shield, he attacked Marhab from beneath but his sword accidentally severed an artery in his own arm. This caused the death Hadhrat Aamir رضي الله تعالى عنه. Hadhrat Salama رضي الله تعالى عنه says that as he was passing by a group of Sahabah رضي الله تعالى عنهم, he overheard them say, "All Aamir's deeds have been wasted because he killed himself." Hadhrat Salama رضي الله تعالى عنه then went weeping to Rasulullaah ﷺ who asked him what the matter was. Hadhrat Salama رضي الله تعالى عنه replied, "They are saying that all the deeds of Aamir are wasted." "Who is saying this?" asked Rasulullaah ﷺ. "A group of your Sahabah رضي الله تعالى عنهم," came the reply. Rasulullaah ﷺ then said, "They are wrong. In fact, his reward will be double."

Rasulullaah ﷺ then sent for Hadhrat Ali رضي الله تعالى عنه, who was experiencing some pain in his eyes. **"Tomorrow," declared Rasulullaah ﷺ, "I shall give this flag to someone who loves Allaah and His Rasool ﷺ."** Hadhrat Salama رضي الله تعالى عنه says that he was he who led Hadhrat Ali رضي الله تعالى عنه to Rasulullaah ﷺ. Rasulullaah ﷺ then applied some of his saliva to Hadhrat Ali رضي الله تعالى عنه's eyes, which cured them instantly. **He then handed the flag over to Hadhrat Ali رضي الله تعالى عنه. (When the battle started) Marhab then again came forward to issue a challenge as he said:**

"All of Khaybar knows that I am Marhab
A well-armed and experienced hero

(Who thrives) When the leaping flames of war arrive"
Hadhrat Ali رضي الله تعالى عنه stepped forward to accept his challenge as he said:
"I am the one whose mother calls a lion
Like the lion of a terrifying jungle
I give the enemy his full measure just like an open scale"
Hadhrat Ali رضي الله تعالى عنه then swung his sword to deliver a blow that decapitated Marhab's head. This led to the conquest of Khaybar. (1)

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Hadhrat Abu Raafi رضي الله تعالى عنه who was the freed slave of Rasulullaah صلى الله عليه وسلم narrates that they marched with Hadhrat Ali رضي الله تعالى عنه to Khaybar, where Rasulullaah صلى الله عليه وسلم sent him ahead with the flag. When Hadhrat Ali رضي الله تعالى عنه approached one of the fortresses, the people inside came out to fight him. One of the Jews struck Hadhrat Ali رضي الله تعالى عنه's shield, causing it to fall from his hand. Hadhrat Ali رضي الله تعالى عنه then ripped off one of the doors of the fortress and used it as a shield. He kept fighting with it in his hand until Allaah gave victory to the Muslims. He then threw it away. Hadhrat Abu Raafi رضي الله تعالى عنه says, "I saw myself with a group of seven others of which I was the eighth. Try as we did to turn that door over, we did not succeed." (2)

Hadhrat Jaabir رضي الله تعالى عنه reports that during the Battle of Khaybar, Hadhrat Ali رضي الله تعالى عنه lifted up the door of a fortress, which the Muslims used to climb over the walls. This led to their victory. When the people tried to lift the door afterwards, forty of them were unable to do so. (3) Another narration states that seventy men had to exert themselves before they were able to put the door back on its place. (4) Yet another narration from Hadhrat Jaabir bin Samura رضي الله تعالى عنه states that during the Battle of Khaybar, Hadhrat Ali رضي الله تعالى عنه lifted up the door of a fortress, which the Muslims used to climb over the walls. This led to their victory. When the people tried to lift the door afterwards, it took forty of them to do so. (5)

The Bravery of Hadhrat Talha bin Ubaydillaah رضي الله تعالى عنه

Hadhrat Talha رضي الله تعالى عنه reports that during the Battle of Uhud, he recited the following couplets (which meant):
"We are the protectors of the Ghaalib and Maalik tribes
Fighting in defence of our blessed Rasulullaah صلى الله عليه وسلم
Striking people with our swords on the battlefield for him
As we strike the hump of a large-humped camel (when cleaning it after

(1) Muslim and Bayhaqi, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.187). This narration therefore makes it clear that it was Hadhrat Ali رضي الله تعالى عنه who killed Marhab. A narration from Imaam Ahmad confirms this when it quotes that Hadhrat Ali رضي الله تعالى عنه said, "After killing Marhab, I brought his head to Rasulullaah صلى الله عليه وسلم." However, Moosa bin Aqaba narrates that it was Hadhrat Muhammad bin Maslama رضي الله تعالى عنه who killed Marhab. The same has been reported by Muhammad bin Is'haaq and Waaqidi from Hadhrat Jaabir رضي الله تعالى عنه and others.
(2) The chain of narrators in this narration is flawed and clearly broken.
(3) Bayhaqi and Haakim. The chain of narrators in this narration is weak.
(4) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.189). The chain of narrators in this narration is also weak.
(5) Ibn Abi Shayba, as quoted in Muntakhab *Kanzul Ummaal* (Vol.5 Pg.44). The chain of narrators in this narration is reliable.
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slaughtering)"

As the Muslims were leaving Uhud, Rasulullaah ﷺ told (the famous poet) Hadhrat Hassaan رضي الله عنه to says something in praise of Hadhrat Talha رضي الله عنه. He obliged by saying the following couplets (which meant):

"On the day of the valley (the Battle of Uhud), Talha assisted Muhammad ﷺ
During a time of extreme hardships and difficulties
With his bare hands he shielded (Rasulullaah ﷺ) from the arrows
And placed his hand beneath the swords (to shield Rasulullaah ﷺ) because of which it was paralysed
After Muhammad ﷺ, he led all the others
He erected the mill of Islaam until it could function by itself"

Hadhrat Abu Bakr رضي الله عنه then recited the following (which meant):
"Talha defended the Nabi of guidance as the cavalry chased him
When they eventually caught up, he defended all of Deen
He patiently bore the injuries when his comrades had left
At that time, people were either rightly guided or misguided
O Talha bin Ubaydillaah! Incumbent for you
is the gardens of Jannah and marriage to its beautiful wide-eyed damsels"

Hadhrat Umar رضي الله عنه then said the following couplet (in praise of Hadhrat Talha رضي الله عنه):

"He defended the Nabi of guidance with his drawn sword
at a time when everyone had fled and dispersed"

Rasulullaah ﷺ then commented, "What you have said is true, O Umar." [1] The manner in which Hadhrat Talha رضي الله عنه fought during the Battle of Uhud has already been narrated (in the chapter "Rasulullaah ﷺ Endures Hardship and Difficulty when Giving Da'wah towards Allaah" under the subheading "The Hardship Rasulullaah ﷺ Bore During the Battle of Uhud").

The Bravery of Hadhrat Zubayr bin Awwaam

Hadhrat Zubayr , Emerges with a Drawn Sword in Makkah before the Hijrah

Hadhrat Sa'eed bin Musayyib رضي الله عنه says that the first person to draw a sword for the pleasure of Allaah was Hadhrat Zubayr bin Awwaam رضي الله عنه. He was in Makkah one day when he heard that Rasulullaah ﷺ was assassinated. He immediately left home with a drawn sword when he came face-to-face with Rasulullaah ﷺ. Rasulullaah ﷺ enquired, "What is the matter, Zubayr?" "I heard that you had been assassinated," he replied. "What were intending to do in that case?" Rasulullaah ﷺ asked. "By Allaah!" replied Hadhrat Zubayr رضي الله عنه, "I had intended to tackle all the people of Makkah." Rasulullaah ﷺ then prayed for him. It is with reference to this that Asadi said the following poem (which meant):

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.68) with commentary on the chain of narrators. Ibn Hibbaan has also reported the narration, as quoted in *Lisaan* (Vol.3 Pg.77).

"That was the first sword drawn for the pleasure of Allaah
The sword of the beloved leader Zubayr رضي الله عنه
In the defence of Deen, it happened by the grace of his courage
It occasionally happens that one who hears a lot musters many forms of courage"[1]

Hadhrat Urwa رضي الله عنه narrates that after accepting Islaam, Hadhrat Zubayr bin Awwaam رضي الله عنه once heard a whisper from Shaytaan stating that Rasulullaah ﷺ had been captured. **Although he was only a boy of twelve years, he drew his sword and searched the gullies of Makkah.** At that time, Rasulullaah ﷺ was in the upper area of Makkah when Hadhrat Zubayr رضي الله عنه met him with sword in hand. Rasulullaah ﷺ enquired, "What is the matter?" "I heard that you had been captured," he replied. "What were intending to do in that case?" Rasulullaah ﷺ asked. Hadhrat Zubayr رضي الله عنه replied, "I had intended to use this sword on whoever it was who captured you." Rasulullaah ﷺ then prayed for Hadhrat Zubayr رضي الله عنه and for his sword and told him that he could leave. His was the first sword drawn in the path of Allaah. [2]

Hadhrat Zubayr رضي الله عنه Kills Talha Abdari During the Battle of Uhud

Ibn Is'haaq narrates that Talha bin Abu Talha Abdari bore the flag of the Mushrikeen during the Battle of Uhud. When he called for someone to challenge him to a duel, the Muslims hesitated. The only person to accept the challenge was Hadhrat Zubayr bin Awwaam رضي الله عنه. Hadhrat Zubayr رضي الله عنه leapt on to Talha's own camel, threw him off and killed him with his own sword. In praise of him, Rasulullaah ﷺ said, "Every Nabi has a devoted friend in Jannah and mine shall be Zubayr." Rasulullaah ﷺ also said, **"Had Zubayr not accepted the challenge, I would have done so myself after seeing the hesitance of the others."** [3]

Hadhrat Zubayr رضي الله عنه Kills Naufal Makhzoomi and Another Person

Ibn Is'haaq narrates that during the Battle of Khandaq, Naufal bin Abdullaah bin Mughiera Makhzoomi stepped ahead of the ranks of the Mushrikeen and issued a challenge for someone to fight him. Hadhrat Zubayr bin Awwaam رضي الله عنه responded and struck Naufal so forcefully with his sword that Naufal's body was split into two and Hadhrat Zubayr t's sword was dented. Hadhrat Zubayr رضي الله عنه then returned reciting the following couplets (which meant):

"I am a man who defends himself and also defends
The chosen and unlettered Nabi"[4]

(1) Ibn Asaakir.
(2) Ibn Asaakir and Abu Nu'aym in his *Hilya* (Vol.1 Pg.89), as quoted in Mutakhab *Kanzul Ummaal* (Vol.5 Pg.69). The narration has also been reported by Zubayr bin Bakkaar as quoted in *Isaaba* (Vol.1 Pg.545) and by Abu Nu'aym in his *Dalaa'il* (Pg.226).
(3) Yunus, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.20).
(4) Yunus, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.107).

Hadhrat Asmaa bint Abu Bakr رضي الله تعالى عنها narrates that a fully-armed man from the Mushrikeen advanced (from the ranks of the enemy) and climbed on top of a high place. He then announced, "Who will come out for a challenge?" Rasulullaah ﷺ asked one of the Sahabah رضي الله تعالى عنهم, "Will you take him on?" "If it pleases you, O Rasulullaah ﷺ," the man replied. When Hadhrat Zubayr رضي الله تعالى عنه started peering to look, Rasulullaah ﷺ noticed him and said, "Stand up, O son of Safiyya!" Hadhrat Zubayr رضي الله تعالى عنه then walked up to the man until he stood level to him. The two men started exchanging blows with their swords, after which one of them grabbed the other in a bear hug. They both then started rolling down. Rasulullaah ﷺ commented, "Whichever of them first falls into the ditch will be killed." Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم then started making du'aa. It was the Kaafir who landed first in the ditch. As soon as this happened, Hadhrat Zubayr رضي الله تعالى عنه fell on to the Kaafir's chest and killed him. (1)

Hadhrat Zubayr رضي الله تعالى عنه Fights During the Battles of Khandaq and Yarmook

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه says, "During the Battle of Khandaq, myself and Umar bin Abu Salama were put with the women and children in a fortress (because we were both very young). He would bend over for me to get on to his back so that I could watch (the battle). I watched my father (Hadhrat Zubayr رضي الله تعالى عنه) sometimes fighting here, sometimes there and tackling anyone that confronted him. When he came to us in the fortress that evening, I said to him, 'Dear father, I watched you today and saw what you were doing.' 'Did you really see me?' he asked. 'I sure did,' I replied. He then said, 'May my parents be sacrificed for you.'" (2)

Hadhrat Urwa رضي الله تعالى عنه says that during the Battle of Yarmook, the Sahabah رضي الله تعالى عنهم said to Hadhrat Zubayr رضي الله تعالى عنه, "Will you not lead an attack so that we may join you?" Hadhrat Zubayr رضي الله تعالى عنه said to them, "If I lead the attack, you will fail in your word (to fight with me)." "We will not," they assured him. Hadhrat Zubayr رضي الله تعالى عنه then attacked the enemy so fiercely that he penetrated past their ranks without the support of anyone else. However, as he returned, the enemy grabbed the reins of his horse and inflicted two wounds on his shoulder on either side of the wound that he sustained during the Battle of Badr.

Hadhrat Urwa رضي الله تعالى عنه says that (the wounds were so deep that) as a child he used to playfully put his finger into those wounds. With Hadhrat Zubayr رضي الله تعالى عنه on that day was his son Abdullaah who was only ten years of age. Hadhrat Zubayr رضي الله تعالى عنه put Hadhrat Abdullaah رضي الله تعالى عنه on a horse and left him in the care of one of the men. (3)

Another narration states that when the Sahabah رضي الله تعالى عنهم approached Hadhrat Zubayr رضي الله تعالى عنه with the same request a second time, he complied and did as he

(1) Ibn Jareer, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.69).
(2) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.107).
(3) Bukhari.

had done the first time. (1)

The Bravery of Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه

Hadhrat Sa'd رضي الله تعالى عنه is the First Person to Fire an Arrow in the Path of Allaah

Hadhrat Zuhri reports that Rasulullaah ﷺ once sent an expedition to a place called Raabigh that was situated on one end of Hijaaz. Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه was also part of this expedition. **When the Mushrikeen attacked the Muslims, Hadhrat Sa'd رضي الله تعالى عنه defended them with his arrows and was the first person to fire and arrow in the path of Allaah. This was the first battle fought in Islaam.** Concerning his archery, Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه recited the following couplets (which meant):

"*Behold! Has the news reached Rasulullaah ﷺ yet*
that I have defended my companions with my arrowheads?
Using them, I made the enemy flee
over every type of ground, hard and soft
No archer fighting the enemy can be counted
Who has fired an arrow before me, O Rasulullaah ﷺ" (2)

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه Kills Three People with a Single Arrow During the Battle of Uhud

Hadhrat Ibn Shihaab narrates that Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه killed three people with a single arrow during the Battle of Uhud. When the Mushrikeen first shot the arrow at the Muslims, Hadhrat Sa'd رضي الله تعالى عنه shot it back at them (killing one of them). When the Mushrikeen again fired the same arrow back, Hadhrat Sa'd رضي الله تعالى عنه shot it back at them a second time, killing another man. When the arrow came back, Hadhrat Sa'd رضي الله تعالى عنه fired it back at them a third time, taking the life of yet another Mushrik. Everyone was astonished by what Hadhrat Sa'd رضي الله تعالى عنه had done. He said to them, "The arrow was handed to me by none other than Nabi ﷺ." Rasulullaah ﷺ said to him, "May my parents be sacrificed for you." (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه says that during the Battle of Badr, Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه fought with Rasulullaah ﷺ in the roles of both cavalry and infantry (according to another interpretation, although Hadhrat Sa'd رضي الله تعالى عنه was part of the infantry, he fought as efficiently as a cavalryman). (4)

(1) *Al Bidaaya wan Nihaaya* (Vol.7 Pg.11).
(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.72).
(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.72).
(4) Bazzaar. Haythami (Vol.6 Pg.82) has commented on the chain of narrators.

The Bravery of Hadhrat Hamza bin Abdil Muttalib رضي الله تعالى عنه

His Bravery During the Battle of Badr and the Statement of Umayyah bin Khalaf in this Regard

Hadhrat Haarith Taymi narrates that during the Battle of Badr, Hadhrat Hamza bin Abdil Muttalib رضي الله تعالى عنه distinguished himself by wearing ostrich feathers. One of the Mushrikeen asked, "Who is the man who marks himself with ostrich feathers?" "He is Hamza bin Abdil Muttalib," came the reply. The man then commented, "It was he who carried out all those major offensives against us." (1)

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه says that Umayyah bin Khalaf once asked him, "O Abdul Ilaa! Who was the man who marked his chest with ostrich feathers during the Battle of Badr?" "He was the uncle of Rasulullaah ﷺ. He was Hamza bin Abdil Muttalib," replied Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه. Umayyah then commented, "It was he who carried out all those major offensives against us." (2)

Rasulullaah ﷺ Weeps Bitterly as he Sees the Dead Body of Hadhrat Hamza رضي الله تعالى عنه

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه narrates that as they were returning from the Battlefield of Uhud, Rasulullaah ﷺ could not find Hadhrat Hamza رضي الله تعالى عنه. Someone said, **"I saw him by that tree as he was saying, 'I am the lion of Allaah and the lion of His Rasool ﷺ.** O Allaah! I absolve myself from what those people (Abu Sufyaan and the others) have done and I seek pardon from what these people (the Muslims) have done (by causing their own defeat)." Rasulullaah ﷺ went in that direction and started crying when he caught sight of Hadhrat Hamza t's forehead. However, when Rasulullaah ﷺ saw how the body of Hadhrat Hamza رضي الله تعالى عنه was mutilated, **he wept uncontrollably.** Rasulullaah ﷺ then asked, "Is there no Kafan (burial shroud)?" One of the Ansaar stood up and threw a cloth over the body. Thereafter, Rasulullaah ﷺ said, **"In the sight of Allaah, Hamza shall be the leader of all martyrs on the Day of Qiyaamah."** (3)

The Martyrdom and Mutilation of Hadhrat Hamza رضي الله تعالى عنه

Hadhrat Ja'far bin Amr bin Umayyah Dhamri says that it was during the Khilaafah of Hadhrat Mu'aawiya رضي الله تعالى عنه when he and Hadhrat Abdullaah bin Adi bin Khiyaar went out. He then goes on to report a lengthy narration in which he states that when the two of them sat before Hadhrat Wahshi رضي الله تعالى عنه, they asked, "We have come here so that you may relate to us how you managed to martyr Hadhrat Hamza رضي الله تعالى عنه." He responded by saying, "I shall relate the incident to you as I had related it to Rasulullaah ﷺ when he asked me about it. I had been

(1) Tabraani. Haythami (Vol.6 Pg.81) has commented on the chain of narrators.
(2) Bazzaar, Haythami (Vol.6 Pg.81) has commented on the chain of narrators.
(3) Haakim (Vol.3 Pg.199) narrating from reliable sources, as confirmed by Dhahabi.

a slave of Jubayr bin Mut'im, whose uncle Tu'ayma bin Adi was killed in the Battle of Badr. When the Quraysh marched to Uhud, Jubayr said to me, 'You will be a free man if you manage to kill Hamza the uncle of Rasulullaah ﷺ to compensate for the death of my uncle.'

I was an Abyssinian man who could throw the spear with the accuracy of the Abyssinians. I seldom ever missed a target. I therefore marched with the others and when we engaged the Muslims in battle, I set out to locate Hamza رضي الله تعالى عنه. I searched for him until I eventually saw him at one end of the army. (With his brawny body covered in dust) He looked like a brown camel, smashing people with his sword so fiercely that nothing could stand before him. By Allaah! I prepared well for him and hid myself behind a tree or a rock until he drew close to me. However, Sibaa bin Abdul Uzza beat me to him. When Hamza رضي الله تعالى عنه saw Sibaa, he called to him, "Come to me, O son of a circumcised woman!" Hamza رضي الله تعالى عنه then struck Sibaa so forcefully that his head was taken off as if by mistake. I then shook my spear until I was satisfied (that it would hit the target) and then let it fly. The spear struck him beneath the navel and penetrated his body until it emerged from between his legs. He started to come to me, but fell unconscious. I then left him like that until he passed away. I later returned, took my spear and returned to the camp. I then sat there because I had no need for anything else. I had killed Hamza رضي الله تعالى عنه only to secure my freedom. I then returned to Makkah and was set free.

I remained there until Rasulullaah ﷺ conquered Makkah, after which I escaped to Taa'if. I stayed there until the time when a delegation from Taa'if went to Rasulullaah ﷺ to accept Islaam. All avenues were then shut for me and I thought, 'Should I go to Shaam, to Yemen or someplace else?' By Allaah! I was still engrossed in these thoughts, when someone said to me, 'Shame on you! (Do you still not know that) Muhammad ﷺ never kills anyone who enters his Deen and recites the Shahaadah of truth.' I then set out until I reached Rasulullaah ﷺ in Madinah. (Rasulullaah ﷺ had no idea of my arrival and) Nothing warned him of my presence besides me standing over his head reciting the Shahaadah of truth. When he saw me, Rasulullaah ﷺ asked, 'Are you Wahshi?' 'Yes, O Rasulullaah ﷺ,' I replied. He then said to me, 'Sit down and tell me how you managed to kill Hamza رضي الله تعالى عنه.'

I then related the incident to Rasulullaah ﷺ as I have related it to you. Once I had completed the narration, Rasulullaah ﷺ said to me, **'Hide your face from me so that I do not have to see you (do not let me see you because it reminds me of my uncle's death).'** I would then avoid the places where Rasulullaah ﷺ was so that he did not have to look at me. I continued doing this until Allaah took the life of Rasulullaah ﷺ.

When the Muslims marched to fight the great liar Musaylama from Yamaamah, I marched with them. I took along with me the same spear I had used to martyr Hamza رضي الله تعالى عنه. The battle then began. Although I never knew him (from before), I recognised Musaylama standing with sword in hand. As I prepared to kill him,

someone from the Ansaar was also preparing to kill him from another direction. I then shook my spear until I was satisfied (that it would hit the target) and then let it fly. As the spear struck him, the Ansaari attacked him and struck him with his sword. Only your Rabb knows which of us had killed him. **If I had killed him, then although I had martyred the best of people after Rasulullaah ﷺ (Hamza رضي الله تعالى عنه), I had also killed the worst of people (Musaylama)."** (1)

A similar narration of Bukhari also narrated by Hadhrat Ja'far bin Amr adds that when the armies formed their rows for the battle, Sibaa stepped forward and said, "Is there anyone to fight me?" Hadhrat Hamza bin Abdil Muttalib رضي الله تعالى عنه accepted the challenge and said, "O Sibaa! O son of Ummu Anmaar the circumcised woman! Do you oppose Allaah and His Rasool ﷺ?" He then attacked Sibaa (and finished him off so thoroughly) as if he was a bygone day.

The Bravery of Hadhrat Abbaas bin Abdul Muttalib رضي الله تعالى عنه

Hadhrat Abbaas رضي الله تعالى عنه Snatches Hadhrat Handhala رضي الله تعالى عنه from the Hands of the Mushrikeen

Hadhrat Jaabir رضي الله تعالى عنه narrates that during the Battle of Taa'if, Rasulullaah ﷺ sent Hadhrat Handhala bin Rabee رضي الله تعالى عنه to the people of Taa'if. However, when Hadhrat Handhala رضي الله تعالى عنه had spoken to them, they captured him and were taking him up to their fortress when Rasulullaah ﷺ called out, **"Who will take care of them (and rescue Hadhrat Handhala رضي الله تعالى عنه)? Such a person will receive the reward of this entire expedition."** It was only Hadhrat Abbaas رضي الله تعالى عنه who rose to the occasion. He intercepted the enemy as they were taking Hadhrat Handhala رضي الله تعالى عنه into the fortress. Hadhrat Abbaas رضي الله تعالى عنه was a powerful man and he wrestled Hadhrat Handhala رضي الله تعالى عنه from them until he was able to snatch him away from their hands. Rasulullaah ﷺ prayed for him all the time and he brought Hadhrat Handhala رضي الله تعالى عنه to Rasulullaah ﷺ despite the rocks that the people in the fortress rained down on him. (2)

The Bravery of Hadhrat Mu'aadh bin Amr bin Jamooh رضي الله تعالى عنه and Hadhrat Mu'aadh bin Afraa رضي الله تعالى عنه

How they Killed Abu Jahal During the Battle of Badr

Hadhrat Abdur Ramaan bin Auf رضي الله تعالى عنه says, "As I stood in file during the Battle of Badr, I looked to my right and left and saw two boys from the Ansaar who were very young in age. I was hoping that I had rather been between two stronger men, when one of them nudged me saying, 'Dear uncle! Do you know

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.18).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.307).

who Abu Jahal is?' 'Certainly,' I replied, 'What have you to do with him?' He replied, '**I have been told that he abuses Rasulullaah ﷺ**. I swear by the Being Who controls my life that if I see him, I shall not leave him until the first of us dies.' I was very impressed with this. The other boy then nudged me and we had a similar conversation.

No sooner did I spot Abu Jahal doing his rounds amongst his people, when I said to the boys, 'Look over there! There is the man you were asking me about.' The two darted towards him with their swords and struck him until they had killed him. They then went to Rasulullaah ﷺ and reported it to him. When Rasulullaah ﷺ asked them which of them killed Abu Jahal, they both claimed to have done so. 'Have you wiped your swords yet?' Rasulullaah ﷺ asked. 'No,' they replied. Rasulullaah ﷺ then examined their swords and said, 'You have both killed him.' Rasulullaah ﷺ however decided to award Abu Jahal's possessions to Hadhrat Mu'aadh bin Amr bin Jamooh رضي الله عنه. The other youngster was Hadhrat Mu'aadh bin Afraa رضي الله عنه.(1)

Another narration from Bukhari quotes that Hadhrat Abdur Ramaan bin Auf رضي الله عنه said, "I was standing in the rows during the Battle of Badr and happened to look to my right and my left when I noticed two youngsters on either side. I began to feel unsafe in my position when one of them addressed me in a manner that the other should be unaware of. He requested, 'Dear uncle! Do show me who Abu Jahal is?' 'Dear nephew,' I asked, 'What will you do about him?' He responded by saying, 'I have taken a pledge with Allaah that as soon as I see him, I will either kill him or I shall be killed in the attempt.' Thereafter, the second youngster also had a similar conversation with me that the first was unaware of. (Impressed by their courage) I then did not want to be between any other men other than them. When I pointed Abu Jahal out to them, they attacked him like two peregrine falcons and struck him with their swords. They were the two sons of Afraa (Mu'aadh and Mu'awwadh. Hadhrat Mu'aadh bin Amr bin Jamooh رضي الله عنه was most probably with them).

Hadhrat Abdullaah bin Abbaas رضي الله عنه and Hadhrat Abdullaah bin Abu Bakr رضي الله عنه both narrate from Hadhrat Mu'aadh bin Amr bin Jamooh رضي الله عنه of the Banu Salma tribe that he said, "(During the Battle of Badr) Abu Jahal seemed to be in a dense forest (because he was surrounded by soldiers on all sides). The people therefore said that it was impossible for anyone to reach him. No sooner had I heard this, then I resolved to get to him and went in his direction. I attacked him as soon as I got the opportunity and struck him with my sword, causing his foot to fly off from halfway down his calf. By Allaah! The only comparison I can draw of his foot flying off is like a date stone flies off a grindstone when it is thrown against it. Abu Jahal's son Ikrama then struck me on the shoulder. The blow severed my arm and it hung by its skin to my side. **The battle occupied me from feeling the pain and I fought most of the day with the arm trailing behind me. However, when it became too cumbersome, I placed**

(1) Bukhari. Muslim, Haakim (Vol.3 Pg.425) And Bayhaqi (Vol.6 Pg.305).

my foot on the dangling arm and pulled hard until (the skin gave way and) I could cast the arm aside. [1]

The Bravery of Hadhrat Abu Dujaana Simaak bin Harasha رضي الله تعالى عنه from the Ansaar

Hadhrat Abu Dujaana رضي الله تعالى عنه Takes a Sword from Rasulullaah صلى الله عليه وسلم and Fulfils its Rights During the Battle of Uhud

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم took hold of a sword during the Battle of Uhud and announced, "Who will take this sword from me?" When several Sahabah رضي الله تعالى عنهم took the sword to have a look at it, Rasulullaah صلى الله عليه وسلم said, "**(I am not giving it for looking) Who will take this sword and fulfil it rights.**" This made everyone hesitate and it was Hadhrat Abu Dujaana Simaak bin Harasha رضي الله تعالى عنه who said, "I shall take it and fulfil its rights." He then used it to efficiently kill the Mushrikeen. [2]

Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه narrates that that Rasulullaah صلى الله عليه وسلم took hold of a sword during the Battle of Uhud and announced, "Who will take this sword and fulfil its rights." It was Hadhrat Abu Dujaana Simaak bin Harasha رضي الله تعالى عنه who said, "O Rasulullaah صلى الله عليه وسلم! I shall take it and fulfil its rights, but what are its rights?" Rasulullaah صلى الله عليه وسلم then handed the sword over to him and he left. Hadhrat Zubayr رضي الله تعالى عنه says that he followed Hadhrat Abu Dujaana رضي الله تعالى عنه and (saw that) he destroyed everything he used the sword on. He eventually came across some Mushrikeen women at the foot of the mountain. Amongst them was Hind who was reciting the following couplets (to incite the Mushrikeen men, which meant):

"We are the daughters of prominent people
Who walk on exquisite cushions
We wear musk on our heads
And are ready to embrace you when you arrive
We shall however separate from you if you flee the battlefield
Separate in a manner after which there shall be no reconciliation"

When Hadhrat Abu Dujaana رضي الله تعالى عنه intended to attack her (because she was an active participant in the battle), she started calling (for help) to the battlefield. However, no one came to her assistance. He then left her. Hadhrat Zubayr رضي الله تعالى عنه said to him, "I have been extremely impressed by everything I have seen you do besides the fact that you did not kill that woman." Hadhrat Abu Dujaana رضي الله تعالى عنه said, "When no one responded to her call for help, I did not want the sword of Rasulullaah صلى الله عليه وسلم to strike a helpless woman." [3]

Hadhrat Zubayr رضي الله تعالى عنه narrates, "During the Battle of Uhud, Rasulullaah صلى الله عليه وسلم took hold of a sword and announced, 'Who will take this sword with its rights.' I said, 'I shall, O Rasulullaah صلى الله عليه وسلم!' Rasulullaah صلى الله عليه وسلم ignored me and again

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.287).
(2) Ahmad and Muslims, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.15). Ibn Sa'd (Vol.3 Pg.101) has also reported the narration.
(3) Bazzaar, narrating from reliable sources, as confirmed by Haythami (Vol.6 Pg.109).

announced, 'Who will take this sword with its rights.' Abu Dujaana Simaak bin Harasha رضي الله تعالى عنه then responded by saying, 'I shall take it with its rights, O Rasulullaah ﷺ! What are its rights?' Rasulullaah ﷺ replied, '(Its rights are) That you do not use it to kill any Muslim and do not flee the battlefield with it.' Rasulullaah ﷺ then handed the sword over to him. Whenever he intended to fight, he would make himself distinguishable by wearing a (red) bandanna. I said to myself, 'I shall watch him closely today to see what he does.' (I saw that) He destroyed everything he used the sword on..." The rest of the Hadith is similar to the one quoted above. (1)

Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه is reported to have said, "I was disappointed when I asked Rasulullaah ﷺ for the sword and he refused to give it to me, giving it to Abu Dujaana رضي الله تعالى عنه instead. I said to myself, 'I am the son of his aunt Safiyya and from the Quraysh. However, when I stood up and asked for the sword before Abu Dujaana رضي الله تعالى عنه, Rasulullaah ﷺ gave it to him instead of myself! By Allaah! I shall certainly watch him to see how he performs.' I then started following him. When he took out his red bandanna and tied it around his head, the Ansaar said, 'Abu Dujaana رضي الله تعالى عنه has taken out his bandanna of death.' This they always said whenever he wore his bandanna. He then left with the following couplets on his lips (which meant):

'It was with me that my good friend took an undertaking
as we stood at the foot of a mountain among the date palms
(The undertaking was) That throughout my life I should never stand in the rear end of the battlefield
So I shall now be using the sword of Allaah and His Rasool ﷺ (to fight the enemy)'"

Hadhrat Zubayr رضي الله تعالى عنه continues to narrate, "Abu Dujaana رضي الله تعالى عنه killed every enemy soldier who confronted him. One of the Mushrikeen was such that (after searching for the wounded Muslims) he did not leave any of them alive. When this Mushrik drew close to Abu Dujaana رضي الله تعالى عنه, I prayed to Allaah to let them confront each other. The two men then clashed and exchanged blows with their swords. When the Mushrik struck at Abu Dujaana رضي الله تعالى عنه with his sword, Abu Dujaana رضي الله تعالى عنه defended himself with his shield, which trapped the sword. Abu Dujaana رضي الله تعالى عنه then killed the Mushrik with a single blow. I also saw him raise the sword over the head of Hind bint Utba and then turning the sword away from her. I said, 'Allaah and His Rasool ﷺ know best (who most deserves to be killed by this sword).'" (2)

Hadhrat Moosa bin Uqba narrates that when Rasulullaah ﷺ offered the sword to the Sahabah رضي الله تعالى عنهم, Hadhrat Umar رضي الله تعالى عنه first asked for it. When Rasulullaah ﷺ ignored him, Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه asked for it. Rasulullaah ﷺ ignored him as well. The two felt very disappointed about it. When Rasulullaah ﷺ offered it for the third time, Hadhrat Abu Dujaana رضي الله تعالى عنه asked to have it. Rasulullaah ﷺ gave it to him and he truly fulfilled

(1) Haakim (Vol.3 Pg.230), narrating from reliable sources, as confirmed by Dhahabi.
(2) Ibn Hishaam, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.16).

the rights of that sword.

Hadhrat Ka'b bin Maalik رضي الله تعالى عنه says, "I was also part of that battle with the Muslims. However, what I saw of the Mushrikeen mutilating the bodies of the Muslims made me stand still in my tracks. When I proceeded ahead, I saw a fully-armed Mushrik passing by the Muslims saying, 'Herd together (to be slaughtered) as goats herd together!' I then noticed that a Muslim wearing a helmet was waiting for the approach of this Mushrik. I went ahead until I stood behind him. I then visually assessed the strength of the Muslim and the Mushrik, arriving at the conclusion that the Mushrik was better armed and better prepared for battle. I then waited until the two men clashed. The Muslim struck the Mushrik so powerfully that after the sword struck the artery of his shoulder, it penetrated through his body and emerged from his posterior. His body was therefore cut into two. The Muslim then removed his helmet and said, 'How was that, Ka'b? I am Abu Dujaana.'" (1)

The Bravery of Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه

Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه Uses his Face to Shield Rasulullaah صلى الله عليه وسلم from Arrows During the Battle of Uhud

Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه narrates, "Rasulullaah صلى الله عليه وسلم was given a bow as a gift, which he gave to me during the Battle of Uhud. I used it to fire arrows in front of Rasulullaah صلى الله عليه وسلم until the string broke. **I then remained standing where I was, shielding the face of Rasulullaah صلى الله عليه وسلم with my own. When ever an arrow headed for the face of Rasulullaah صلى الله عليه وسلم, I turned my head to protect the face of Rasulullaah صلى الله عليه وسلم for I had no bow to use. The last of the arrows to come was one that caused my eyeball to fall into my hand. I rushed to Rasulullaah صلى الله عليه وسلم with the eyeball in my palm and when he saw me, tears rolled from his eyes. He then said, 'O Allaah! Qataadah shielded Your Nabi صلى الله عليه وسلم with his face so make this (injured) eye the better of his two eyes and the one with sharper vision.** (After Rasulullaah صلى الله عليه وسلم placed the eyeball back into its place) The eye did turn out to be the better one and the one with sharper vision.(2)

Hadhrat Qataadah رضي الله تعالى عنه narrates, "During the Battle of Uhud, I was standing in front of Rasulullaah صلى الله عليه وسلم, shielding Rasulullaah صلى الله عليه وسلم's face with my own. Also during the Battle of Uhud, Abu Dujaana Simaak bin **Harasha was behind Rasulullaah صلى الله عليه وسلم, shielding Rasulullaah صلى الله عليه وسلم's back with his back until his back was full of arrows."** (3)

(1) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.17).
(2) Tabraani. Haythami (Vol.6 Pg.113) has commented on the chain of narrators.
(3) Tabraani. Haythami has commented on the chain of narrators.

The Bravery of Hadhrat Salama bin Akwa رضي الله تعالى عنه

His Bravery During the Fight at Dhu Qarad

Hadhrat Salama bin Akwa رضي الله تعالى عنه narrates, "It was during the period when the Peace Treaty of Hudaybiyyah was being abided by that we returned to Madinah with Rasulullaah ﷺ. Rasulullaah ﷺ's slave Rabaah رضي الله تعالى عنه and I then took the camels of Rasulullaah ﷺ (to graze and water) and I also took the horse of Talha bin Ubaydullaah رضي الله تعالى عنه to water and graze with the camels. It was during the last vestiges of night that Abdur Rahmaan bin Uyayna (with a band of Mushrikeen) launched an attack and killed the shepherd tending to Rasulullaah ﷺ's camels. He and those with him then started taking the camels away when I said to Rabaah رضي الله تعالى عنه, 'Take this horse back to Talha رضي الله تعالى عنه and inform Rasulullaah ﷺ that his camels are being stolen.' I then stood on the top a hill facing towards Madinah and thrice shouted, 'Yaa Sabaahaa!' (This was a call for help when under attack from an enemy).

I then chased after them with my sword and arrows. I started shooting arrows at them and hamstringing their animals every time I came by an outcrop of trees. Whenever any rider turned on me, I sat by the roots of a tree and shot an arrow. In this manner, I managed to injure the horse of every rider that approached me. As I fired the arrows, I was chanting the following couplet (which meant):

'I am the son of Akwa
and today is the day of (destroying) the wretches'

When I (on foot) caught up with one of them as he rode, I let fly an arrow. As the arrow struck his leg, I (was so close that I) could almost strike his shoulder when I said:

'Take that! For I am the son of Akwa
and today is the day of (destroying) the wretches'

Whenever I found some trees, I would assault them with my arrows and when a valley narrowed, I would climb to the top and throw stones at them. This is how I kept pursuing them and reciting my couplets until I had recaptured and put behind me every camel of Rasulullaah ﷺ. I then continued shooting arrows at them until, in an effort to lighten themselves, they had thrown off more than thirty spears and more than thirty shawls. Whenever they threw anything down, I placed a stone on it and placed it on the road that Rasulullaah ﷺ would be taking. By midmorning, Uyayna bin Badr Fazaari arrived to reinforce them at a narrow valley. I then climbed to the top of the hill and was high above them.

Uyayna asked them, 'Who is this person I see (chasing you)?' They replied, 'He has given us a difficult time. He has been chasing us from daybreak until now and had taken everything we had and left it behind him.' Uyayna said, 'If he had known that a search party was coming up after him, he would certainly have left you. A few of you will have to get him.' Four of them then stood up and climbed the hill. As soon as they came within earshot, I called out, 'Do you know who I am?' 'Who are you?' they enquired. I responded by saying, 'I am the son of Akwa. I

swear by the Being Who has honoured Muhammad ﷺ that none of you can ever catch me if he chases me whereas he would never escape me if I chase him.' One of them commented, 'I think so too.'

I kept my position there until I saw Rasulullaah ﷺ's riders weaving between the trees. In the lead was Akhram Asadi رضي الله تعالى عنه and close on his heels was Abu Qataada رضي الله تعالى عنه who was Rasulullaah ﷺ's special rider. Behind him was Miqdaad bin Aswad Kindi رضي الله تعالى عنه. The Mushrikeen took flight and I descended from the hill. I grabbed hold of the reins of Akhram رضي الله تعالى عنه's horse and said, 'Beware of them for I fear that they would cut you to pieces. Wait until Rasulullaah ﷺ and his companions arrive.' He said, 'O Salama! If you believe in Allaah and the Last Day and know that Jannah and Jahannam are true, you would not stand between me and martyrdom.' I then let go of his horse's reins and he caught up with Abdur Rahmaan bin Uyayna. Abdur Rahmaan turned to fight him and the two exchanged blows with their spears. As Akhram رضي الله تعالى عنه hamstrung Abdur Rahmaan's horse, Abdur Rahmaan stabbed Akhram رضي الله تعالى عنه and martyred him. Abdur Rahmaan then got on to Akhram رضي الله تعالى عنه's horse just as Abu Qataadah رضي الله تعالى عنه confronted him. When the two started their duel using spears, Abdur Rahmaan hamstrung Abu Qataadah's horse and Abu Qataadah رضي الله تعالى عنه killed Abdur Rahmaan. Abu Qataadah رضي الله تعالى عنه then took Akhram's horse."

Hadhrat Salama bin Akwa رضي الله تعالى عنه continues, "I then started running after the bandits until (we had gone so far that) I could not see the dust of the Sahabah رضي الله تعالى عنهم. Just before sunset, they entered a valley where there was a watering place called Dhu Qarad. They had intended to drink some water there but when they saw me in hot pursuit, they abandoned the idea and climbed up the ridge of Dhu Bir. As the sun set, I caught up with one of them and while shooting an arrow at him, I said:

'Take that! For I am the son of Akwa
and today is the day of (destroying) the wretches'

(When the arrow struck him) He groaned, 'If only the mother of Akwa had lost him early in the morning!' 'Is that so, O enemy of himself?' I shouted. He was the same person whom I had shot early that morning. I then fired another arrow at him. Both arrows were now stuck to him. They left behind two horses and I brought them down to Rasulullaah ﷺ who was at the watering place from which I had chased the bandits off, namely Dhu Qarad. Rasulullaah ﷺ was there with five hundred men. Bilaal رضي الله تعالى عنه had slaughtered one of the camels I had left behind and was busy roasting for Rasulullaah ﷺ parts of its liver and hump.

I said, 'O Rasulullaah ﷺ! Allow me to choose a hundred of your companions so that I may capture those Kuffaar at night. I shall not leave any of them to tell the tale. 'Would you really be able to do so, Salama?' asked Rasulullaah ﷺ. 'Certainly, I swear by the Being Who had honoured you!' Rasulullaah ﷺ then smiled so broadly that I could see his molar teeth in the light of the fire. He then said, 'By now they would already be entertained in Banu Ghitfaan territory.' A

man from the Banu Ghitfaan later informed us that some people from the Ghitfaan tribe passed by him and he slaughtered a camel for them. However, they were still busy skinning the animal when they saw a dust trail. They then left the camel as it were and fled for their lives.

The next morning, Rasulullaah ﷺ announced, 'Our best cavalryman is Abu Qataadah and our best infantryman is **Salama.' Rasulullaah ﷺ then gave me the share of a cavalryman as well as the share of an infantryman.** As we returned to Madinah, Rasulullaah ﷺ seated me behind him on his **camel Adhbaa.** Eventually all that was left of the journey equalled the distance travelled between sunrise and midmorning. Amongst us was a person from the Ansaari who was undefeated in a road race. He started to announce, 'Is there anyone to race? Will anyone race me to Madinah?" He repeated himself several times as I was seated behind Rasulullaah ﷺ. I said to him, 'Don't you respect any honourable person or fear any respectable person?' The Ansaari said, 'I care for none after Rasulullaah ﷺ.' Thereupon, I said, 'O Rasulullaah ﷺ! May my parents be sacrificed for you! Permit me to race him.' Rasulullaah ﷺ replied, 'If you wish.' I said to the man, 'I am on my way.' He jumped off his camel. I doubled up my legs and also jumped from the camel.

(We then started the race) I initially held myself back for one or two hills (so that he could run ahead) and then I ran faster until I caught up with him and hit my hands between his shoulders. I said something like, 'By Allaah! I have beaten you.' He laughed and said, 'I think so too.' We then reached Madinah." A narration of Muslim adds that Hadhrat Salama رضي الله تعالى عنه said, **"I then beat him to Madinah. We had not even stayed three days in Madinah when we marched for Khaybar."** (1)

The Bravery of Hadhrat Abu Hadrad Aslami رضي الله تعالى عنه

He Fights and Defeats Two Men

Hadhrat Abu Hadrad رضي الله تعالى عنه says, "I married a woman from my tribe and agreed to give her a dowry of two hundred Dirhams. I then approached Rasulullaah ﷺ for some financial assistance for my marriage. 'How much did you agree to pay her as dowry?' asked Rasulullaah ﷺ. 'Two hundred Dirhams,' I replied. 'Subhaanallaah!' exclaimed Rasulullaah ﷺ (thinking it to be too much for someone like myself), 'Had you married any lady from the town, you would not have had to pay so much (they demand higher because she is from your tribe). I swear by Allaah that I have nothing to assist you with.'

I then stayed like that for a few days when a man from the Jusham bin Mu'aawiya tribe arrived with a large group from the Jusham tribe and others and camped at a place called Ghaaba (close to Madinah). His name was either Rifaa'ah bin Qais or Qais bin Rifaa'ah and he was a prominent person amongst the Jusham tribe. His intention was to rally the Qais tribe to fight against Rasulullaah ﷺ. Rasulullaah ﷺ then summoned me and two other Muslims and instructed us

(1) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.152).

saying, 'Go to this man and gather any information you can.' Rasulullaah ﷺ then gave us a frail and old camel. When even one of us mounted her, she was unable to stand because of her weakness, it was only with the assistance of several men supporting her from behind that she was able to stand. Rasulullaah ﷺ said, 'You will reach there on her.'
(With the blessing of Rasulullaah ﷺ's du'aa, Allaah gave her the strength and we rode her) We left with our weapons, which included arrows and swords and reached their camp as the sun was setting. As I hid in a corner, I instructed my two companions to hide in another corner of the camp. I then said to them, 'When you hear me shout 'Allaahu Akbar' as I attack them, you two should also shout 'Allaahu Akbar' and attack with me.' By Allaah! We then sat waiting for an opportunity to attack when they became unmindful. The night covered us until there was only darkness. There was a shepherd of theirs who had gone out to graze the flocks and had not yet returned. They feared for his life and their leader Rifaa'ah bin Qais stood up and hung his sword around his neck. He said, 'By Allaah! I shall find out for sure what has happened to our shepherd. Some harm must have come to him.' A group of his men said, 'Do not go. We shall do it for you.' However, he instructed, 'No! I shall go alone.' 'Let us accompany you,' they appealed. 'No!' he insisted, 'None of you should follow me.'
He then left and passed by me. When I had him perfectly in my sights, I fired an arrow that penetrated his heart. By Allaah! He made not a sound. I then jumped at him and severed his head. I then attacked one end of the camp, calling 'Allaahu Akbar!' My two companions also sprung to the attack shouting 'Allaahu Akbar!' By Allaah! Whoever was there only thought of getting to safety as they called out, 'Save yourselves! Save yourselves!' They made a dash for it, taking with them only their wives and children and the lightest of their possessions. We managed to take a great number of camels and goats, which we brought to Rasulullaah ﷺ. I also took Rifaa'ah's head along with me. Rasulullaah ﷺ gave me thirteen camels from the booty, which I could use for the dowry and to get my wife home." (1)

The Bravery of Hadhrat Khaalid bin Waleed رضي الله تعالى عنه

Hadhrat Khaalid رضي الله تعالى عنه Breaks Nine Swords During the Battle of Mu'ta

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه says, "Nine swords broke in my hand during the Battle of Mu'ta. Eventually, it was only a Yemeni sword that remained in my hand." (2)

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.223). Imaam Ahmad and others have also reported the narration but using the name Hadhrat Abdullaah bin Abu Hadrad رضي الله تعالى عنه (instead of Hadhrat Abu Hadrad رضي الله تعالى عنه), as quoted in *Isaaba* (Vol.2 Pg.295).
(2) Bukhari, as quoted in *Isti'aab* (Vol.1 Pg.408). Haakim (Vol.3 Pg.42) and Ibn Sa'd (Vol.4 Pg.2) have also reported the narration.

Hadhrat Khaalid رضي الله تعالى عنه kills Hurmuz

Hadhrat Aws bin Haaritha bin Laam رضي الله تعالى عنه narrates, "There was none who hated the (Muslim) Arabs more than Hurmuz. After we had finished fighting Musaylama and his people, we marched towards Basrah. We clashed with Hurmuz with an extremely large army at a place called Kaadhima. Khaalid رضي الله تعالى عنه stepped forward and challenged Hurmuz to a duel. Hurmuz accepted the challenge and Khaalid رضي الله تعالى عنه killed him. When Hadhrat Khaalid رضي الله تعالى عنه wrote to Hadhrat Abu Bakr رضي الله تعالى عنه about this, **Hadhrat Abu Bakr رضي الله تعالى عنه awarded Hurmuz's belongings to Hadhrat Khaalid bin Waleed رضي الله تعالى عنه. Hurmuz's crown was valued at a hundred thousand Dirhams because the Persians always gave their leaders crowns valued at a hundred thousand Dirhams."** (1)

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه Weeps as He Passes Away on his Bed

Hadhrat Abu Zinaad narrates that when Hadhrat Khaalid bin Waleed رضي الله تعالى عنه was about to pass away, he started weeping. He named the various battles he had participated in and said, **"There is not an area on my body equal to a hand's span that does not have wound inflicted on it either by a sword, a spear or an arrow**. However, here I am dying a natural death on my bed like a camel dies. May the eyes of cowards never have any sleep." (2)

The Bravery of Hadhrat Baraa bin Maalik رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه reports that during the Battle of Yamaamah, Hadhrat Khaalid bin Waleed رضي الله تعالى عنه said to Hadhrat Baraa bin Maalik رضي الله تعالى عنه, "Stand up, O Baraa!" When Hadhrat Baraa bin Maalik رضي الله تعالى عنه mounted his horse, he praised Allaah and said, "O people of Madinah! There should be no Madinah for you today (you should prepare yourselves to die in Jihaad and not return to Madinah). All that should remain for you should be the One Allaah and Jannah." He then led the attack with the others and the people of Yamaamah were defeated. Hadhrat Baraa bin Maalik رضي الله تعالى عنه encountered (the enemy leader) Mukakkam Yamaamah and floored him with a blow from his sword. He then took Muhakkam's sword and struck him so forcefully that the sword broke. (3)

Another narration quotes that Hadhrat Baraa bin Maalik رضي الله تعالى عنه said, "On the day that we fought Musaylama, I encountered a man who was called the donkey of Yamaamah. He was a large and powerfully built man who carried a white sword. When I struck his legs, they came off as if by mistake and he fell on his back. I then sheathed my sword, took his and attacked him with it until it broke." (4)

Hadhrat Baraa bin Maalik رضي الله تعالى عنه Scales a Wall and Fights the Enemy all by Himself

Ibn Is'haaq narrates that the Muslims drove back the Mushrikeen during the

(1) Haakim (Vol.3 Pg.299).
(2) Waaqidi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.114).
(3) Sarraaj in his *Taareekh*.
(4) Baghawi, as quoted in *Isaaba* (Vol.1 Pg.143).

Battle of Yamaamah until they were forced to take refuge in an orchard. With them was the enemy of Allaah Musaylama. Hadhrat Baraa bin Maalik رضي الله تعالى عنه then said, "O Muslims! Throw me on to them." He was then lifted up and when he was level with the top of the wall, he threw himself upon the enemy and fought them until he was able to open the gate for the Muslims. The Muslims then stormed the orchard and Allaah had Musaylama killed. (1)

Hadhrat Muhammad bin Seereen reports that (during the Battle of Yamaamah), the Muslims reached the orchard where in the Mushrikeen were and found the gate locked. Hadhrat Baraa bin Maalik رضي الله تعالى عنه sat on a shield and said to the others, **"Lift me up with your spears and throw me on them."** They lifted the shield with their spears and threw him over the wall. When the Muslims joined up with him afterwards (after he had opened the gate for them), they found that he had already killed ten Mushrikeen. (2)

Hadhrat Muhammad bin Seereen narrates that Hadhrat Umar رضي الله تعالى عنه decreed that Hadhrat Baraa bin Maalik رضي الله تعالى عنه should not be appointed as the commander of any expedition because this would spell destruction (because he cared not for his life and would lead the others to places where the risk may be too much for them). (3)

The Bravery of Hadhrat Abu Mihjin Thaqafi رضي الله تعالى عنه

His Fierce Fighting During the Battle of Qaadisiyyah that made People think he was an Angel

Hadhrat Ibn Seereen reports that Hadhrat Abu Mihjin Thaqafi رضي الله تعالى عنه was always being lashed for drinking wine. Eventually, when his drinking became too much, he was jailed and kept in fetters. When he saw the Muslims fighting the Battle of Qaadisiyyah, it appeared to him that the Mushrikeen were causing great harm to the Muslims. He therefore sent a message through the slave girl or the wife of (the Muslim commander) Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه saying, "Abu Mihjin says that if you set him free, give him a horse and weapons, he will be the first to return to you (after the battle) if he is not martyred." He then recited the following couplets (which meant):

"It is enough to make me grieve that a horse is carrying spears to the fight
While I am left in fetters in the jailhouse
When I stand up, my shackles restrain me
All avenues to martyrdom have been closed to me as the caller (to Jihaad) makes me deaf"

When the slave girl passed the message on to Hadhrat Sa'd رضي الله تعالى عنه's wife, she had his shackles removed, gave him a horse that was at home and some

(1) *Isti'aab* (Vol.1 Pg.138).
(2) Bayhaqi, (Vol.9 Pg.44).
(3) Ibn Sa'd, as quoted in *Muntakhab* (Vol.5 Pg.144).

weapons. He then spurred the horse on until he reached the Muslim army. He killed every Mushrik soldier he met, breaking the man's back. When he saw this, Hadhrat Sa'd رضي الله تعالى عنه was astonished and asked, "Who is that horseman?" It was not long thereafter that Allaah had the enemy defeated. Hadhrat Abu Mihjin رضي الله تعالى عنه then returned, gave the weapons back and secured his legs to the shackles as they had been.

When Hadhrat Sa'd رضي الله تعالى عنه returned, his wife or slave girl asked, "How was the battle?" Informing them of the battle, Hadhrat Sa'd رضي الله تعالى عنه replied, "We were being defeated until Allaah sent a rider on a black and white horse. Had I not left Abu Mihjin رضي الله تعالى عنه here in shackles, I would have thought that certain features of the man were that of Abu Mihjin رضي الله تعالى عنه." The lady then said, "By Allaah! That was Abu Mihjin!" She then narrated the story to Hadhrat Sa'd رضي الله تعالى عنه. Hadhrat Sa'd رضي الله تعالى عنه called for Hadhrat Abu Mihjin رضي الله تعالى عنه, removed his shackles and said, "I swear by Allaah that I shall never again have you lashed for drinking wine." Hadhrat Abu Mihjin رضي الله تعالى عنه then said, "And I swear by Allaah that I shall never drink it again. I had been repeatedly drinking because of the lashings that you were giving me." He then never drank wine ever again. (1)

Another lengthy narration from Muhammad bin Sa'd states that after joining the Muslim army, every flank that Hadhrat Abu Mihjin رضي الله تعالى عنه attacked was defeated by the permission of Allaah. The Muslims gaped, "He must be an angel!" As Hadhrat Sa'd رضي الله تعالى عنه watched, he observed, "The horse's leap is that of (my horse) Balqaa and the man's style is that of Abu Mihjin. However, Abu Mihjin is in prison." When the enemy was defeated, Hadhrat Abu Mihjin رضي الله تعالى عنه returned secured his feet back in the shackles.

When the daughter of Hasfah informed Hadhrat Sa'd رضي الله تعالى عنه about what had happened with Hadhrat Abu Mihjin رضي الله تعالى عنه, Hadhrat Sa'd رضي الله تعالى عنه said, "I swear by Allaah that I shall never again penalise the person through whom Allaah has granted honour to the Muslims." When Hadhrat Sa'd رضي الله تعالى عنه had set him free, Hadhrat Abu Mihjin رضي الله تعالى عنه said, **"I always continued drinking when I was being punished because I would then be cleansed from the sin. Now that you have decided not to punish me, I swear by Allaah that I shall never drink wine ever again."** (2)

In a narration of Hadhrat Sayf, other couplets are reported. The narration also states that Hadhrat Abu Mihjin رضي الله تعالى عنه fought extremely well and that he shouted **"Allaahu Akbar" each time he attacked.** No enemy soldier could stand before him as he massacred them. Although the Muslims were unable to recognise him, they marveled at his performance. (3)

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(1) Abdur Razzaaq, as quoted in *Isti'aab* (Vol.4 Pg.184), narrating from reliable sources, as confirmed by *Isaaba* (Vol.4 Pg.174).

(2) Abu Ahmad Haakim and Ibn Abi Shayba with a minor difference. Ibn Abdul Birr has also reported the narration in his *Isti'aab* (Vol.4 Pg.187).

(3) *Isaaba.*

The Bravery of Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه

He Lends Courage to the Muslims and Fights Bravely During the Battle of Yamaamah

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that during the Battle of Yamaamah, he saw Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه standing on a boulder and shouting, "O Assembly of Muslims! Are you running away from Jannah? I am Ammaar bin Yaasir! Are you running away from Jannah? I am Ammaar bin Yaasir! Come to me!" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says that he watched Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه **fighting extremely fiercely even though his ear was cut and it hung loose.** (1)

His Desire for Jannah as he Fought

Hadhrat Abu Abdur Rahmaan Sulami رضي الله تعالى عنه says that he participated in the Battle of Siffeen by the side of Hadhrat Ali رضي الله تعالى عنه. They had appointed two men to guard Hadhrat Ali رضي الله تعالى عنه, who kept launching attacks whenever he could catch the opposition unawares. Hadhrat Ali رضي الله تعالى عنه would then not return from the attack until his sword was well coloured with blood. He would then say, "Do excuse me (for returning but) I swear by Allaah that I do not return until my sword has been dented."

Hadhrat Abu Abdur Rahmaan Sulami رضي الله تعالى عنه narrates further that he saw Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه and Hadhrat Haashim bin Utba رضي الله تعالى عنه as Hadhrat Ali رضي الله تعالى عنه was fighting between two rows of the enemy. (Looking at Hadhrat Ali رضي الله تعالى عنه,) Hadhrat Ammaar رضي الله تعالى عنه said, "O Haashim! By Allaah, this man's commands are being violated and his army is being deserted. O Haashim! Jannah lies beneath flashing swords. Today I shall meet those I love, Muhammad ﷺ and his group. O Haashim! You are one-eyed and one-eyed people are no good if they do not swamp the battlefield." (With this incitement from Hadhrat Ammaar رضي الله تعالى عنه) Hadhrat Haashim رضي الله تعالى عنه waved the flag and said (the following couplets which mean):

"This one-eyed man has spent his life in search of a home for his family until he has become tired

He will now fight until he defeats the opposition or is defeated"

He then went into one of the valleys of Siffeen (to fight). Hadhrat Abu Abdur Rahmaan Sulami رضي الله تعالى عنه says, "I then saw the Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ follow Hadhrat Ammaar رضي الله تعالى عنه as if he were their flag. (2)

In another narration, Hadhrat Abu Abdur Rahmaan Sulami رضي الله تعالى عنه says, "I noticed that (during the Battle of Siffeen) whenever Hadhrat Ammaar رضي الله تعالى عنه went into any of the valleys of Siffeen, all the Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ who were there followed him. I also saw him approach Haashim bin Utba رضي الله تعالى عنه who

(1) Haakim (Vol.3 Pg.385) and Ibn Sa'd (Vol.3 Pg.254).
(2) Haakim (Vol.3 Pg.394).

bore the flag of Hadhrat Ali رضي الله تعالى عنه's army. He said, 'O Haashim! **Advance! Jannah lies beneath the shadow of swords and death lies at the points of spears.** The doors of Jannah have been flung wide open and the damsels of Jannah have been beautified. Today I shall meet those I love, Muhammad ﷺ and his group. He then launched an attack with Haashim رضي الله تعالى عنه and they were both martyred. At that moment, Hadhrat Ali رضي الله تعالى عنه and his army also launched an attack on the people of Shaam as if they were all one man. It seemed as if the two men - Hadhrat Ammaar رضي الله تعالى عنه and Hadhrat Haashim رضي الله تعالى عنه - were their banner." (1)

The Bravery of Hadhrat Amr bin Ma'dikarib Zubaydi رضي الله تعالى عنه

His Exemplary Fighting During the Battle of Yarmook

Hadhrat Maalik bin Abdullaah Khath'ami رضي الله تعالى عنه says, "I have not seen anyone step forward (to challenge an opponent) in the Battle of Yarmook who was better than a certain Muslim. When a powerfully built Kaafir came to meet his challenge, he effectively killed him. When another came forward, he killed him as well. When the Kuffaar were defeated (and fled) he gave chase and then proceeded to his huge tent. There he called for a large utensil (of food) and invited all those around him (to eat). 'Who is this?' I asked. 'He is Amr bin Ma'dikarib,' came the reply." (2)

He Fights Single-Handedly During the Battle of Qaadisiyyah

Hadhrat Qais bin Abi Haazim رضي الله تعالى عنه reports that he was present during the Battle of Qaadisiyyah with Hadhrat Sa'd رضي الله تعالى عنه commanding the Muslim army. Hadhrat Amr bin Ma'dikarib رضي الله تعالى عنه passed through the rows saying, "O assembly of Muhaajireen! Be fierce lions (and launch such an attack that will prompt the enemy cavalry to throw their spears) because riders soon lose hope after throwing their spears." Just then, one of the Persian commanders shot and arrow at Hadhrat Amr رضي الله تعالى عنه, which struck the edge of his bow. Hadhrat Amr رضي الله تعالى عنه attacked the man so forcefully with his spear that the man's back was broken. He then dismounted and took the man's possessions. (3)

Ibn Asaakir has narrated a longer version of the story. At the end of his narration, it is stated that when an arrow struck the front of Hadhrat Amr رضي الله تعالى عنه's saddle, he attacked the man who fired it and lifted him up like a little girl is lifted up. He then placed him between the rows (of the Muslims and the Kuffaar) and cut off his head while telling the others, "Do it this way."

Waaqidi had narrated from Isa bin Khayyaat that during the Battle of Qaadisiyyah

(1) Ibn Jareer, as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.270). Tabraani and Abu Ya'la have reported the narration in detail while Imaam Ahmad has reported it briefly and authentically, as confirmed by Haythami (Vol.7 Pg.241).

(2) Ibn Aa'idh in his *Maghaazi.*

(3) Ibn Abi Shaybah, Ibn Aa'idh, Ibn Sakan, Sayf bin Amr, Tabraani and others, all narrating from reliable sources.

Hadhrat Amr bin Ma'dikarib رضي الله تعالى عنه attacked the Mushrikeen all by himself and fought with his sword until the other Muslims could join him. When the Muslims saw that the Mushrikeen had surrounded Hadhrat Amr رضي الله تعالى عنه who was still wielding his sword, they drove the Mushrikeen away from him.
Tabraani narrated from Muhammad bin Sallaam Jumhi رضي الله تعالى عنه that Hadhrat Umar رضي الله تعالى عنه wrote to Hadhrat Sa'd رضي الله تعالى عنه saying, "I shall reinforce you with two thousand men. They are Hadhrat Amr bin Ma'dikarib رضي الله تعالى عنه and Hadhrat Tulayha bin Khuwaylid رضي الله تعالى عنه."
Hadhrat Abu Saalih bin Wajeeh رضي الله تعالى عنه says, "The Battle of Nahaawind took place during the year 21 A.H. and the Muslims were defeated when Hadhrat Nu'maan bin Muqarrin رضي الله تعالى عنه was martyred. Hadhrat Amr bin Ma'dikarib رضي الله تعالى عنه then resumed the fight on that day until he had transformed the defeat into victory. However, an injury incapacitated him and he passed away in the village of Rowdha." (1)

The Bravery of Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه

His Fight Against Hajjaaj and Subsequent Martyrdom

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه reports that after Hadhrat Mu'aawiya رضي الله تعالى عنه passed away, it became very difficult for Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه to be subservient to Hadhrat Mu'aawiya رضي الله تعالى عنه's son Yazeed. When Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه once insulted Yazeed in public, Yazeed vowed that if Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه was not brought before him wearing a yoke around his neck, he would send an army to get him. The people said to Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه, "Should we not make for you a yoke out of silver which you could wear under your clothing so that his vow could be fulfilled? It is best that you make peace with him." Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه exclaimed, "May Allaah never fulfil his vow!" He then recited the following couplet (which meant):
"I shall never soften to his demands that oppose the truth *Until rock is softened for the molars to chew"*
He then declared, **"By Allaah! The strike of a sword in honour is better than the lash of a whip in disgrace."** Thereafter, he started calling for support and proclaimed his opposition to Yazeed bin Mu'aawiya. Yazeed then dispatched an army from Shaam under the command of Muslim bin Uqba Murri with explicit instructions to fight the people of Madinah and to then march to Makkah. When Muslim entered Madinah, the Sahabah رضي الله تعالى عنهم who were left there were already gone. Muslim humiliated the people of Madinah and went on a killing spree. He then left Madinah and was on the way (to Makkah) when he died. However, he had already appointed Husayn bin Numayr Kindi as his successor and said to

(1) Dowlaabi, as quoted in *Isaaba* (Vol.3 Pg.18).

him, "O bearer of the donkey's carriage! Beware of the plotting of the Quraysh. First wage war agianst them and then kill them selectively." Husayn then proceeded to Makkah and when he reached there, he fought Hadhrat Abdullaah bin Zubayr رضي الله عنه for a few days.

Later on the narration states that when the news reached Husayn bin Numayr that Yazeed had passed away, he fled. When Yazeed bin Mu'aawiya had passed away, Marwaan bin Hakam canvassed for support. Further on, the narration states that after Marwaan died, Abdul Malik called people to pledge their allegiance to him. The people of Shaam responded to him and he delivered a sermon in which he said, "Who will kill Abdullaah bin Zubayr رضي الله عنه?" When Hajjaaj volunteered, Abdul Malik silenced him. However, after being silenced for a second time, he again volunteered saying, "I shall do it, O Ameerul Mu'mineen because I saw in a dream that I had snatched his cloak away from him and wore it."

Abdul Malik then appointed Hajjaaj as commander and dispatched him with an army. He started the war against Hadhrat Abdullaah bin Zubayr رضي الله عنه as soon as he reached Makkah. Addressing the people of Makkah, Hadhrat Abdullaah bin Zubayr رضي الله عنه said, "Guard the two mountains because you will always remain in good stead and dominant as long as they do not climb the mountains. It was not much later that Hajjaaj and his men managed to climb Mount Abu Qubays, where they set up a catapult. They then relentlessly rained down rocks on Hadhrat Abdullaah bin Zubayr رضي الله عنه and his men who were stationed in the Masjidul Haraam.

On the morning of the day in which Hadhrat Abdullaah bin Zubayr رضي الله عنه was martyred, he went to his mother Hadhrat Asmaa رضي الله عنها, the daughter of Hadhrat Abu Bakr رضي الله عنه. Although she was then a hundred years old, not a single tooth had fallen out nor had she lost her eyesight. She asked her son, "O Abdullaah! What has happened to your battle?" He informed her of the extent to which the enemy had advanced and then laughed as he said, "There is peace in death." She said, "Dear son! I hope that you do not wish death to me because I do not want to die until I see one of two results. Either you become the ruler and thus give pleasure to my eyes or either you are martyred and I may expect rewards from Allaah (by exercising patience)." As he bade farewell to her, she said, "Dear son! Ensure that you never compromise on any facet of your Deen for fear of being killed."

Hadhrat Abdullaah bin Zubayr رضي الله عنه then proceeded to the Masjidul Haraam where they had placed two thresholds across the Hajar Aswad (Black Stone) to protect it from the catapult. As Hadhrat Abdullaah bin Zubayr رضي الله عنه was sitting near the Hajar Aswad, someone came to him and asked, "Should we not open the door of the Kabah for you so that you go inside (and be saved from them)?" Hadhrat Abdullaah bin Zubayr رضي الله عنه looked at the person and said, "You may protect your brother from everything except his death. Has the Kabah not have any sanctity that this place does not have (if the enemy do not revere the Masjid itself, they will not revere the Kabah either)? I swear by Allaah that they would kill

you even if you were clinging on to the shroud of the Kabah." Someone then suggested, "Should you not discuss making peace with them?" He replied, "Is this the time for making peace? I swear by Allaah that even if they find you inside the Kabah, they would slaughter you all." He then recited the following couplets (which meant):

"I shall not sell my life for something that is flawed
nor shall I climb a ladder for fear of death
I aspire for an arrow that strikes and cannot be shifted
How can one who desires death have any other aspiration?"

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه then addressed the family of (his father) Hadhrat Zubayr رضي الله تعالى عنه saying, "Each one of you should look after his sword as he looks after his face. He should ensure that it does not break otherwise he will have to defend himself with his hands as if he were a woman. By Allaah! I have always been in the front line of every battle and I have never felt the pain of any wound unless I applied medicine to it."

As they were talking, some people suddenly entered through the door of Banu Jumh. Amongst them was black man. "Who are they?" asked Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه. When he was informed that they were people from Hims, he attacked them carrying two swords. The first person he met was the black man, whom he attacked with his sword and severed his leg. The man shouted in pain and said, "O son of an adulteress!" Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه responded by saying, **"Get lost, O son of Haam[1]! Was Asmaa ever an adulteress?!" Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه then removed them all from the Masjid and returned.**

Just then another group of people barged through the Banu Salam door. When Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه asked who they were, he was informed that they were people from Jordan. He then attacked them as he recited the following couplets (which meant):

"I do not trust an attack that comes in floods
The dust of which does not settle until the night"

After he had removed them also from the Masjid, another group of people rushed in through the Banu Makhzoom door. This time, Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه attacked them reciting the following couplet (which meant):

"Had my opponent been a single person, I would have been more than able to settle with him"

There were many supporters of Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه on the roof of the Masjid who were throwing bricks on the invaders. However, as Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه attacked the enemy, a brick struck the centre of his head, causing a terrible gash. He paused for a while as he said:

"Our wounds do not bleed on to our heels
On the contrary, our blood drops on to our feet (rather than having wounds on the back of our bodies as cowards have, our wounds are on the front parts of our

(1) Historians are of the opinion that Negroid people are the descendants of Haam, who was one of Hadhrat Nooh عليه السلام's sons.

bodies instead)"

He then fell to the ground. His two slaves bend over him saying:

"The slave protects his master as well as himself"

However, the enemy soon closed in on him and cut off his head. (1)

Hadhrat Is'haaq bin Abi Is'haaq says, "I was present when Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه was martyred in the Masjidul Haraam. The armies continued entering through the doors of the Masjid and each time one entered, he drove them back single-handedly. As he was doing this, one of the rocks of the Masjid fell on his head and floored him. He was then reciting the following couplet (which meant):

"O (beloved mother) Asmaa! Do not weep for me if I am killed
For my ancestry and Deen are still intact
So is my sword that my right hand is now too weak to hold" (2)

Admonition to Those Who Flee the Battlefield in the path of Allaah

The Sahabah رضي الله تعالى عنهم Admonish Hadhrat Salama bin Hishaam رضي الله تعالى عنه

Hadhrat Ummu Salama رضي الله تعالى عنها once asked the wife of Hadhrat Salama bin Hishaam bin Mughiera رضي الله تعالى عنه, "Why do I not see (your husband) Salama attend the salaah with Rasulullaah ﷺ and the Muslims?" She replied, "By Allaah! He is unable to leave the house because whenever he does so, people shout at him saying, 'Deserter! Did you flee in the path of Allaah?!' This reached the extent that he now sits at home and is unable to leave." He had participated in the Battle of Mu'ta with Hadhrat Khaalid bin Waleed رضي الله تعالى عنه. (3)

A Man Admonishes Hadhrat Abu Hurayra رضي الله تعالى عنه

Hadhrat Abu Hurayra رضي الله تعالى عنه says, "There was a problem between my cousin and myself. However, I had no reply to give him when he provoked me by saying, 'Were you not one of those who fled during the Battle of Mu'ta?'" (4)

Remorse and Concern Because of Fleeing

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and his Companions Regret and Grieve after retreating during the Battle of Mu'ta

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "I was part of an expedition that

(1) Tabraani. Haythami (Vol.7 Pg.255) has commented on the chain of narrators. Ibn Abdil Birr has also reported the narration in detail in his *Isti'aab* (Vol.2 Pg.203) while Abu Nu'aym has reported it briefly in his *Hilya* (Vol.1 Pg.331). Haakim has reported a portion of the beginning in his *Mustadrak* (Vol.3 Pg.550).

(2) Abu Nu'aym and Tabraani.

(3) Haakim (Vol.3 Pg.42) narrating from reliable sources as confirmed by Dhahabi. Ibn Is'haaq has also reported the narration, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.249).

(4) Haakim (Vol.3 Pg.42).

Rasulullaah ﷺ dispatched. I was amongst some of them who had retreated. (As we were returning to Madinah) We said, 'What shall we do? We had fled the battlefield and are returning with the wrath of Allaah. Perhaps we should return to Madinah and spend the night (before approaching Rasulullaah ﷺ).' However, we then said, 'Let us rather present ourselves before Rasulullaah ﷺ (immediately upon returning). If we can be forgiven, it is fine, otherwise we shall have to leave (Madinah).' We then went to Rasulullaah ﷺ before the Fajr salaah. When he emerged (from his room), he asked, 'Who are you?' We replied, 'We are those who have fled.' 'No,' Rasulullaah ﷺ assured them, **'You are those who have returned (to your base) only to (seek reinforcements and then to again) return to the fight. I am your base and the base for all Muslims.' (1) We then came forward and kissed Rasulullaah ﷺ's hand."** (2)

In another narration, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "Rasulullaah ﷺ once dispatched us on an expedition. When we met the enemy and were defeated in the very first attack, some of us returned to Madinah at night and hid away. We then decided to approach Rasulullaah ﷺ and plead our case to him. We then left and when we met him, we said, 'O Rasulullaah ﷺ! We are those who have fled.' Rasulullaah ﷺ responded by saying, 'You are rather those who shall attack a second time and I am your base (to whom you have returned for reinforcements before returning to the battle).'" The narration of Aswad quotes that Rasulullaah ﷺ added, "I am also the base for every Muslim." (3)

A similar narration of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reads, "We then said, 'O Rasulullaah ﷺ! We are those who have fled.' He said, 'You are only those who shall return to the fight (after returning to base).' We said, 'O Rasulullaah ﷺ! (Because of embarrassment) We had intended not to enter Madinah, but to undertake a sea voyage (to a foreign land).' Rasulullaah ﷺ reassured us saying, 'Do no such thing for I am the base of every Muslim.'" (4)

The Anxiety of the Muhaajireen and the Ansaar when they Fled During the Battle for the Bridge and the Statement of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Aa'isha رضي الله تعالى عنها reports that as Hadhrat Abdullaah bin Zaid رضي الله تعالى عنه was passing the door of her room, she heard Hadhrat Umar رضي الله تعالى عنه call out, "Let us hear the news, O Abdullaah bin Zaid!" Hadhrat Umar رضي الله تعالى عنه was inside the Masjid. (When Hadhrat Abdullaah bin Zaid رضي الله تعالى عنه entered the Masjid) Hadhrat Umar رضي الله تعالى عنه repeated, "What news do you have, O Abdullaah bin Zaid?" Hadhrat Abdullaah bin Zaid رضي الله تعالى عنه said, "I am bringing you the news, O Ameerul Mu'mineen." When he came before Hadhrat Umar رضي الله تعالى عنه, Hadhrat Abdullaah bin

(1) Here Rasulullaah ﷺ was referring to verse 16 of Surah Anfaal.
(2) Ahmad.
(3) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.248).
(4) Bayhaqi (Vol.9 Pg.77). Abu Dawood, Tirmidhi, Ibn Majah and Ahmad have also reported the narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.294). Ibn Sa'd (Vol.4 Pg.107) has also reported a similar narration.

Zaid رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ informed him about what had transpired. Hadhrat Aa'isha رَضِيَ اللّٰهُ تَعَالٰى عَنْهَا says that she had never heard a more detailed and accurate account of any incident given by someone who had been present there. When the defeated Muslim army returned and Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ noticed the anxiety of the Muhaajireen and the Ansaar because they had fled the battlefield, he said, "Do not worry, O assembly of Muslims! I am your base to which you have withdrawn (to replenish your strength before returning to battle)."

The Anxiety of Hadhrat Mu'aadh Qaari رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ when he Fled During the Battle for the Bridge and the Statement of Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ

Hadhrat Muhammad bin Abdur Rahmaan bin Husayn and others report that Hadhrat Mu'aadh Qaari رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ from the Banu Najjaar tribe was amongst those who were present and had fled during the battle for the Bridge of Abu Ubayd. He always wept whenever he recited the following verse of the Qur'aan:

﴿وَمَنْ يُّوَلِّهِمْ يَوْمَئِذٍ دُبُرَهٗۤ اِلَّا مُتَحَرِّفًا لِّقِتَالٍ اَوْ مُتَحَيِّزًا اِلٰى فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ اللّٰهِ وَمَاْوٰىهُ جَهَنَّمُ ؕ وَبِئْسَ الْمَصِيْرُ ۝﴾ (سورة الانفال: ١٦)

On such a day *(of battle)*, whoever will turn his back to them with a reason other than altering the course of battle *(such as pretending to flee so that the enemy follows them into an ambush)* or *(flees with a reason other than)* retreating to *(join with)* another group *(of Muslim soldiers so that their combined force can fight the enemy)*, then indeed he shall return with Allaah's anger and his abode shall be Jahannam *(because deserting the battlefield is a major sin)*. What an evil place to return to! {Surah Anfaal, verse 16}

Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ would then say to him, "Do not weep, O Mu'aadh. I am your base to whom you have retreated (to regroup and have reinforcements before launching another attack)." (1)

Hadhrat Sa'd bin Ubayd Qaari رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ Returns to the Land of the Battle from which he fled to Redeem himself

Hadhrat Abdur Rahmaan bin Abu Layla رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ says that Hadhrat Sa'd bin Ubayd رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ was a companion of Rasulullaah ﷺ who was with the army that was defeated on the day that Hadhrat Abu Ubayd رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ was martyred (at the bridge). **He received the title of Qaari, a title that no other companion of Rasulullaah ﷺ received.** Hadhrat Umar رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ once said to him, "Do you wish to go to Shaam where the Muslims are in a weak position and the enemy are becoming bold against them. Perhaps you will be able to cleanse the mistake of your fleeing." Hadhrat Sa'd رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ replied, "No. I shall go only to the land from which

(1) Ibn Jareer (Vol.4 Pg.70).

I fled and fight only that enemy who forced me to do what I did." He then went to Qaadisiyyah where he was martyred. [1]

Preparing and Assisting a Person Going out in the path of Allaah

Rasulullaah ﷺ Gives his Weapons to Hadhrat Usaama رضي الله تعالى عنه or to Hadhrat Ali رضي الله تعالى عنه

Hadhrat Jabala bin Haaritha رضي الله تعالى عنه narrates that whenever Rasulullaah ﷺ was not participating in a battle, he would give his weapons to Hadhrat Usaama رضي الله تعالى عنه or to Hadhrat Ali رضي الله تعالى عنه. [2]

An Ansaari gives everything he has Prepared to another Person when he Fell ill.

Hadhrat Anas رضي الله تعالى عنه reports that a youngster from the Banu Aslam tribe said, "O Rasulullaah ﷺ! I wish to proceed in Jihaad but do not have any wealth with which to make the necessary preparations." Rasulullaah ﷺ sent him to a certain Ansaari saying, "He had made the necessary preparations for Jihaad but had fallen ill. Tell him that Rasulullaah ﷺ has sent Salaams to him and ask him to give you whatever he had prepared." The youngster went to the Ansaari and conveyed the message to him. The Ansaari then said to his wife, **"Give him everything you have prepared for me without holding anything back. By Allaah! Allaah will never bless anything that you hold back from him."** [3]

Referring a Person Going out in the path of Allaah to Someone who can Assist him

Hadhrat Abu Mas'ood Ansaari رضي الله تعالى عنه narrates that a man came to Rasulullaah ﷺ and said, "Please provide transport for me because my animal has died." "I have nothing to give you," submitted Rasulullaah ﷺ. Another Sahabi said, "O Rasulullaah ﷺ! I shall refer him to someone who can provide transport for him." Rasulullaah ﷺ then commented, **"The one who points others towards good shall have the reward of the one who actually carries it out."** [4]

Rasulullaah ﷺ Encourages the Sahabah رضي الله تعالى عنهم to Assist those Proceeding in the path of Allaah

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه reports that when Rasulullaah ﷺ was once embarking on an expedition, he said, "O assembly of Muhaajireen and Ansaar! There are many of your brothers who have neither wealth nor families (who can assist them). Therefore each of you should attach two or three of them to himself." Hadhrat Jaabir رضي الله تعالى عنه says further, "As a result, each one of us who

(1) Ibn Sa'd (Vol.3 Pg.300).
(2) Tabraani and Ahmad, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.283).
(3) Abu Dawood, Muslim (Vol.2 Pg.137) and Bayhaqi (Vol.9 Pg.28).
(4) Muslims (Vol.2 Pg.137) and Bayhaqi (Vol.9 Pg.28).

had an animal would share a turn to ride the animal just as the others (without animals) shared their turns. I **attached two or three men to myself and my turn to ride was just like the turns that they had."** [1]

An Ansaari Sahabi رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ Assists Hadhrat Waathila bin Asqa رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ

Hadhrat Waathila bin Asqa رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ narrates, "After Rasulullaah ﷺ had announced the pending march to Tabook, I just went to my family and had returned when the first group of Sahabah رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُمْ had already left. I then started going around Madinah announcing, 'Who will provide transport for a man in exchange for his share of booty?' An old man from the Ansaar responded by saying, 'We shall take his share of the booty on condition that he rides in turns with us and eats with us.' When I agreed, he bade me, 'Let's proceed with the blessings of Allaah.' I then travelled with the man who was the best of travelling companions. When Allaah granted us the booty, I received a few young camels as my share and led them away to my companion. Emerging from his tent, he sat on one of the saddle bags of his camel and said, 'Take them backwards.' (After I had done so,) He then said, 'Now take them forward.' (After doing this) He commented, 'These are fine camels you have here.' I said, **'This is the booty that I had stipulated shall be yours.' 'Keep your camels, dear nephew,' he said, 'for I had intended to have something else.'"**

Imaam Bayhaqi says that what the Ansaari meant to say was: "By doing what I did, I had never intended to take remuneration from you. All that I want is to share in your rewards." [2]

The Statement of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ said, "Providing a rope (to someone proceeding) in the path of Allaah is more beloved to me than performing Hajj after Hajj." [3]

Hiring People to Fight in Jihaad

The Story of a Man and Hadhrat Auf bin Maalik رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ

Hadhrat Auf bin Maalik رَضِيَ اللّٰهُ تَعَالَىٰ عَنْهُ says, "When Rasulullaah ﷺ sent me on a military expedition, a man came up to me and said, 'I shall go with you on condition that you grant me a share of booty.' He then added, 'I swear by Allaah that I do not even know whether there shall be any booty at all. You will therefore be unable to stipulate a specific share for me.' I **therefore fixed a payment of three Dinaars for him.** We then left on the expedition and happened to receive some booty. When I asked Rasulullaah ﷺ about the situation,

(1) Bayhaqi (Vol.9 Pg.172) and Haakim (Vol.2 Pg.90).
(2) Bayhaqi (Vol.9 Pg.28).
(3) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.284).

Rasulullaah ﷺ said, 'I see nothing in this world and in the Aakhirah for him besides the three Dinaars that he has taken.'" (1)

The Story of a man with Hadhrat Ya'la bin Munya رضي الله تعالى عنه

Hadhrat Abdullaah bin Daylami narrates that Hadhrat Ya'la bin Munya رضي الله تعالى عنه said, "I was an old man with no servant when Rasulullaah ﷺ announced that an expedition was to leave. I therefore looked for someone to hire and stipulated that he would receive a full share from the booty. I finally found someone. When the time was close for our departure, he came to me and said, 'I have no idea whether there shall be any booty and I cannot say what my share will be. Why don't you rather specify a fixed amount that I would receive whether there is any booty or not.' I therefore fixed an amount of three Dinaars. When (my share of) the booty came to me, I intended to give him his complete share but then remembered the three Dinaars. For this reason, I approached Rasulullaah ﷺ and narrated the account to him. Rasulullaah ﷺ said, 'I see nothing in this world and in the Aakhirah for him as reward for this expedition besides the three Dinaars that he has specified (these Dinaars are all that he will receive).'" (2)

Those Who Proceed in the path of Allaah Using the Wealth of Others

Hadhrat Maymoona bint Sa'd رضي الله تعالى عنها Asks Rasulullaah ﷺ about this

Hadhrat Maymoona bint Sa'd رضي الله تعالى عنها reports that she once asked, "O Rasulullaah ﷺ! Inform us about a person who cannot proceed in the path of Allaah but sponsors the means by which Jihaad can be carried out. Will this person receive the reward or the person who actually goes out?" Rasulullaah ﷺ replied, **"He shall receive the reward for his wealth while the one who goes out shall be rewarded for the intention he makes** (he shall therefore receive no rewards if his intentions are incorrect)." (3)

Sending another in One's Place

The Story of Hadhrat Ali رضي الله تعالى عنه and Another Man

Hadhrat Ali bin Abi Rabee'ah رضي الله تعالى عنه narrates that a man once came to Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه with his son whom he intended to send on an expedition in his place. Hadhrat Ali رضي الله تعالى عنه said to him, **"I prefer the judgement of an adult to the fighting of a youngster."** (4)

(1) Tabraani. Haythami (Vol.5 Pg.323) has commented on the chain of narrators.
(2) Bayhaqi (Vol.2 Pg.331).
(3) Tabraani. Haythami (Vol.5 Pg.323) has commented on the chain of narrators.
(4) Bayhaqi and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.164).

Admonishing those Who Beg from people so that they may Proceed in the path of Allaah

Hadhrat Umar رضي الله عنه Admonishes a Youngster Who Begged from people so that he Could Proceed in the path of Allaah

Hadhrat Naafi narrates that a robust and healthy youngster once entered the Masjid. He held a large arrow in his hand and announced, "Who will assist me to proceed in the path of Allaah?" Hadhrat Umar رضي الله عنه sent for him and when he was brought, Hadhrat Umar رضي الله عنه announced, "Who will hire this man from me to work his fields?" One of the Ansaar said, "I shall hire him, O Ameerul Mu'mineen. What do you ask as his monthly salary?" When the Ansaari specified an amount, Hadhrat Umar رضي الله عنه handed the youngster over to him. The youngster had worked in the fields for several months when Hadhrat Umar رضي الله عنه asked the Ansaari, "How is our labourer?" "He is a fine man, O Ameerul Mu'mineen," replied the Ansaari. Hadhrat Umar رضي الله عنه then instructed the Ansaari to bring the youngster along together with his salaries that he had collected. The Ansaari then brought the youngster together with a bag of Dirhams. Hadhrat Umar رضي الله عنه then said (to the youngster), **"Take this. If you wish, you may proceed now in the path of Allaah and if you wish, you may sit at home."** (1)

Taking Loans to Proceed in Jihaad

The Sahabah رضي الله عنهم Seek Loans from Rasulullaah صلى الله عليه وسلم

Hadhrat Abdullaah bin Mas'ood رضي الله عنه narrates that someone asked, "Have you heard Rasulullaah صلى الله عليه وسلم say anything about horses?" "Yes," he replied, **"I have heard Rasulullaah صلى الله عليه وسلم say, 'Virtue has been secured to the forelocks of horses until the Day of Qiyaamah. Buy with trust in Allaah and take loans with trust in Allaah.'** When someone asked Rasulullaah صلى الله عليه وسلم how could a person buy with trust in Allaah and take loans with trust in Allaah, Rasulullaah صلى الله عليه وسلم replied, **'Tell (the borrower) to give you the loan until (you are able to pay him back when) the spoils of war are distributed and tell (the seller) to sell to you now until (you are able to pay him when) Allaah grants victory in battle (and you are able to pay from the share you receive of the booty).** You will always remain in good stead as long as your Jihaad remains fresh (as long as you fight with enthusiasm). Towards the end of time there shall be people who will have doubts about Jihaad. You should however continue waging Jihaad during their time and continue fighting because Jihaad will be fresh during those times as well (Allaah's assistance and booty will be found then as well).'" (2)

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.217).
(2) Abu Ya'la. Haythami (Vol.5 Pg.280) has commented on the chain of narrators.

Encouraging People to Proceed in the path of Allaah and Seeing them Off

Rasulullaah ﷺ Walks with the Mujaahideen and Advises them

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that **Rasulullaah ﷺ walked with them up to Baqee Gharqad** when he sent them off on an expedition. He then said to them, "Proceed in the name of Allaah. O Allaah! Assist them." (1)

When Hadhrat Abdullaah bin Yazeed رضي الله تعالى عنه was once invited for a meal, he mentioned to the people that whenever Rasulullaah ﷺ bade farewell to an army, he prayed, **"In Allaah's care do I hand over your Deen, your trusts and the results of your deeds."** (2)

Hadhrat Abu Bakr رضي الله تعالى عنه Sees the Army of Hadhrat Usaama رضي الله تعالى عنه off

In a narration discussing the dispatching of Hadhrat Usaama رضي الله تعالى عنه's army, Hadhrat Hasan رضي الله تعالى عنه narrates that Hadhrat Abu Bakr رضي الله تعالى عنه left his home to meet the army. **As he saw them off, Hadhrat Abu Bakr رضي الله تعالى عنه was walking while Hadhrat Usaama رضي الله تعالى عنه rode his animal.** In the meanwhile, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه was leading Hadhrat Abu Bakr رضي الله تعالى عنه's animal along. Hadhrat Usaama رضي الله تعالى عنه said, "O Khalifah of Rasulullaah ﷺ! Either you ride or I shall dismount." Hadhrat Abu Bakr رضي الله تعالى عنه instructed, "By Allaah! Neither should you dismount nor shall I ride! What harm can there be if my feet get dusty for a while in the path of Allaah? **A person proceeding in the path of Allaah receives the reward of seven hundred good deeds for every step he takes. In addition to this, his status is elevated by seven hundred degrees and seven hundred of his sins are forgiven."** After Hadhrat Abu Bakr رضي الله تعالى عنه had seen them off, and was returning, he requested, "If you deem it appropriate to assist me with (leaving) Hadhrat Umar رضي الله تعالى عنه (behind with me in Madinah), please do so." Hadhrat Usaama رضي الله تعالى عنه then allowed Hadhrat Umar رضي الله تعالى عنه to stay back. (3)

Hadhrat Yahya bin Sa'eed reports that when Hadhrat Abu Bakr رضي الله تعالى عنه dispatched several armies to Shaam, he walked with Hadhrat Yazeed bin Abu Sufyaan رضي الله تعالى عنه who was in command of one of the four armies. Hadhrat Yazeed رضي الله تعالى عنه said to Hadhrat Abu Bakr رضي الله تعالى عنه, "Either you ride or I shall dismount." Hadhrat Abu Bakr رضي الله تعالى عنه instructed, **"By Allaah! Neither will you dismount nor shall I ride! I hope to be rewarded for these steps in the path of Allaah."** (4)

Hadhrat Jaabir Ru'ayni رضي الله تعالى عنه narrates that as Hadhrat Abu Bakr رضي الله تعالى عنه was walking as he saw an army off. He then said to them, "All praises are for Allaah Who has allowed our feet to accumulate dust in His path." Someone asked, "How

(1) Haakim (Vol.2 Pg.98).
(2) Haakim (Vol.2 Pg.98).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.314).
(4) Maalik and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.295).

have our feet become dusty (in the path of Allaah) when we are merely seeing them off?" Hadhrat Abu Bakr replied, "Because we have helped them prepare, have seen them off and are making du'aa for them (we shall therefore also share in the rewards of going out in the path of Allaah)." (1)

Hadhrat Abdullaah bin Umar Sees off Some People Proceeding in the path of Allaah

Hadhrat Mujaahid reports that as he was proceeding in the path of Allaah, Hadhrat Abdullaah bin Umar came to see them off. As Hadhrat Abdullaah bin Umar was about to part from them, he said, "I have nothing to give you, but I have heard Rasulullaah say that whenever something is handed over in Allaah's care, Allaah protects it. I therefore hand over in Allaah's care, your Deen, your trusts and the results of your deeds." (2)

Welcoming those Returning from the path of Allaah

The People Came Outside Madinah when the Sahabah Returned from their Expedition to Tabook

Hadhrat Saa'ib bin Yazeed says, "The people (of Madinah) came to welcome Rasulullaah when he returned from the expedition to Tabook. I also met him along with other children at Thaniyyatul Wadaa." (3)

Hadhrat Saa'ib bin Yazeed also reports, "When Rasulullaah returned from the expedition to Tabook, the people came out of Madinah to Thaniyyatul Wadaa to welcome him. Still a boy then, I also accompanied the others." (4)

Proceeding in the path of Allaah During the month of Ramadhaan

Rasulullaah Proceeds to Badr and to Makkah during the Month of Ramadhaan

Hadhrat Umar says that it was during Ramadhaan that they marched with Rasulullaah for the Battle of Badr and for the conquest of Makkah.(5)

Another narration quotes that Hadhrat Umar said, "We marched on two military expeditions with Rasulullaah during Ramadhaan; the Battle of Badr and the conquest of Makkah. On both occasions, we did not fast." (6)

(1) Bayhaqi (Vol.9 Pg.173). Ibn Abi Shayba has also reported the narration as quoted in *Kanzul Ummaal* (Vol.2 Pg.288).
(2) Bayhaqi (Vol.9 Pg.173).
(3) Abu Dawood.
(4) Bayhaqi (Vol.9 Pg.175).
(5) Tirmidhi, as quoted in *Fat'hul Baari* (Vol.4 Pg.131).
(6) Ibn Sa'd and Ahmad, as quoted in *Kanzul Ummaal* (Vol.4 Pg.329).

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "**Three hundred and thirteen Muslims participated in the Battle of Badr. Amongst these, seventy six were from the Muhaajireen.** It was on Friday the 17th of Ramadhaan that the Mushrikeen were defeated in the Battle of Badr." (1) Another narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه states that the Sahabah رضي الله تعالى عنهم participating in the Battle of Badr numbered just more than three hundred and ten. The narration also adds, "The Ansaar numbered two hundred and thirty six and it was Hadhrat Ali رضي الله تعالى عنه who carried the flag of the Muhaajireen." (2)

Yet another from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه states, "When Rasulullaah صلى الله عليه وسلم left for the journey, **he appointed Hadhrat Abu Ruhm Kulthoom bin Husayn bin Utba bin Khalaf Ghifaari رضي الله تعالى عنه as his deputy in Madinah.** It was on the tenth of Ramadhaan that he left. Rasulullaah صلى الله عليه وسلم fasted and so did the Sahabah رضي الله تعالى عنهم with him. However, when they reached Kudayd, an oasis located between Usfaan and Amaj, Rasulullaah صلى الله عليه وسلم terminated his fast. Rasulullaah صلى الله عليه وسلم then proceeded until he set up camp at Marruz Zahraan along with the ten thousand Sahabah رضي الله تعالى عنهم with him." (3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه has also narrated that Rasulullaah صلى الله عليه وسلم proceeded in Ramadhaan to conquer Makkah and fasted until he reached Kudayd. (4)

Another narration states that when Rasulullaah صلى الله عليه وسلم left to conquer Makkah during Ramadhaan, he was fasting until the road passed by Qudayd at midday. The Sahabah رضي الله تعالى عنهم were thirsty and started craning their necks (in search of water). **They had started becoming uneasy when Rasulullaah صلى الله عليه وسلم asked for a cup of water. He then took it in his hand so that everyone could clearly see it. Thereafter, he drank the water and the Sahabah رضي الله تعالى عنهم followed suit.** (5)

Recording the Names of People Proceeding in the path of Allaah

An Incident of a Sahabi رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم once said, "No strange (non-Mahram) man should ever be alone with a strange (non-Mahram) woman and no woman can travel without a Mahram." A Sahabi رضي الله تعالى عنه stood up and **said that his name had been written for a particular military expedition** while his wife had left to perform Hajj (he queried whether he should continue with the expedition or join his wife for Hajj). Rasulullaah صلى الله عليه وسلم instructed him to perform Hajj with his wife instead. (6)

(1) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.269).
(2) Bazzaar. Tabraani have also reported the narration and Haythami (Vol.6 Pg.93) has commented on the chain of narrators.
(3) Ibn Is'haaq and Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.285). Tabraani has also reported the narration from reliable sources, as confirmed by Haythami (Vol.6 Pg.167).
(4) Abdur Razzaaq and Ibn Abi Shaybah.
(5) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.330). Bukhari, Muslim and Nasa'ee have also reported the narration, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.159).
(6) Bukhari.

Performing Salaah and Eating Upon Returning from the path of Allaah

Rasulullaah صلى الله عليه وسلم Performs Salaah upon his Return

Hadhrat Ka'b رضي الله عنه narrates that whenever Rasulullaah صلى الله عليه وسلم returned from a journey during the morning, he would first enter the Masjid and perform two Rakaahs salaah before being seated. (1)

Another narration from Hadhrat Jaabir رضي الله عنه states that he accompanied Rasulullaah صلى الله عليه وسلم on a journey and when they returned, Rasulullaah صلى الله عليه وسلم said to him, **"Enter the Masjid and perform two Rakaahs salaah."** (2)

Slaughtering an Animal upon Returning to Feed People

Hadhrat Jaabir رضي الله عنه has also narrated that when Rasulullaah صلى الله عليه وسلم once returned to Madinah, he slaughtered a cow or a camel. Another narration quotes that Hadhrat Jaabir رضي الله عنه said, "Rasulullaah صلى الله عليه وسلم purchased a camel from me for two Awqiya and a Dirham or for two Dirhams. When he reached Siraar, Rasulullaah صلى الله عليه وسلم had a cow slaughtered and the Sahabah رضي الله عنهم ate from it. Thereafter when he reached Madinah, Rasulullaah صلى الله عليه وسلم instructed me to first go the Masjid to perform two Rakaahs salaah. Rasulullaah صلى الله عليه وسلم then weighed out the price for my camel and paid me." (3)

Women Proceed in the path of Allaah

Hadhrat Aa'isha رضي الله عنها Participated in the Banu Mustaliq expedition

Hadhrat Aa'isha رضي الله عنها says, "Whenever Rasulullaah صلى الله عليه وسلم embarked on an expedition, he would draw lots between his wives and whoever's name was drawn would accompany him. When the Banu Mustaliq expedition was to take place, Rasulullaah صلى الله عليه وسلم again drew lots as he usually did. This time my name emerged as the one to accompany him. Rasulullaah صلى الله عليه وسلم therefore took me along. **During those times women ate just enough to sustain themselves.** The flab on their bodies was therefore less and they were lighter in weight. For this reason I would sit in my carriage when it was loaded on my camel. The men who fastened the carriage to the camel for me would lift the carriage from the bottom, lift me up and place the carriage on to the camel. They would then secure it with ropes, take the camel by the head and lead it along.

After the journey was done, Rasulullaah صلى الله عليه وسلم left (for Madinah) and we were close to Madinah when we set up came and spent part of the night there. When the announcer announced that it was time to depart, everyone got ready to move. Wearing a necklace of mine that was decorated with onyx from the Yemeni tribe of Dhifaar, I went (out of the camp) to relieve myself. When I had completed, the necklace had slipped from my neck without me knowing it. It was only after returning to my carriage that I felt my neck and could not find it. The people had

(1) Bukhari.
(2) Bukhari.
(3) Bukhari.

already started leaving when I returned to the place I had been. There I looked for it until I eventually found it. The men who usually tied my carriage had by then already tied it to the camel. **Thinking that I was inside, they did what they always did and took the carriage away.** Without even once suspecting (that I was not inside), they picked up the carriage and loaded it on to the camel. They then took the camel by the head and led it away. When I eventually returned to the camp, there was not a soul in sight. Everyone had left. I then spread out my shawl at the place where I had been and lay down. I knew that once my absence was detected, people would return to where I was (to search for me).

By Allaah! I was still lying there when Safwaan bin Mu'attal Sulami رضي الله عنه passed by. He had fallen behind the expedition for some reason and had not spent the night in the camp. Seeing my silhouette, he came closer until he stopped by me. **He had seen me before we were instructed to don the Hijaab** and when he saw that it was I lying there, he exclaimed in astonishment, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! The wife of Rasulullaah ﷺ!' I was properly wrapped up in my clothing when he said, 'May Allaah have mercy on you. How did you get left behind?' I did not speak a word to him. He brought his camel next to me and said, 'Mount the camel and stay behind me.' I mounted the camel and he led it quickly along by its head, in search of the rest. By Allaah! Neither did we catch up with the others until the morning, nor did they notice my absence. The army had set up camp and were resting when Safwaan رضي الله عنه was seen leading me on the camel. It was then that the slanderers said what they did (about me being and adulteress), causing much tumult amongst the army. I swear by Allaah that I was then still in the dark concerning what was happening.

After we had returned to Madinah, no news had still reached me (about the slander) when I happened to fall terribly ill. In the meanwhile, the news had reached Rasulullaah ﷺ and my parents, none of whom breathed a word to me. All that I noticed was a lack in the affection that Rasulullaah ﷺ usually showed towards me. Whereas he expressed tremendous love and affection towards me whenever I fell ill, he did not do so this time. This greatly disappointed me. When he came to me as my mother was nursing me, he asked, 'How are you feeling?' That was all he said. I eventually grew upset with his apparent indifference and asked, 'O Rasulullaah ﷺ! Permit me to move to my mother's place for she has been nursing me all along. When Rasulullaah ﷺ indicated that it was not a problem, I moved to my mother's. I was then still completely in the dark about what had been happening until I had started to recover from **my illness after twenty odd days.**

We Arabs were not accustomed to building toilets inside our houses like the non-Arabs do. We disliked this and regarded it as something deplorable. We used to go outside Madinah (to relieve ourselves) and every night us women would go there (together). I had gone out to relieve myself one day in the company of Ummu Mistah who was the daughter of Abu Ruhm bin Abdul Muttalib. By Allaah! We were still walking when she tripped over her shawl and exclaimed, 'May

Mistah be destroyed!' 'By Allaah!' I reproved, 'What a terrible thing to say about a man from amongst the Muhaajireen who has participated in the Battle of Badr!' She then asked, 'Has the news not yet reached you, O daughter of Abu Bakr?' 'What news?' I enquired. She then informed me about what the slanderers were saying. 'Has all this really been happening?' I asked in disbelief. 'Yes,' she replied, 'I swear by Allaah that it certainly has.' By Allaah! (After hearing all of this) I was unable to even relieve myself properly and returned. I then wept continuously until I actually thought that my liver would burst.

I said to my mother, 'May Allaah forgive you! The people have been saying what they have said and you didn't even mention a word to me!' my mother responded by saying, 'Take it easy, dear daughter! When a beautiful woman has a husband who loves her greatly and has co-wives as well, it does happen that the wives and other people pick on her.'

Unknown to me, Rasulullaah ﷺ had already delivered a sermon to the people. After praising Allaah, he said, 'O people! What is the matter with some of you who cause me hurt with regards to my family by saying things that are not true? I swear by Allaah that I see only good in my wives. They are also making allegations about a man (Hadhrat Safwaan bin Mu'attal رضي الله عنه) about whom I also swear that I know only as a good man. He never enters any of my rooms without me with him.' Most of the slander was publicised by (the Munaafiq) Abdullaah bin Ubay bin Salool along with some men from the Khazraj tribe. Also involved were Mistah رضي الله عنه and Hamna bint Jahash رضي الله عنها. Hamna bint Jahash was involved because her sister Zaynab bint Jahash رضي الله عنها was a wife of Rasulullaah ﷺ and from all the other wives of Rasulullaah ﷺ, she was the only one who was of any competition to me. Since Allaah protected Zaynab رضي الله عنها because of her piety, she had only good words to say (and did not slander me). On the other hand, Hamna رضي الله عنها passed around plenty of slander to spite me for the sake of her sister. In this manner, she defamed only herself.

After Rasulullaah ﷺ had delivered the sermon, Hadhrat Usayd bin Hudhayr رضي الله عنه (of the Aws tribe) said, 'O Rasulullaah ﷺ! Had the slanderers been from the Aws tribe, we would have dealt with them on your behalf. However, if they are from our brothers of the Khazraj tribe, we shall do as you command. By Allaah! They ought to be executed!' It was then that Hadhrat Sa'd bin Ubaadah رضي الله عنه stood up. Although he was always regarded as a good man, he retorted by saying (to Hadhrat Usayd رضي الله عنه), 'By Allaah! You are lying! They shall not be executed! I swear by Allaah that you say this only because you know that they are from the Khazraj. You would never have said it had you known that they were from your tribe!' Hadhrat Usayd bin Hudhayr رضي الله عنه replied, 'By Allaah! It is you who are lying! You must be a Munaafiq since you are defending the Munaafiqeen!' The Sahabah رضي الله عنهم (belonging to the Aws and the Khazraj tribes) stood up to confront each other until a fight almost erupted between the two tribes.

Rasulullaah ﷺ descended from the pulpit and came to me. After some time

revelation had stopped coming to him, he called for Ali bin Abi Taalib رضي الله تعالى عنه and Usaama bin Zaid رضي الله تعالى عنه to consult with them about separating from his wife (myself). Usaama رضي الله تعالى عنه had only good to say and added, 'O Rasulullaah ﷺ! We only know your family to be good. The news is a blatant lie.' On the other hand, Ali رضي الله تعالى عنه only said, 'O Rasulullaah ﷺ! Women are plenty and you are able to get others in their place. Ask the slave girl (Bareerah رضي الله تعالى عنها) for she will give you the truth.' When Rasulullaah ﷺ summoned Bareerah رضي الله تعالى عنها, Ali رضي الله تعالى عنه rapped her quite harshly and said, 'Be truthful to Rasulullaah ﷺ!' Bareerah رضي الله تعالى عنها said, 'By Allaah! I know of nothing but good in Aa'isha. I can find no fault in her besides the fact that after I have kneaded the dough and instructed her to look after it, she falls asleep and along comes the goat to eat it up.'"

Continuing the story, Hadhrat Aa'isha رضي الله تعالى عنها says further, "Rasulullaah ﷺ then came to me when I was staying with my parents. A woman from the Ansaar was with me at the time and she wept with me as I wept. Rasulullaah ﷺ sat down and after praising Allaah, he said, 'O Aa'isha! The talk of people has already reached your ears. Do fear Allaah. If you have come close to what the people are saying, repent to Allaah for He accepts the repentance of His servants.' By Allaah! As soon as Rasulullaah ﷺ said this, my tears immediately stopped and I could not even feel them. I waited for my parents to reply to Rasulullaah ﷺ, but they said nothing. By Allaah! I never regarded myself so distinguished that verses of the Qur'aan should be revealed about me (to clear my name), which would be recited (forever) and read in salaah. However, all I wished for was that Rasulullaah ﷺ should see a dream in which Allaah would deny the allegations on my behalf, for Allaah knew that I was innocent. (All that I expected was that) Allaah would inform (Rasulullaah ﷺ) accordingly. In no way did I regard myself worthy of having verses of the Qur'aan revealed about me.

Nevertheless, when I noticed that my parents were not going to say anything (in my defence), I said to them, 'Are you two not going to reply to Rasulullaah ﷺ?' 'By Allaah!' they replied, 'We do not know what to say.' By Allaah! I do not know of any family that had so much difficulty come upon them as had come to the family of Abu Bakr رضي الله تعالى عنه during that period. When my parents said nothing, tears welled in my eyes and I burst out crying. I then snapped, 'By Allaah! I shall never repent to Allaah for what they say I did! By Allaah! Should I admit to what they say when Allaah knows well that I am innocent of it, I shall only be admitting to something I have never done. On the other hand, if I deny it, they will never believe me.' I then searched for the name of Ya'qoob عليه السلام but could not remember it. Nonetheless, I said that I would say exactly what the father of Yusuf عليه السلام said:

﴿فَصَبْرٌ جَمِيلٌ ۖ وَاللّٰهُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ ۝﴾ (سورة اليوسف: ١٨)

'However, I shall exercise patience without any complaint, and I shall seek Allaah's assistance against what you have devised.' {Surah Yusuf, verse 18}

Rasulullaah ﷺ was still sitting where he was when (revelation started descending on him and) he started swooning as he did when revelation descended. A shawl was placed over Rasulullaah ﷺ and a leather pillow was placed beneath his head. By Allaah! When I saw this happen, I neither felt any fear nor was I worried in the least because I knew that I was innocent and that Allaah would never be unjust towards me. Not so for my parents. I swear by the Being Who controls the life of Aa'isha that as long as the condition did not leave Rasulullaah ﷺ, I thought that the two of them would die out of fear that Allaah would prove the slander of the people to be true. Rasulullaah ﷺ sat up after the condition had passed and although it was a cold day, beads of perspiration decorated his face like pearls. As he wiped the perspiration from his face, he said, 'Good news, O Aa'isha! Allaah has confirmed your innocence.' 'All praise be to Allaah!' I exclaimed.

Rasulullaah ﷺ then went out to the people and delivered a sermon. He recited to them the verses of the Qur'aan that Allaah had revealed in this regard and instructed that Mistah bin Uthaatha رضي الله تعالى عنه, **Hassaan bin Thaabit رضي الله تعالى عنه and Hamna bint Jahash رضي الله تعالى عنها be lashed according to the prescribed penalty because of the part they played in spreading the accusation of immoral behaviour.** (1)

Another detailed narration quoted that Hadhrat Aa'isha رضي الله تعالى عنها added, "(After the verses of my innocence were revealed) My mother said to me, 'Stand up and go to Rasulullaah ﷺ (to thank him).' I said, 'I swear by Allaah that I shall not go to him and shall thank none but Allaah for it was Allaah Who confirmed my innocence.' Allaah revealed ten verses beginning with:

﴿إِنَّ الَّذِيْنَ جَآءُوْا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ ......﴾ (سورة النور: ١١)

It was indeed a (hypocritical) group from you that brought (initiated) the slander... {Surah Noor, verse 11}

(My father) Abu Bakr رضي الله تعالى عنه used to support Mistah رضي الله تعالى عنه because he was related to us and because he was very poor. However, after the verses attesting to my innocence were revealed, Abu Bakr رضي الله تعالى عنه said, 'I swear by Allaah that I shall never support him because of what he said about Aa'isha!' It was then that Allaah revealed the verse:

﴿وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُّؤْتُوْٓا أُولِى الْقُرْبٰى وَالْمَسٰكِيْنَ وَالْمُهٰجِرِيْنَ فِى سَبِيْلِ اللّٰهِ ص وَلْيَعْفُوْا وَلْيَصْفَحُوْا ط أَلَا تُحِبُّوْنَ أَنْ يَّغْفِرَاللّٰهُ لَكُمْ ط وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ﴾ (سورة النور: ٢٢)

The high ranking and wealthy ones among you *(like Abu Bakr رضي الله تعالى عنه)* should not take an oath not to spend on their relatives, the poor and on those who migrate in Allaah's path. *(Instead of bearing a grudge against these people,)* They should *(rather)* forgive and pardon. Do you

(1) Ibn Is'haaq, Bukhari and Muslim have also reported the narration from Zuhri, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.160).

not like Allaah to forgive you? *(Just as you would like Allaah to forgive you for your shortcomings, you should also forgive the shortcomings of others. Be like)* Allaah *(Who)* is Most Forgiving, Most Merciful. {Surah Noor, verse 22}

(Upon revelation of this verse,) Abu Bakr رضي الله عنه said, 'By Allaah! Of course I would like Allaah to forgive me.' He then continued giving Mistah رضي الله عنه the allowance he had been giving him and said, 'I swear by Allaah that I shall never stop giving it to him ever.'" (1)

A Woman from the Banu Ghifaar Tribe Accompanies Rasulullaah ﷺ on a Military expedition

A lady from the Banu Ghifaar tribe narrates, "Together with a few women from the Banu Ghifaar, I approached Rasulullaah ﷺ and requested, 'O Rasulullaah ﷺ! We want to accompany you on the expedition ahead (to Khaybar) **so that we may nurse the wounded and assist the Muslims in any way we can.' Rasulullaah ﷺ replied, '(You are welcome) With the blessings of Allaah.'** We then went with Rasulullaah ﷺ. Since I was a very young girl, Rasulullaah ﷺ put me to sit behind him on the satchel of his camel. When Rasulullaah ﷺ dismounted from the camel the next morning, I also dismounted from the satchel and was surprised to find blood on it. It was the first time that I had menstruated so I was terribly embarrassed and clung on to the camel. Gauging what had happened to me, Rasulullaah ﷺ said, **'What's the matter? Have you perhaps menstruated?'** When I replied in the affirmative, Rasulullaah ﷺ said, 'Get yourself organised and then get a utensil of water. Add some salt to the water and then wash off the part of the satchel that had blood on it. You may then return to your seat.'"

She continues the story by saying, "After Allaah had given us victory at Khaybar, Rasulullaah ﷺ gave us (women) a small share of the spoils. Rasulullaah ﷺ took this necklace you see on my neck and gave it to me. Rasulullaah ﷺ personally hung it on my neck and I have sworn by Allaah that it would never leave my neck." **The necklace remained on her neck until she passed away, when she requested that it be buried with her.** Whenever she took a bath after menstruating, she always added salt to the water and even made a request that salt be added to the water used to bathe her dead body. (2)

The Story of a Woman who Left in the path of Allaah and Her Goat

Hadhrat Humayd bin Hilaal narrates that a man from the Banu Tufaawa tribe often passed by them and would narrate Ahadeeth to their tribe. He once

(1) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.270). Tabraani has also reported the narration in detail, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.232).

(2) Ibn Is'haaq, as quoted by Ahmad and Abu Dawood. Waaqidi has reported the narration from Hadhrat Umayyah bint Abu Silt رضي الله عنها, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.204).

narrated, "I arrived in Madinah with one of our caravans. After selling our wares, I told myself that I should meet with Rasulullaah ﷺ and inform the others at home about him. When I came to him, Rasulullaah ﷺ pointed out a house to me and said, 'A woman who lived in that house went out on an expedition with the army and left behind twelve goats and her needle with which she used to knit. However, she lost one of her goats and her needle. She then prayed, **'O my Rabb! You have undertaken to protect those who go out in Your path in every way. I have however lost one of my goats and my needle.** I ask You in Your name for my goat and my needle.' Rasulullaah ﷺ then described to me the determined manner in which she prayed to Allaah. By the next morning she had her goat and another just like it as well as her needle with another needle just like it. There she comes. There she is. You may ask her if you like.' **'No,'** I **replied, 'I believe what you say.'"** (1)

Hadhrat Ummu Haraam bint Milhaan رضي الله تعالى عنها the Aunt of Hadhrat Anas رضي الله تعالى عنه goes Out in the path of Allaah

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once visited Hadhrat Ummu Haraam bint Milhaan رضي الله تعالى عنها, where he lay down to sleep. He then woke up smiling. When she asked him why he smiled, Rasulullaah ﷺ replied, "I saw (in a dream) some people from my Ummah who were navigating the green seas in the path of Allaah looking as if they were kings on their thrones." Hadhrat Ummu Haraam رضي الله تعالى عنها said, "O Rasulullaah ﷺ! Pray to Allaah that I should be amongst them." Rasulullaah ﷺ prayed, "O Allaah! Make her from amongst them." Rasulullaah ﷺ then again fell asleep and again woke up smiling. When she again asked him the reason for the smiling, he gave her the same reply. When she again asked him to pray that she should be amongst them, he said, "You are with the first group and not with the second."

Hadhrat Anas رضي الله تعالى عنه says that Hadhrat Ummu Haraam رضي الله تعالى عنها married Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه and joined the naval expedition with **Bint Qaradha (the wife of Hadhrat Mu'aawiya رضي الله تعالى عنه).** However, upon return she was riding an animal when it bolted. This caused her to fall and she passed away. (2)

The services of Women in Jihaad

Women March with Rasulullaah ﷺ to Tend to the ill and Wounded

Hadhrat Ummu Sulaym رضي الله تعالى عنها narrates that several women from the Ansaar proceeded on military expeditions with Rasulullaah ﷺ, where they would provide water for the ill and treat the wounded. (3)

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(1) Ahmad, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.277).
(2) Bukhari.
(3) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.324).
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Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Ummu Sulaym رضي الله تعالى عنها and other women of the Ansaar would march with Rasulullaah ﷺ on military expeditions. Their function was to provide water and tend to the wounded. (1)

The Services of Hadhrat Rubayyi Bint Mu'awwidh رضي الله تعالى عنها, Hadhrat Ummu Atiyya رضي الله تعالى عنها and Hadhrat Layla Ghifaariyya رضي الله تعالى عنها in Jihaad

Hadhrat Rubayyi Bint Mu'awwidh رضي الله تعالى عنها reports that when they (women) were with Rasulullaah ﷺ on military expeditions, they would provide water (for the soldiers), treat the wounded and retrieve the bodies of the dead. (2) Another narration of Bukhari quotes that she said, "We (women) would proceed on military expeditions with Rasulullaah ﷺ where we would fetch water for the people, serve them and return the dead and wounded to Madinah (when the battlefield was close to Madinah)." (3)

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Hadhrat Ummu Atiyya رضي الله تعالى عنها who was from the Ansaar says, "I accompanied (the army of) Rasulullaah ﷺ on seven military expeditions. I **would stay behind in their camp preparing food for them, nursing their wounded and tending to those with various diseases."** (4)

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Hadhrat Layla Ghifaariyya رضي الله تعالى عنها narrates, "I used to proceed on military expeditions with Rasulullaah ﷺ to nurse the wounded." (5)

The Services of Hadhrat Aa'isha رضي الله تعالى عنها, Hadhrat Ummu Sulaym رضي الله تعالى عنها and Hadhrat Ummu Saleet رضي الله تعالى عنها During the Battle of Uhud

Hadhrat Anas رضي الله تعالى عنه says, "When the Muslims suffered some defeat during the Battle of Uhud and were unable to stay with Rasulullaah ﷺ, I saw Aa'isha رضي الله تعالى عنها the daughter of Abu Bakr رضي الله تعالى عنه and Ummu Sulaym رضي الله تعالى عنها with their shawls folded high (to allow free movement). I could see their ankle bracelets as they ran with water bags." Another narration states that the two of them were carrying water bags on their backs, emptying the water into the mouths of the wounded and then returning to refill them. They then again returned to empty the water into the mouths of the injured.(6)

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Hadhrat Tha'laba bin Abu Maleek رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه was once distributing some cloth amongst the women of Madinah. When a single good cloth was still left over, some people with him said, "O **Ameerul**

(1) Muslim and Tirmidhi.
(2) Bukhari.
(3) Ahmad has also reported the narration, as quoted in *Muntaqa.*
(4) Ahmad, Muslim and Ibn Maajah, as quoted in *Muntaqa.*
(5) Tabraani. Haythami (Vol.5 Pg.324) has commented on the chain of narrators.
(6) Bukhari, Muslims and Bayhaqi (Vol.9 Pg.30).
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Mu'mineen! Give it to the granddaughter of Rasulullaah ﷺ married to you." They were referring to Hadhrat Ummu Kulthoom رضي الله تعالى عنها, the daughter of Hadhrat Ali رضي الله تعالى عنه (and Hadhrat Faatima رضي الله تعالى عنها). Hadhrat Umar رضي الله تعالى عنه said, "Ummu Saleet is more deserving." Hadhrat Ummu Saleet رضي الله تعالى عنها was a woman from the Ansaar who had pledged allegiance to Rasulullaah ﷺ. Hadhrat Umar رضي الله تعالى عنه went on to explain, "Because she sewed water bags for us during the Battle of Uhud." (1)

Women Proceed for the Battle of Khaybar to Render Services

The grandmother of Hadhrat Hashraj bin Ziyaad رضي الله تعالى عنها narrates that women also accompanied Rasulullaah ﷺ for the Battle of Khaybar. In her narration she mentions that when Rasulullaah ﷺ asked them the reason for going, they replied, "We are going out to weave ropes from animal hair to assist in the path of Allaah. We shall also nurse the wounded, retrieve arrows and give the soldiers barley porridge to drink." (2)

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Hadhrat Zuhri narrates that women also participated in the battles with Rasulullaah ﷺ by providing water for the Mujaahideen and nursing the wounded. (3)

Women Fighting in Jihaad in the path of Allaah

Hadhrat Ummu Ammaara رضي الله تعالى عنها Fights in the Battle of Uhud

Hadhrat Sa'eed bin Abu Zaid Ansaari رضي الله تعالى عنه narrates from Hadhrat Ummu Sa'd bint Sa'd bin Rabee رضي الله تعالى عنها that she used to go to her maternal aunt Hadhrat Ummu Ammaara رضي الله تعالى عنها and ask her to relate her story. Hadhrat Ummu Ammaara رضي الله تعالى عنها would say, "It was at the beginning of the day that I ventured out with a bag of water to see what was happening to the Muslims. When I reached Rasulullaah ﷺ, he was with his companions and the Muslims were enjoying victory and steadfastness. When the Muslims later started losing the battle, I drew close to **Rasulullaah ﷺ and openly started fighting. As I fended off the Mushrikeen from Rasulullaah ﷺ, I also fired some arrows with a bow until I sustained many injuries."**

The narrator Hadhrat Ummu Sa'd رضي الله تعالى عنها says that she noticed a very deep wound on the shoulder of Hadhrat Ummu Ammaara رضي الله تعالى عنها and asked her who had afflicted it. She replied, "It was Ibn Qami'Ahmad. May Allaah disgrace him! When the Sahabah رضي الله تعالى عنهم had withdrawn from Rasulullaah ﷺ, he came shouting, 'Show me where is Muhammad! I cannot be safe if he is safe!' Myself,

(1) Bukhari. Abu Nu'aym and Abu Ubayd have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.97).
(2) Abu Dawood.
(3) Abdur Razzaaq, as quoted in *Fat'hul Baari* (Vol.6 Pg.51).
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Mus'ab bin Umayr رضي الله تعالى عنه and a few others who had remained with Rasulullaah ﷺ also confronted him. It was then that he afflicted this wound to me. Although I struck several blows at him with my sword, the enemy of Allaah was wearing two coats of armour." (1)

Hadhrat Umaarah bint Ghaziyyah narrates that during the Battle of Uhud, Hadhrat Ummu Ammaara رضي الله تعالى عنها killed a Mushrik horseman. Another narration quotes that Hadhrat Umar رضي الله تعالى عنه said, "I heard Rasulullaah ﷺ say, 'Whether it was to the right or to the left, in whichever direction I turned I saw her (Hadhrat Ummu Ammaara رضي الله تعالى عنها) fighting in my defence.'" (2)

In yet another narration, Hadhrat Hamza bin Sa'eed رضي الله تعالى عنه narrates that some woollen shawls were once brought to Hadhrat Umar رضي الله تعالى عنه. Amongst them was a very large one of excellent quality. Some people indicated that it was of great value and should be sent to Safiyya bint Ubayd who was recently married to Hadhrat Umar رضي الله تعالى عنه's son Abdullaah رضي الله تعالى عنه. **However, Hadhrat Umar رضي الله تعالى عنه said, "I shall send it to someone who is more deserving to it**, namely Ummu Ammaara Nusayba bint Ka'b رضي الله تعالى عنها about whom I heard Rasulullaah ﷺ say, 'Whether it was to the right or to the left, in whichever direction I turned I saw her fighting in my defence.'" (3)

Hadhrat Safiyya رضي الله تعالى عنها Fights During the Battle of Uhud and the Battle of Khandaq

Hadhrat Hishaam narrates from his father that when the Muslims were being defeated during the Battle of Uhud, Hadhrat Safiyya رضي الله تعالى عنها arrived with a spear in her hand to smite the (retreating) Muslims in the face (and send them back to the battlefield). Rasulullaah ﷺ then said (to her son Hadhrat Zubayr رضي الله تعالى عنه), "O Zubayr! Look after the lady (your mother)." (4)

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Hadhrat Abbaad narrates that (during the Battle of Khandaq), Hadhrat Safiyya bint Abdul Muttalib رضي الله تعالى عنها was in a fortress called Faari, which belonged to Hadhrat Hassaan bin Thaabit رضي الله تعالى عنه. She narrates, "Hassaan رضي الله تعالى عنه was with us women and children in the fortress when a Jew passed by and started circling the fortress. The Jewish Banu Qurayzah tribe had also declared war on Rasulullaah ﷺ and had severed the ties they had with him. There was none to defend us from the Jews since Rasulullaah ﷺ and the Muslims were at the necks of the enemy and were unable to turn their attention towards us. When this intruder suddenly came upon us, I said, 'O Hassaan! As you can see, this Jew is circling the fortress. By Allaah! I fear that he will inform the Jews behind us about our secrets while Rasulullaah ﷺ and his companions are occupied elsewhere. Go down and kill him.' Hassaan رضي الله تعالى عنه replied, 'May Allaah forgive you, O Daughter of

(1) Ibn Hishaam, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.34). Waaqidi has also reported the narration, as quoted in *Isaaba* (Vol.4 Pg.479).
(2) Waaqidi, as quoted in *Isaaba* (Vol.4 Pg.479).
(3) Ibn Sa'd narrating from Waaqidi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.98).
(4) Ibn Sa'd, as quoted in *Isaaba* (Vol.4 Pg.439).
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Abdul Muttalib. By Allaah! You know well that I am unable to do that.'
When he said this to me and I saw that I could expect no support from him, I took a tent peg and came down from the fortress. I then struck the Jew until he was dead. After finishing off with him, I returned to the fortress and said, 'O Hassaan! Go down and take his possessions. The only thing that prevented me from taking them myself was that he is a man.' Hassaan رضي الله تعالى عنه said, 'I have no need for his possessions, O daughter of Abdul Muttalib.'" (1)

Hadhrat Ummu Sulaym رضي الله تعالى عنها Takes up a Dagger to Fight in the Battle of Hunayn

Hadhrat Anas رضي الله تعالى عنه narration during the Battle of Hunayn, Hadhrat Abu Talha رضي الله تعالى عنه came laughing to Rasulullaah ﷺ. He said, "O Rasulullaah ﷺ! Have you seen (my wife) Ummu Sulaym with a dagger in her hand?" Rasulullaah ﷺ asked, "O Ummu Sulaym! What do you intend doing with that?" She replied, "My intention is to use it to stab any Mushrik who comes close to me." (2)
Hadhrat Anas رضي الله تعالى عنه reports that during the Battle of Hunayn, Hadhrat Ummu Sulaym رضي الله تعالى عنها took a dagger and kept it with her. When Hadhrat Abu Talha رضي الله تعالى عنه saw her with it, he said to Rasulullaah ﷺ, **"Look at Ummu Sulaym with a dagger!" "What is this dagger for?" Rasulullaah ﷺ asked her. She replied, "I am keeping it to tear the belly of any Mushrik who approaches me."** This made Rasulullaah ﷺ smile. (3)

Hadhrat Asmaa bint Yazeed رضي الله تعالى عنها Kills Nine of the Enemy During the Battle of Yarmook

Hadhrat Muhaajir narrates that Hadhrat Asmaa bint Yazeed bin Sakan رضي الله تعالى عنها was the cousin of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه. **Using a tent peg, she killed nine Romans during the Battle of Yarmook.** (4)

Refusing Permission for Women to Proceed in the path of Allaah

Rasulullaah ﷺ Refuses Permission for Hadhrat Ummu Kabsha رضي الله تعالى عنها to Proceed in Jihaad

Hadhrat Ummu Kabsha رضي الله تعالى عنها belonged to the Banu Qudhaa'a clan of the Udhra tribe. When she once requested permission from Rasulullaah ﷺ to participate in a particular expedition, Rasulullaah ﷺ refused. She said, "O Rasulullaah ﷺ! I do not wish to fight. All I intend doing is to nurse the wounded and sick

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.108). Bayhaqi (Vol.6 Pg.308) has also reported the narration from various sources. One of his narrations state that Hadhrat Safiyya رضي الله تعالى عنها was the first women to kill a Mushrik. Refer also to *Isaaba* (Vol.4 Pg.349), *Kanzul Ummaal* (Vol.7 Pg.99) and *Majma'uz Zawaa'id* (Vol.6 Pg.133) for further references.
(2) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.5 Pg.307). Ibn Sa'd has also reported the narration, as quoted in *Isaaba* (Vol.4 Pg.461).
(3) Muslim.
(4) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.9 Pg.260).

and to give water to the ill." Rasulullaah ﷺ replied, **"Had I not feared that this would become a regular practice and that people would say, 'But she went out (why can't I)', I would have granted you permission. You should rather stay at home."** (1)

The Reward for Obedience to One's Husband and Fulfilling His Rights Equals that of Jihaad

Hadhrat Abdullaah bin Abbaas رضي الله عنهما narrates that a woman once came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! I have been sent to represent all the women before you. Allaah has made Jihaad compulsory on the men. They are rewarded when they suffer any injuries and if they are martyred, they remain alive by their Rabb and are sustained. On the other hand, all we women do is to serve the men. What rewards will we then receive?" Rasulullaah ﷺ replied, **"Make it clear to every woman you meet that the reward for obedience to the husband and for fulfilling his rights equals this (reward for Jihaad). However, there are few of you who do this."** (2)

Towards the end of a narration in Tabraani, it is reported that a woman came to Rasulullaah ﷺ and asked, "I have been sent to you as an envoy from the other women. Every woman who knows about my coming here and every woman who does not know about it have wished me to come. Allaah is the Rabb of men and women alike and he is also the Rabb of women. Similarly, you are Allaah's Rasool ﷺ to men and women. Allaah has made Jihaad compulsory on the men. They receive the booty when they do well (and are victorious) and if they are martyred, they remain alive by their Rabb and are sustained. Which good deed (of a woman) can equal these deeds of men?" Rasulullaah ﷺ replied, "Obedience to their husbands and recognising the rights they owe. However, there are few of you who actually do this." (3)

Children March and Fight in Jihaad

A Child Fights and is Injured in the Battle of Uhud

Hadhrat Sha'bi narrates that when the Battle of Uhud was to take place, a woman gave her son a sword. Because he was unable to carry it, she tied it securely to his arm using leather straps. She then took him to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! This son of mine shall fight for you." (As the battle progressed) Rasulullaah ﷺ said to the boy, "Dear son! Attack here" and "Dear son! Attack there". The boy was later wounded and fell to the ground. When he was brought to Rasulullaah ﷺ, Rasulullaah ﷺ said, "Dear son! You must be terrified?" "No, O Rasulullaah ﷺ," he replied, "Not at all." (4)

(1) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.323).
(2) Bazzaar.
(3) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.336).
(4) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.5 Pg.277).

Hadhrat Umayr bin Abi Waqqaas رضي الله تعالى عنه Weeps and is Granted Permission

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ sent Hadhrat Umayr bin Abi Waqqaas رضي الله تعالى عنه back as they were proceeding to Badr because Rasulullaah ﷺ thought that he was too young. However, when Hadhrat Umayr رضي الله تعالى عنه started weeping (out of disappointment), Rasulullaah ﷺ granted him permission. Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه says, "I then tied a knot on the belt that held his sword (because it was too large for him). I **also participated in the Battle of Badr at a time when there was only a single hair on my face that I could hold in my fingers (because my beard had just started growing)."** (1)

Hadhrat Umayr bin Abi Waqqaas رضي الله تعالى عنه is Martyred

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه says, "Before we presented ourselves to Rasulullaah ﷺ for the Battle of Badr, I noticed my brother Umayr bin Abi Waqqaas رضي الله تعالى عنه hiding from Rasulullaah ﷺ. 'What is the matter, dear brother?' I asked. 'I fear that Rasulullaah ﷺ would see me and send me back (to Madinah) thinking that I am too young whereas I would love to march so that Allaah should bless me with martyrdom.' When he was presented to Rasulullaah ﷺ, Rasulullaah ﷺ asked him to return. **However, when he started weeping, Rasulullaah ﷺ permitted him. I then tied knots to the belt that held his sword because of his small size. He was later martyred at the tender age of sixteen."** (2)

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(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.270). Haakim (Vol.3 Pg.88) and Baghawi have also reported the narration.

(2) Ibn Sa'd, as quoted in *Isaaba* (Vol.3 Pg.135). Bazzaar has also reported the narration from reliable sources as confirmed by Haythami (Vol.6 Pg.69).
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